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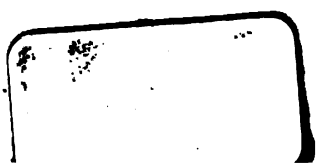

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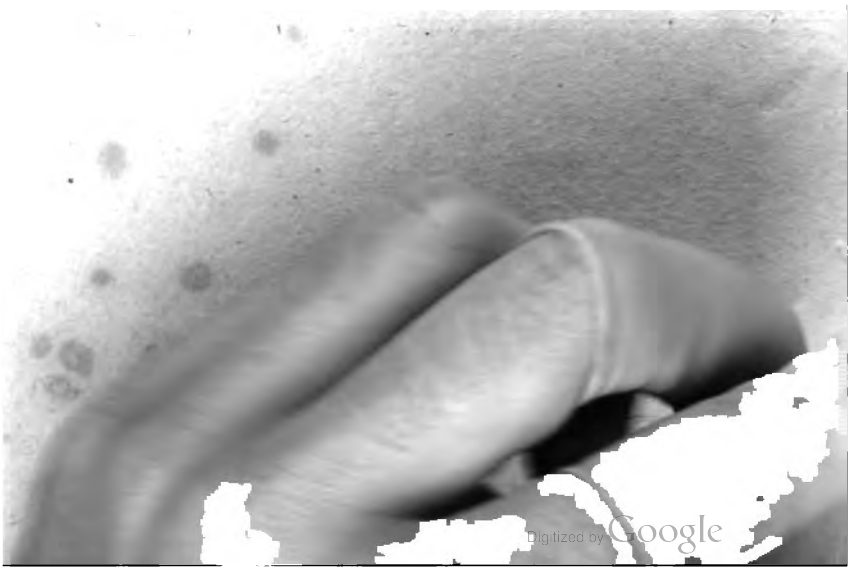

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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

FOR THE YEAR 1818.

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PREFACE.

THE revolution of another year—while it summons the man of business to investigate the state of his temporal, and the Christian the state of his spiritual, concerns—calls also upon us to review our humble labours, and to acknowledge, with gratitude to our readers at large, and especially our highly esteemed correspondents, the steady patronage which our work has continued to receive.

The past year has not been particularly marked by many public occurrences of either a peculiarly brilliant or of a deeply afflicting nature. Indeed, if we except the decease of our much esteemed Queen, who has departed full of days and of honour, on the one hand, and the royal marriages, with the splendid success of our arms in India, on the other, we believe we shall have noticed most of the principal public events immediately relating to our own country, which we have had occasion to record.

Still, however, the year which has closed upon us has not been an uninteresting portion of our own or of human history. At the corresponding period of the preceding year the principal nations of Europe appeared to be rather languishing under the debilitating effects of a previous disease from which, with difficulty, they had recovered, than endued with the strength and buoyancy of natural health. Peace, which had so lately beamed upon the world, after a terrible and long-protracted tempest, had not yet fully dispelled the remaining gloom, or restored the fertility and beauty which had been blasted by the preceding storms. But we bless God that very different is our present situation. Upon the continent of Europe the last sword has been sheathed, and the warrior has every where returned home to the duties and enjoyments of a

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more peaceful occupation. With regard to our own country, in particular, we have begun to recover from that state of languor and stagnation which appeared to many persons even more dangerous than the crisis to which it succeeded. Our commerce and manufactures, we rejoice to find, have, in no inconsiderable measure, revived; the public revenue has increased; and, if we except the embarrassing question of our paper currency, scarcely a cloud of any importance appears at present to impend over the political horizon. For mercies such as these, our readers will unite with us in humble gratitude to Him who is the Author and Bestower of every good and perfect gift.

But it is to a somewhat different view of public affairs, and one more intimately connected with the future welfare of the human race, that we wish, at present, chiefly to direct our attention; for, however deficient may have been the last year in those events which usually fill the pages of history, it has been not ingloriously distinguished by an increasing attention, on the part of nations and individuals, to some of those great questions on which the solid and permanent happiness, both of individuals and nations, essentially depends. The leisure and tranquillity afforded by peace have been, to no inconsiderable extent, employed in concerting measures which may not only powerfully tend to prevent the recurrence of war, but will doubtless eventually add much to the temporal and eternal well-being of mankind at large. On the continent, we have seen the leading potentates of Europe assembling in solemn congress, not to aggrandize themselves, or to frame plans of spoliation and conquest, but to watch over the mutual interests of every branch of the great European family; and publicly recognizing, as the basis of their present and future policy, the fundamental principles of the Gospel of Christ. In spite of opposition, we almost every where perceive education extending its influence, and the sacred Scriptures accompanying its steps. The Slave Trade, and, what is still more, the unchristian principles on which it is founded, have received, we trust, some new and signal wounds; and the progress of rational freedom throughout the continent, accompanied by a growing disposition in rulers to concede to their subjects the benefits

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of legal and constitutional protection, has been very extensively apparent.

That our own nation has not been behind, in this general movement towards a more improved state of society, will be evident, if we consider the earnest and interesting discussions which have taken place during the last year, not only amongst statesmen, but in the pages of our ephemeral literature, and in almost every circle of private society, relative to our prison system, the state of the poor and the laws affecting them, the abuses of charitable institutions, the necessity of building new churches, the duty of softening the rigour of our penal laws, and the obligation, as well as expediency, of diffusing universally the benefits of a Christian education among the mass of the people. And, though, in the above enumeration we are not referring to strictly religious topics, or to the operations of religious societies, we cannot forbear adding to our list of auspicious circumstances, the public recognition lately given to the cause of Christian missions, by those who, if we may so speak, have, to a considerable extent, the key of the national conscience and the helm of the national opinion in their hands. Among other proofs, a reference to the proceedings of the Society for propagating the Gospel in Foreign Parts, as detailed in our pages during the year, will shew what important testimony has been borne by that body to the duty and the necessity of attempting, and that on a greatly enlarged scale, the conversion of the heathen world.

We have thus alluded to several of the topics which have occupied our attention during the last twelve months. The more general and ordinary subjects of the different departments of our work scarcely need any particular remark. Our opening pages through the year have been devoted to the strictures of a valuable correspondent on the Socinian heresy; a subject of peculiar moment at a time when that heresy is inculcated with more than usual zeal, and when, in addition to its regular abettors, it is procuring numerous recruits from those members of the almost disbanded ranks of Deism, who think it creditable in this Christian country to make *some* religious profession, while in their hearts they retain the infidelity which it has happily become so discreditable to

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profess. A late Secession, begun upon very different principles, but verging towards nearly the same point, combining in itself some of the worst heresies of Socinianism, with a fanaticism at which the regular Socinian would revolt, has also been touched upon in our pages; and we have only delayed our promised investigation of it, with a view to catch, if possible, a more correct and steady likeness of an object which no pencil can duly pourtray, while it exhibits its hitherto unsettled and varying aspect. That aspect, however, is now becoming somewhat more decided; and it is an awful and lamentable fact that the Seceders, differing, as they do, among themselves, in numerous respects, have very generally verged into delusions of an awful kind, affecting the very foundations of our faith, and, amongst other points, denying the Divinity of our Lord himself. We shall not, at present, dwell upon the subject, as we are prepared to discuss it at some length in our opening Number for the ensuing year.

The *spirit* in which our labours have been conducted, we must leave others to decide upon. Of all accusations, however, we are least willing to admit that of party-spirit. It has ever been our earnest wish and endeavour to steer amidst our literary contemporaries, without wantonly giving, or captiously taking, offence. This wish and endeavour will, we trust, continue to characterize our exertions; and we have only to request, in return, that those who may think it their duty to animadvert upon our pages, and to criticise our sentiments, will honestly and conscientiously represent our real meaning —a measure of justice which we are especially entitled to expect from all who profess to be interested in the cause of our holy religion, and the prosperity of our truly Catholic Church. Where this is the case, however greatly we may have to lament our numerous imperfections, we shall cheerfully leave the result to Him who knows the honesty of our intentions, and to whom we humbly look for the pardon of our defects.

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TABLE OF CONTENTS.

VOL. XVII.

BEING FOR THE YEAR 1818.

Page

NUMBER I.

Relig. Com.—Cursory Remarks on Unitarianism, and the Arguments by which it is usually supported. No. I. 1
On the Calvinistic Controversy 8
Admission in Favour of Evangelical Clergy 12
Family Sermon, on Matt. xi. 28—30 13
On 2 Kings v. 15—19 18
Miscel.—On Peace-Society Tracts 22
On the Madras Schools in Ireland 26
Rev. of—Report on the Poor Laws 30
Sermon on the Death of Princess Charlotte, by Bishop of Chester 44
——— Rev. T. Scott ..... ib.
——— T. Chalmers ..... ib.
——— J. W. Cunningham .. ib.
——— C. J. Hoare ..... ib.
——— R. Hall ..... ib.
——— G. C. Gorham .. .. ib.
——— S. Crowther 45
——— G. Clayton ..... ib.
Lit. Intel.—New works 61
Northern Voyage of Discovery; Altitude of Hills in Middlesex, &c.; Increase of Houses 62
List of New Publications ..... ib.
Relig. Intel.—Ethiopic MS. 63
British and Foreign Bible Society—Extracts of Correspondence 65
Pub. Aff.—United States; President's Message—Great Britain; Regent's Speech; Address .. 66
Answ.—Deaf and Dumb Institutions 68
Errata ..... ib.

NUMBER II.

Relig. Com.—Cursory Remarks on Unitarianism. No. II. 69
On early Extension of Christianity 73
Family Sermon, on Matt. vii. 21 75
On Heb. xiii. 7, 8 79
Extract from Life of Cadogan .. 81
Misrepresentation of Hooker .. 83
Remarks on some Statements in Cooper's Letters 86
Miscel.—Thoughts on Prejudices 87
Catholic Establishments and Opinions 91
On the Missionary Controversy 95
Rev. of.—Archd. Thomas's Protest 97
Wilson's Defence ..... ib.
Pryme's Counter-Protest ..... ib.
A Second Protest ..... ib.
A Letter to Archdeacon Thomas ib.
Free Thoughts on Bath Society ib.
A brief Defence of Archdeacon 97
A Defence of the Protest 98
Miss Taylor's Essays in Rhyme 115
Lit. Intel.—New Works; Small Pox Hospital 124
Ordinance in Savannah; Russian Territory; Climate of Great Britain ..... ib.
List of New Publications 125
Relig. Intel.—Church Missionary Society—Progress; Syrian Bishop; Assembly of Natives to read the Scriptures 126
(London) Missionary Society; Remarkable Extension of the Gospel in the South Seas 128
Death of Sabat 130
Pub. Aff.—France 131
Sweden—Death of Charles XIII. ib.
Great Britain—Royal Marriages; Parliament 132

NUMBER III.

Relig. Com.—Cursory Remarks on Unitarianism. No. III 133
On Matt. viii. 4 139
Hopkins on Christian Obedience 140
Family Sermon, on Prov. iv. 14, 15 144
Practical Reflections on the Conduct of Shadrach, Meshach, and Abednego 148
Miscel.—On Metrical Hymns 152
Proposal for Parsonage Libraries 159
Christian Knowledge and Church Missionary Societies 160
Queries relative to Poor in France 161
Defence of Bible Society against a French Periodical Writer .. ib.
Rev. of—Inquiry into Abuses of Chartered Schools in Ireland.. 165
Birch's Visitation Sermon 175
Sketch of my Friend's Family .. 188
Rev. of Rev.—Review of Bishop of Chester's Sermon 193
Lit. Intel.—New Works; Cambridge Prizes; Scottish Regalia 196
France; Egypt 197
Relig. Intel.—Society for Building Churches; Officers; Address; Rules 198
Society for the Relief of Poor Pious Clergy; Receipts; Cases 199
Church of England Tract Society; Receipts; Tracts issued, &c. 200
Pub. Aff.—France—Slave Trade 201
Great Britain—Indemnity Bill; Poor Laws; Education; Churches 202
Erratum ..... ib.

CONTENTS.

Page

NUMBER IV.

RELIG. COM.—Cursory Remarks on Unitarianism. No. IV. 205
The Jews the great Medium of propagating Religion 211
Suggestions for Reconciling the Arminian and Calvinist ..... ib.
Family Sermon, on 1 Pet. ii. 21 215
On the Character of Naaman .. 219
Defence of the Dean of Chester's Sermon 220
MISCEL.—On the Conduct of Religious Parents to their Children 222
On the Propriety of introducing Dissenting Ministers into Parishes 227
On Mr. Bellamy's Translation .. 228
Defence of Peace Society by A. B. C. 231
Defence of Peace Society by J.C. 233
REV. OF—On Public Subscriptions for the Labouring Classes 236
Davison on the Poor Laws .... ib.
Courtenay on the Poor Laws .. ib.
Jerram on the Poor Laws ..... ib.
Bishop of Gloucester's Three Sermons 251
Basil Woodd's Sermon on the Propagation of the Gospel 258
LIT. INTEL.—New Works; Vegetable Species; Russia; Vaccination 263
List of New Publications 264
RELIG. INTEL.—Society for Propagation of Gospel in Foreign Parts 265
Want of Places of Worship in the United States of America 266
United States Mission School .. ib.
PUB. AFF.—War in India; Royal Marriages; Bank Restriction 267
Private Banks; Crime of Forgery; Plan of Finance 268
OBIT.—Countess of Leven and Melville 270
Miss Lydia Wakeman ..... ib.

NUMBER V.

RELIG. COM.—Cursory Remarks on Unitarianism. No. V. 273
Extent of the Propagation of the Gospel in the first Ages 277
Excellencies of the Lord's Prayer 279
On Mr. Bellamy's Translation .. 281
Prayer for the East-India Company 288
Speech of Dr. Franklin 289
Hooker and Warburton on reading the Scriptures 290
Family Sermon, on Ephes iv. 30 ib.
MISCEL.—Posthumous Fragments.
—— 1. On the Use of Influence 295
—— 2. On Punctuality 296
—— 3. On Antipomianism .... ib.
—— 4. On Good Works 297
—— 5. Religious Society 298
—— 6. On Self-deception 299
Essays on Cowper's Task. No. I. 300
REV. OF—Jebb's Sermons 305
LIT. INTEL.—New Works; Philosophical Lamp; New Churches 335

Page

British Climate; Kaleidoscope .. 336
Oxford 337
List of New Publications ..... ib.
RELIG. INTEL.—British and Foreign Bible Society—Annual Report 338
Naval and Military Bible Society 340
Society for Propagation of Gospel 342
PUB. AFF.—France; Spain; United States ..... ib.
Great Britain—Illness of Queen 343
Parliamentary Proceedings, &c. 344

NUMBER VI.

RELIG. COM.—Cursory Remarks on Unitarianism. No. VI. 345
Remarks on Revel. ix. 15, &c. .. 350
On the Efficacy of Moral Suasion 355
Family Sermon, on Psalm x. 4 .. 356
Descriptions given of the Heavenly State, and Uses of them 360
On the Dean of Chester's Sermon 365
MISCEL.—Posthumous Fragments.
—— 7. Causes of unhappy Marriages 367
—— 8. On the Way of Salvation 368
—— 9. On Religious Jealousies 369
—— 10. A Hint to Ministers .. 370
—— 11. Popularity of Methodists ..... ib.
—— 12. On Preaching 371
Essays on Cowper's Task. No. II. 374
North American Indian Eloquence 381
Version of Psalm CXXX. ..... ib.
REV. OF—Simons on Antinomianism 382
Buxton on Prisons 387
LIT. INTEL.—New Works; Dr. Burney's Library 403
Comparative Degrees of Light .. 404
List of New Publications ..... ib.
RELIG. INTEL.—British and Foreign Bible Society—Report concl. 405
Church Missionary Society 409
PUB. AFF.—Expected Congress .. 411
New Constitution for Bavaria .. 412
East Indies 413
Great Britain—Poor Education Bill; Treatment of Slaves .... ib.
Marriages of Duke of Cambridge and Duke of Kent 414
General Election ..... ib.
OBIT.—Rev. George Edwards 415
ERRATUM 416

NUMBER VII.

RELIG. COM.—Cursory Remarks on Unitarianism. No. VII. 417
Luther's Bible not a Translation from the Vulgate 423
The Authorised Version not a Translation from the Vulgate 424
Duty of Preaching the Whole of Revealed Truth 425
Family Sermon, on Rom. iii. 24, 25 426
Remarks on Passages of Scripture 430
The Duty and Effects of Prayer 431
On the Efficacy of Moral Suasion 434
MISCEL.—On Cambridge Discipline 435
All the World a Kaleidoscope .. 437
On Silence 439

Page

Effects of Anniversary Meetings 442
On the Prayers for the King.... 445
An Evening Soliloquy..... ib.
Rev. of—Buxton on Prisons concluded 446
Gallandet's Discourses 456
Rev. of Rev.—Review of Birch's Visitation Sermon 471
Lit. Intel.—New Works 472
Imitation Tea; Poors' Rates; Invention of Gunpowder 473
Statue of Memnon; Character of England; Temperature of the Ocean, &c.; Asiatic Musical Journal 474
List of New Publications ..... ib.
Relig. Intel.—Society for Encouragement of Female Servants 476
Society for promoting Christianity among the Jews ..... ib.
National Education Society 478
Pub. Aff.—Foreign Intelligence.. 481
Great Britain 482
Obit.—Rev. G. W. Hutchinson .. ib.

NUMBER VIII.

Relig. Com.—Cursory Remarks on Unitarianism. No. VIII..... 489
Rules for Preaching 496
Remarks on a Passage in the Bishop of Llandaff's Primary Charge 499
Family Sermon, on Eccles. xii. 1 501
Miscel.—On Cambridge Discipline 507
On Metric Translations of Psalms 510
On the Expediency of teaching the Deaf and Dumb to articulate Sounds 514
On Prayer for the Person of the King 517
On Ambition as a Motive in Education ..... ib.
Rev. of—Marriott's Sermons 522
Gisborne's Natural Theology .. 533
Lit. Intel.—New Works; Eusebius 551
Netherlands' Prize Essay; Persian Toleration; Statue of Memnon; The Mammoth; New South Wales..... 552
African Expedition..... 553
List of New Publications ..... ib.
Relig. Intel.—Dr. Bray's Society 554
Grand Junction Canal Association 556
Oxford and Oxfordsh. Bible Society 557
Pub Aff.—Spain and United States; Execution of two Englishmen; Spanish Manifesto 559
Domestic Intelligence; Harvest, &c.; Trials for Murder..... ib.
Errata..... 560

NUMBER IX.

Relig. Com.—Cursory Remarks on Unitarianism. No. IX..... 561
Mention of Job by St. James .. 569
Family Sermon, on Gal. v. 7 .... ib.
Transient Nature of earthly Objects 574
Deceptions on the Subject of Religion 576

Page

Distinction between Moral Suasion and Spiritual Operation.. 580
Miscel.—Defence of Cambridge Discipline 582
Cowperiana 585
Rev. of—Horner's Reply to Steven 589
Thackeray's General Report.... ib.
Cœlebs; ou le Choix d'une Epouse, traduit par Huber.... 595
The First Homily: to which is added, a Defence of the Bible Society 600
Lit. Intel.—New Works 605
Society for Industry in France; Hindoostanee Lectures; Cambridge Prizes; Copyright Act; Ætherioscope 606
New Alkali; Sierra Leone Newspaper 607
List of New Publications ..... ib.
Relig. Intel.—Prayer-book and Homily Society—Sixth Report 608
Society of Friends' Yearly Epistle 610
New York Religious Tract Society 611
Widows' Friend Society ..... ib.
Reformed Churches in France .. 615
Christianity in South Seas 616
Persian Inquiries into Christianity 618
College at Cape Henry 619
United Foreign Missionary Society ib.
Malta Bible Society 620
Pub. Aff.—India; United States; Spain: Russia, &c.; France .. 621
Great Britain; Manchester, &c. ib.
Obit.—Rev. J. T. Sangar 623

NUMBER X.

Relig. Com.—Cursory Remarks on Unitarianism. No. X. 625
On Daniel's 2400 Years 634
Deceptions on the Subject of Religion continued 635
Family Sermon, on Heb. xi. 13.. 639
On Moral Suasion 643
Miscel.—Faults in some Public Meetings of Charitable Societies 645
Singing in Parochial Churches.. 646
On Cambridge Discipline 648
Rev. of—Venn's Sermons. Vol. III. 655
Daniel Wilson's Sermons 667
Lit. Intel.—New Works; Extent of Turnpike Roads, &c..... 683
Gaol Commitments, Convictions, &c.; Colonization Society.... 684
List of New Publications 685
Relig Intel.—British and Foreign Bible Society Correspondence 686
Society for Christian Knowledge; Archdeacon of London's Charge to Mr. Sperschneider 689
Church Missionary Society—Speech of a labouring Mechanic 692
American Bible Society—First Report 693
Pub. Aff.—India; Congress at Aix-la-Chapelle; France; America 695
Treaty between Great Britain and the United States; Revenue 696

Digitized by Google

NUMBER XI.

Page

RELIG. COM.—Cursory Remarks on Unitarianism. No. XI. 697
Family Sermon, on 1 Tim. iv. 8.. 706
Significations of the word תוב. 710
On Administering the Sacrament 713
MISCEL.—Address presented to Sovereigns on the Slave Trade .. 714
On Cambridge Discipline 720
Luther's Bible not a Translation from the Vulgate 722
REV. OF—Beresford's Examination 723
A Reply to an Irish Inquiry .... ib.
Copleston's Sermon 738
Bogue's Discourses on Millennium 744
LIT. INTEL.—New Works; Summer of 1818 755
Stuart Papers; American Book Trade; Artists' Devices 757
New Parish Vestry Bill; Cod Fishery; New Crown Pieces.. 758
List of New Publications 759
RELIG. INTEL.—Naval and Military Bible Society Correspondence 760
Society for Negro Slaves 761
Monks of St. Bernard 762
United States' African School .. ib.
Proposed Society for Encouragement of Industry 764
PUB. AFF.—Ceylon—St. Helena .. 765
Declaration of Congress..... 766
Queen's Death 767
Death of Sir Samuel Romilly.... 768
Reduction of the Army ..... ib.

NUMBER XII.

RELIG. COM.—Cursory Remarks on Unitarianism. No. XII. 769
Christ crucified the great Instrument for the Conversion of the World 777
The Effects of Moral Means and Saving Influence distinguished 782
Family Sermon, on John v. 39 .. 784
MISCEL.—On teaching the Deaf and Dumb to articulate 787
Cowperiana. No. II..... 790
On *Sunday* Savings Banks..... 792
True Date of Cyrus's Reign 793
On Cambridge Discipline 794
REV. OF—Brougham's Letter to Sir Samuel Romilly 796
Appendix to Brougham's Letter ib.
Letter to Sir W. Scott..... ib.
Miss H. Sinclair's Principles 817
LIT. INTEL.—New Works; Queries of Education Committee; Complaint of London Grand Jury 821

Page

Vaccination; Pyramid of Cephrenes; Northern Expedition .. 822
Ceylon 823
List of New Publications ..... ib.
RELIG. INTEL.—Church Missionary Society 824
Baptist Mission in India 825
Reformed Churches in France .. 826
Union of Reformed Churches .. 827
Society for the Suppression of Vice ib.
British and Foreign Bible Society 830
PUB. AFF.—United States—President's Message 833
Spain—Approaching Crisis 834
France—Meeting of Chambers.. 835
Domestic Affairs—Queen's Funeral; Bank Forgeries ..... ib.

APPENDIX.

RELIG. COM.—Cursory Remarks on Unitarianism (concluded) 837
MISCEL.—Abstract of the Act for building Churches 844
List of Members of new House of Commons 849
RELIG. INTEL.—Society for promoting Christian Knowledge—Abstract of the Proceedings for 1817; District Committees; Schools; New Books; Arabic Bible; Deaths of Missionaries; new Missionary; Receipts and Expenditure 853
Society for promoting Christianity among the Jews—Auxiliary Societies; Improved State of the Finances; Schools; Tracts; Visiting Committee; Hebrew New Testament; Jews baptised; Continental Journey; encouraging Facts from abroad; Receipts and Expenditure; concluding Remarks.. 857
Society for the Propagation of the Gospel in Foreign Parts—Emoluments of Missionaries .. 864
Church Miss. Society—Eighteenth Report; Increase of Funds; Associations; Missions; Schools, &c. 865
OBIT.—Rev. H. R. Whytehead.... 877
Rev. T. B. Simpson..... 879
INDEX to Essays, &c. 882
——— Reviews 884
——— Principal Names..... 886
——— Texts..... 886
——— Signatures 888

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THE
CHRISTIAN OBSERVER.

No. 193.] *JANUARY*, 1818. [No. 1. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

No. I.

THE arguments by which Unitarianism is usually supported have recently been embodied in a work of a cheap form and popular texture, entitled, "A plain View of the Unitarian Christian Doctrine, in a Series of Essays on the one God, the Father, and the Mediator between God and Men, the Man Christ Jesus: with an Appendix, containing an Explanation of the principal Passages of Scripture, which are urged in Support of the Doctrine of the Trinity, and the Deity of Christ: and an Answer to the chief Objections of Trinitarians: by Richard Wright, Unitarian Missionary." When, in the dedication of this work, I learned that there exists an Unitarian fund and missionaries, a treasurer, and all the apparatus of a regular institution, actively engaged in disseminating Unitarian principles — principles which I, for one, conscientiously believe to be hostile to the Gospel of Christ, and fatal to the peace of the soul—I deemed it my duty to peruse with care some of the numerous publications which are employed in diffusing those principles throughout the land. Among these the work of Mr. Wright seemed to me to demand particular notice, being a comprehensive, and at the same time a temperate and popular work, calculated for extensive circulation, and easy to be understood. I therefore resolved to examine it minutely—and I now submit the result of that examination to the public, through the medium of the Christian Observer, in the hope that it may tend to confirm the faith of its readers, while it fortifies them with additional arguments for the defence of the truth; and that it may also prove instrumental, under the Divine blessing, in reclaiming some who may have been unhappily bewildered by the sophistical reasonings of this Unitarian missionary and his associates.

The work in question consists of a series of essays on subjects connected with the peculiar system of Unitarianism, most of which have been published separately, but which are now collected into a volume, so as to furnish, as the author says, "a view of the Unitarian doctrine, suited to the common sense and common leisure of mankind."

The first of these essays is on the use of reason in matters of religion; and the former half of it is devoted to disprove the monstrous position, that reason ought to be discarded in examining the truths of revelation; in which, consequently, I should see nothing to quarrel with, but for the application of it at the close of the following sentence:—"Most absurdly would that man be thought to act, who should call upon his fellow-creatures to shut their eyes that they might see objects aright; but not more absurdly than those who contend that reason, the eye of the mind, must be disused in judging of the truths of Revelation: yet such absurdity has too often disgraced the professors of Christianity."

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This writer has, indeed, observed with pain, something like an approximation to this absurdity, within these few years, among a certain class of Christians. These deluded persons, if I may venture so to call them, have certainly adopted, in many instances, a plan of interpreting Scripture, from which, as it appears to me, reason is in a great measure excluded; and for want of that guide, it cannot be expected that two persons of that class can long continue to interpret any one passage of Scripture alike, except by concert.

But as these are not the persons, to whom Mr. Wright wishes to apply his remark, so neither does it seem to me, that there are any other persons to whom it does apply. Christian divines, in general, have laboured not to discard or even to depreciate reason; and when they speak against what they sometimes denominate "carnal reason," they do not mean by that expression sound reason, or the principle of reason considered abstractedly and in itself, but reason under the influence of pride and self-conceit. The object of their labours is to assign to reason its proper office, which is to discern by the light of Revelation the eternal truths of God. "What the eye is to the body, reason or understanding is to the soul, as says the Apostle: 'Having the eyes of your understanding, τῆς διανοιας, the faculty of discernment, enlightened.' The eye then is framed in such a manner as to be capable of seeing; and reason in such a manner as to be capable of knowing. But the eye, though ever so good, cannot see without light; and reason, though ever so perfect, cannot know without instruction. The eye, indeed, is that which sees; but the light is the cause of its seeing. Reason is that which knows; but instruction is the cause of its knowing: and it would be as absurd to make the eye give itself light, because it sees by the light, as to make reason instruct itself, because it nows by instruction. The phrase, therefore, 'light of reason,' seems to be an improper one; since reason is not the light, but an organ for the light of instruction to act upon: and a man may as well take a view of things upon earth in a dark night by the light of his own eye, as pretend to discover the things of Heaven in the night of nature, by the light of his own reason: nor do we any more derogate from the perfection of reason when we affirm it cannot know without instruction, than we derogate from the perfection of the eye when we deny it has a power of seeing in the dark. Christ only, who is the Sun of Righteousness, has in him the perfection of light, even all the treasures of wisdom and knowledge. The perfection of reason is to be able to receive of his fulness, to receive the instruction of wisdom."—Horne's Apology for certain Gentlemen in the University of Oxford.

I have no hesitation, therefore, in agreeing with our author in his statement, that "if there be nothing in religion contrary to reason, nothing unreasonable, it follows that there is no subject in religion but what reason may be exercised upon." Yet this conclusion he follows up by a remark, which, if I mistake not, is the beginning of my difference with him.

"Still," says he, "we shall be told, that the Scriptures contain doctrines which are above reason."

Here, then, I commence my inquiry, and proceed to investigate the arguments by which Mr. Wright seeks to invalidate the position, that the Scriptures contain doctrines which are above reason. This argument is as follows:—"What is above reason can be no part of revelation: for the word Revelation is only applicable to things which are made known; consequently, which are brought down to a level with our reason, and may be comprehended; as what is not brought on a level with

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our rational powers, is no revelation to us. Did the Gospel really contain doctrines above reason, it would, so far, cease to be a Divine Revelation, and with such incomprehensible mysteries we shall have nothing to do; for secret things belong unto the Lord, and what is above our reason must necessarily be a secret to us, but revealed things belong to us and our children. We may safely conclude, that the Gospel, as it was preached to, and intended for, the poor, as it is a revelation to babes in knowledge, contains no mysterious and incomprehensible doctrines. Still, it will be argued we must believe doctrines which we cannot understand. To this it is replied, The thing is impossible: we may assent to what we do not understand: we may say we believe it, but we cannot really believe it, because we know not what it is; for we cannot know what we do not understand; and if we say we believe what we do not understand, we in fact say we believe we know not what; and how, in that case, are we either to explain or give a reason for what we believe?"

When I first read this passage, I was inclined to produce my own experience, as evidence against the truth of it: for I undoubtedly believed, that the author had written it; and yet I could not pretend to understand it. But, to wave the benefit of this argument, which, however, appears to me somewhat in point, I would ask, What can be meant by that saying of St. Paul's, "We know in part, and we prophecy in part," if nothing in Scripture is revealed partially? Or whether, because all our knowledge is confessedly partial, we must, therefore, conclude that we have no knowledge at all, and the revelation which teaches it is no revelation? There is nothing in nature which we thoroughly understand. We believe in the intimate connexion and reciprocal influence of our own souls and bodies: and yet we cannot understand it. We believe in magnetism, gravitation, and a hundred other properties (if they are properties) of particular bodies, none of which do we understand, and some of them it is perhaps impossible we should understand. They are above or beyond our reason; and yet, not being contrary to any of its dictates or principles, are believed upon sufficient evidence, though not comprehended. It is, indeed, one thing to understand a truth, and another thing to comprehend the import of the terms in which it is told, or the relations in which they stand to each other. But we may assent to a truth, when we do not even comprehend the full meaning of the terms in which it is conveyed to us. Thus with respect to that fundamental truth, the being of a God, how many believe it; and yet how few have a correct idea of the God in whom they profess to believe! Indeed, the several attributes which go to make up the true notion of God, and still more the combination of them, are beyond human capacity. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* Even Mr. Wright, indeed, draws a distinction here.

"If a man should say he believes there is a God, but understands not how God exists; that he believes the dead will be raised, but he understands not how they will be raised; it will be easy to reply, that he does not believe how God exists, nor how the dead will be raised; that his faith is limited to the part of each subject which he understands; for he understands that God exists, and that the dead will be raised; and it extends not to the part of either subject of which he remains ignorant."

But, surely, to the complete understanding of the position—"There is a God"—a right apprehension of the idea of God is necessary; and if that right apprehension be impossible to a finite

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capacity, we are reduced to the dilemma of either not believing that there is a God, or of believing what we do not understand. I am, however, satisfied with the distinction which the author draws on this occasion; and if he will allow me to extend to the doctrine of a Trinity what he has asserted concerning the Divine existence and the resurrection, I cannot perceive that, so far at least as the use of reason is concerned, there will be any disagreement between us. If a man should say he believes there is a Trinity, but understands not how the Trinity subsists, it will be easy to reply, that he does not believe how the Trinity subsists, but that his faith is limited to the part of the subject which he understands; for he understands simply, that God is a Trinity, and it extends not to the part of the subject of which he remains ignorant: and this, indeed, is apparently conceded by our author, in another part of his work, where he sets the question on its right footing.

"The dispute is not about the manner of the fact, but about the fact itself. The point at issue is, whether or not any such fact be revealed. The Trinitarian affirms, the Unitarian denies: the Scriptures must decide between them. If the former can convince us that the Scriptures teach the fact, this will satisfy us: we will not reject it, merely because we cannot comprehend the manner of it."

Still Mr. Wright maintains, in this place, that with incomprehensible mysteries we can have nothing to do. Yet certainly the self existence, the omnipresence, the omniscience, the omnipotence of God, are subjects with which he would not say that we have no concern. They are tenets which he believes: and yet they are incomprehensible mysteries. Nevertheless, even these, if we adopt his principles, can be no part of revelation; for the word Revelation is only applicable to things which are brought down to a level with our reason, and placed within our comprehension, which these can never be. There must, indeed, be many mysteries in infinity, which transcend our poor apprehensions; so that if a revelation of God were offered to our consideration, which contained in it nothing mysterious or surprising, that circumstance would afford a presumption not for but against its truth.

All scriptural revelation is addressed to us, as to reasonable beings; to those who, according to an admirable maxim of Paley, will not let the parts of a subject which they do not know interfere with their legitimate conclusions from those which they do. The poor, the illiterate, and the young, are able to make this discrimination; and, therefore, to them also is revelation addressed. They can apprehend the difference between those parts of a subject which are revealed, and those which, not being revealed, are probably undiscoverable; and up to this point, they can, with the light of revelation, and by the eye of reason, prove all things; "and, through Divine grace, hold fast that which is good." What they cannot do, and what was never designed for us to do, is to bring revealed truths to the test of reason. Of this maxim, our author indeed seems, in one place, to have obtained a glimpse: for he says, "Though I dare not set up my reason as a judge of what is fit for God to reveal, yet I am called to use it in judging of what he hath been pleased to reveal: believing him to be infinitely wise and good, I cannot think he hath revealed any thing contrary to reason."

Reason is necessary to discern the truths of religion, and to distinguish them from the glosses of error and misinterpretation. But it can neither discover those truths nor subject them to any other just test but this, "Has God revealed

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them?" Nor is there, in fact, any more reasonable course, that can be followed by our understandings, than, after we have once been persuaded of the immutable truth of God's character, to believe whatever doctrine he has revealed, upon the simple warrant of his word. No doctrine can possibly be irrational, which is fairly deduced by this process: for reason can teach nothing more certainly, than that the doctrines which God has revealed must be true.

What has been said above, concerning the competency of the poor and illiterate to receive a plain truth, notwithstanding the difficulties with which it may be surrounded, is, however, decidedly opposed in the following passages.

"The pure Gospel is distinguished by its simplicity, which adapts it to the capacity of the poor or unlearned. The notion of two natures in the person of Christ destroys this simplicity, and renders Christianity unintelligible, at least in what relates to the Person who introduced it. Those who contend that Christ is God as well as man substitute in the place of a plain fact; that is, that Jesus of Nazareth is the anointed of God; the most inexplicable mystery, and make the declaration of the Saviour equivocal, if not self-contradictory."

"The unlettered Christian is not a little embarrassed in his views, and filled with perplexity of thought, by hearing insisted on, as essential doctrines of the Gospel, abstruse and metaphysical notions, of which he can form no rational idea, but which he is told he must believe, on pain of damnation."

There may be teachers who take this method of inculcating religious doctrines. But to the extent of my own observation, I may take up the author's distinction, and say, that the people are not required to believe how our blessed Saviour, being God, became man; or how two natures are united in one person; any more than they are required to understand how a material and an immaterial essence can be united in their own. But they are simply taught, that our blessed Lord, being in the form of God, took upon him the form of a servant; and that, in that form, he became our Redeemer by making an atonement for our sins, as he is now our Intercessor, and will hereafter be our Judge. The doctrine of a Trinity is involved in this statement, but not explained in it; and as to any abstruse or metaphysical notions, they are no more essential to our scheme than to others. All doctrines in physics or in theology involve abstruse and metaphysical notions in them, if persons are disposed to dwell on them. But the statement above given, if, like the great Being of whom it treats, it be infinitely above our understanding, speaks intelligibly enough to the heart, and offers motives to gratitude and godly fear, into which even the poor and illiterate may well enter, and which the "poor in spirit" will be sure to entertain: nor have I any doubt, that the pain of damnation is annexed to a rejection of it, so far as it is scriptural, and with good reason; for if it be true, the rejection of it cannot amount to less than to a rejection of a Saviour in that only character in which he is offered to us, and therewith of all the benefits which he conveys.

If, indeed, the doctrines, to which I have alluded, were incapable of being received by the poor, because of the mysteriousness which belongs to them, such a fact would be a presumption against their being the doctrines of Scripture; for the Gospel, which is particularly preached to the poor, must also be adapted to their capacities. But that we are not to infer from the Gospel being preached to the poor, that there is no mystery in it, is evident from our Lord's words, in Mark iv. 11;

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"Unto you it is given to know the mystery of the kingdom of God. But unto them that are without, all these things are done in parables." This declaration was made to the Apostles, who were the poorest of men, except their Master: and in it we have a plain declaration, that the kingdom of God is a mystery, which is hid from many, not indeed from the poor, as such, but from the worldly and the wicked. "I thank thee, O Father, Lord of heaven and earth," (said our blessed Saviour,) "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.) See also Rom. xvi. 25, 26; 1 Cor. ii. 7; Eph. i. 8, 9; vi. 19; Col. i. 25, 26, 27. iv. 3; and 1 Tim. iii. 16. In truth, a fact is not the less simple for being mysterious. The miracle of turning water into wine is mysterious. Yet no fact could be more simple. The belief of simple facts, moreover, requires no learning, though the explanation of them would often baffle the greatest: nor, in point of fact, do we perceive that the poor have any greater difficulty in apprehending what we mean, when we say, that he who was God took upon him the nature of man, than their more educated neighbours. But, when they not only apprehend this doctrine, but believe it too, I imagine they will more readily both feel and understand, at first hearing, what is meant by the saying, that Christ Jesus came into the world to save sinners, than they could be made to do, after the fullest explanation, without any such belief to co operate with it.

If, then, an incarnation, and the other facts connected with that important doctrine, be not impossible, it remains only to inquire, whether they have been clearly revealed: and previously to the determination of this problem, I have some remarks to offer on the manner in which the author sets about the inquiry. With this view I cite the following passage.

"As in every science, so also in religion, there are plain and simple facts, or clear and evident truths, which may be taken as grounds of reasoning, inference, and conclusion, and to the test of which should be brought things less plain and manifest. Such obvious facts, and evident truths, we call first principles."

In physics, metaphysics, and every other department of philosophy, we know nothing but what we can discover. Our knowledge, therefore, on these subjects, can never exceed our proofs; and the validity of our proofs must depend on their connexion or variance with admitted first principles. But in religion we have nothing to discover. It is from first to last a revelation. We must not add thereto, nor diminish from it; but receive every truth that is plainly revealed, one as well as another; and the question in this case is not concerning principles of investigation, but rules of interpretation. Whatever, according to the legitimate rules of interpretation, appears to be a doctrine of Scripture, must be received as such; and we have not merely to ask—"Do the conclusions which we have drawn agree with the first principles of Scripture?"—but, "Do the first principles we have collected, agree with the conclusions of Scripture?" It would be no less preposterous, when we find any doctrine plainly revealed in Scripture, to reject it, merely because it does not accord with what we are pleased to denominate first principles, than it would be to deny any well authenticated fact in natural history, merely because it does not fall in

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with our received system of physics. In either of these cases, we may justly suspect, that the first principles which we have collected are not the true first principles of nature or revelation. But scriptural doctrines, like historical facts, are stubborn things, and must not be tampered with to suit a human system. Indeed, although the several parts of Divine Revelation may differ, and greatly differ in relative importance, it is not true, that any principles are revealed in Scripture, to the test of which other passages must be brought with a view of ascertaining their truth: nor is any other test to be resorted to than those received rules of interpretation which have long approved themselves to the common sense and reason of mankind.

I do not, therefore, think it of the first importance to any theological system to determine which part of it consists of first principles, and what are not first principles, provided the whole is revealed: and an objection to that course of inquiry may be cited even from the pages of Mr. Wright himself.

"One man contends for notions, as first principles of religion, which another rejects as erroneous. With men of narrow views, and party spirit, every dogma is a leading article of faith. How then is the unlettered Christian, who has but little leisure for reading and study, to ascertain the first principles of Christianity?"

It is surely by no means necessary to perplex the unlettered Christian with any such inquiry. Let him only read his Bible, and believe whatever he finds there in its plain and obvious meaning; and it will be of little moment to him to distinguish first principles from deductions.

At the same time, though I do not view the importance of this question in the same light with our author, or admit the bearing which it is intended to have upon his system, I am happy to give my assent to his observations on the question, what points ought *not* to be regarded as first principles.

It must not be inferred, however, from this, that I allow the tenets which Mr. Wright lays down, as first principles, to be exclusively entitled to that appellation, or the means by which he would teach us to determine them to be, all of them, of the most satisfactory description.

One maxim, which Mr. Wright advances to assist us in this inquiry, is—"What is absolutely essential to Christianity must be capable of being understood by an unlearned person from any one of the four Gospels; otherwise, such a Gospel must be defective in the most essential matters. It is highly probable that some Christians, in the early ages of the church, had not more than one of the Gospels extant among them; nor can it be supposed an Apostle, or Evangelist, in writing a Gospel, would leave out any essential doctrine of Christianity."

What then was the end pursued by each of the Evangelists in writing his particular Gospel? If it was to teach all the essential doctrines of Christianity, then the maxims contended for by Mr. Wright must be admitted, that whatever is omitted by any is not an essential doctrine. But two of the Evangelists have expressly told us the end they had in view. The end of one is, that his readers might "know the certainty of those things wherein they had been instructed;" that of the other, that "they might believe that Jesus is the Christ, the Son of God, and that, believing, they might have life through his Name." But it is no where said that all things essential to Christianity are contained in each Gospel. The holy Scriptures, indeed, contain no system of doctrines, but a variety of notices scattered up and down in them, which render it necessary for

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us to study the whole. The same argument, moreover, which is used to shew, that every single Gospel must contain every essential article of Christianity, might equally be made to shew, that every such article must also be contained in every book of the Pentateuch, the book of Proverbs, or the prophet Jonah: for it might happen, that persons were possessed of only one of them. But in fact it could seldom happen, that any body of Christians should possess only one of the four Gospels and no other means of Divine instruction; though it might often happen, and must at first have happened, that with other means of Divine instruction, they possessed no one copy of any of the four Gospels. What, in fact, are the Gospels? They are simple narratives of what our Blessed Saviour said and did; not of *all* that he said and did, but of the more important transactions and sayings of his life. And what was one of those sayings? "I have many things to say unto you, but ye cannot bear them now." Surely then this inferior capacity to bear Divine instruction during the lifetime of our Blessed Saviour, before the Holy Ghost was given, must prepare us to expect, that the four Gospels, far from containing every thing that might be considered essential to Christianity, when that religion came to be fully promulgated and explained, would leave much essential instruction to be afterwards supplied by the Apostles. And this expectation, moreover, is reasonable. The scheme of redemption was not completed before our Lord's death: the Holy Ghost was not given till after his ascension: and surely the measure of light, which was generally proposed before, cannot be worthy to be compared with that more abundant light which was shed abroad in the days of the Gospel; so that, if the knowledge expected be proportioned to the light vouchsafed, some doctrines may be fairly considered as essential now, which could not be so regarded, which were even inscrutable mysteries, before the days of the Gospel.

When certain disciples were found by St. Paul at Ephesus, who had not so much as heard whether there were any Holy Ghost, there yet can be little doubt that those disciples had been made acquainted with every essential article of religion which John was able to teach them. Yet, when this new article of faith was once revealed, it became essential. It is essential now, and yet is not revealed in all the Gospels with equal distinctness, nor in any of them with that minuteness and prominence with which it is presented to us in the Acts and the Epistles; which is one among many instances to shew, that articles of faith, sufficiently important, and revealed with sufficient distinctness to be regarded as fundamental truths, may yet not be clearly gathered from every part of Revelation; and consequently that each separate portion of Scripture must not be taken, as a microcosm, or epitome, of the whole. I believe, indeed, that in point of fact, the single doctrine of our Lord's Deity might maintain its ground, on the authority of any one Gospel. But it is not necessary: nor do I think any other answer than that which has been already given, due to the remarks which follow (pp. 56—58), and in which the author maintains, that all the fundamental doctrines of the Gospel may be learned from the public discourses of the Apostles recorded in the book of Acts.

(To be continued.)

To the Editor of the Christian Observer.

THE perusal of the Letters of the Rev. Mr. Cooper, and of the Review of them in the Christian Observer, has given me cordial satisfaction. May the excellent spirit they breathe animate the whole church, and excite every Christian, and particularly

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every minister, to exert his best endeavours to heal our divisions, and to preserve "the unity of the spirit, in the bond of peace, and in righteousness of life."

To conciliate *ungodly* men, on either side, upon the Calvinian controversy, is hopeless. All we can do for them is, to remove every impediment out of their way, and to offend none who are not offended by the light of true holiness. The dissensions of Christians have been the grief and shame of the church, and the stumbling and triumph of the world. If we would serve the world, edify the church, or improve our personal piety, we must study peace, learn to appreciate it, and be willing to make every sacrifice, consistent with a good conscience, to preserve it.

Were I to consult my *character*, in shunning blind unfeeling bigotry, I should go to the extreme of latitudinarianism; and because, for ages, such a diversity of theological opinions has prevailed, I should easily pass to the conclusion, that it must ever prevail. But this species of liberality I do not affect. Truth ultimately will prevail, and *amicable* discussion is the legitimate mean of giving it the desired triumph. Such discussion I do not deprecate, but invite. It is a warfare which wastes no treasure, sheds no blood, provokes no bad passion. It is, indeed, a severe test of every evil principle; but it manifests none which did not previously exist. Notwithstanding all trite declamation against war and controversy, they are both necessary in the present state of man. Again and again have they preserved mankind from political and moral bondage to the devil and his children. He is unworthy of liberty, unworthy of truth, who is not willing to defend them, at the risk of fortune, fame, and life.

Of all this Mr. Cooper is fully aware: he knows that even the pacificators of the church must effect their godlike work by benevolent and well-directed controversy. He, however, calls us to peace in the spirit of peace, and indicates the principle upon which we may find it. Yet this principle is no novel discovery, but is as old as Christianity and as common sense itself. My only astonishment is, how any man, who is "taught of God," can refuse to acquiesce in it. Nothing is more simple, and nothing more necessary to peace and godly love, than to distinguish between the essential vital articles of our faith, and those minor truths which, however they may be necessary to the order, proportion, and beauty of the system, and even promote its general health and vigour, are yet not of the first necessity to its being and vitality. In the works of God, nothing is defective or superfluous. Every part is good in its place and kind; and, whether we can or cannot discern its particular nature and use, contributes something to the perfection of the whole. So it is in the human frame and in religion. Complexion and feature are necessary to beauty; yet beauty is not necessary to life. The free use of all the members is necessary to the strength and comfort of the body; and the privation of any one of them is felt in proportion to its use and dignity. But if, by casualty or disease, we be partially maimed in some noble member, yet general health and mental vigour may flourish unimpaired. Even when chronic diseases affect the health, vigour, usefulness, and comfort of the whole system, life is often prolonged for wise and merciful purposes; and so long as we retain the nature of a living man, we claim the kind attentions of humanity. In like manner, whatever blemishes may deform our Christianity, and impair its health and vigour, so as greatly to diminish our comfort and usefulness; yet, so long as we maintain its essential, vital character, of faith working by love to the common Saviour, we are entitled

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to be respected as his members. The healthy and strong should minister to the sick and weak, and bear their burdens, so fulfilling the law of love. Unwarrantably to unchristianize our brethren, is cruel, is wicked: and this unholy disposition has inflicted deeper wounds upon the truth, peace, and piety of the church, than any she hath suffered from the world. So long as we think men Christians, we shall treat them as such; but the moment we call their character in question, we shall not only withhold our brotherly kindness, but perhaps feel ourselves pressed, in conscience, to treat them as enemies to genuine Christianity. Indeed, if Christianity be so equivocal as not to be distinguished, in the judgment of charity, by sure and unchangeable criteria, the Arminian and Calvinian corps of Christ's army must wield the sword of exterminating war as often as they come in contact; and the cause of their Divine Master be wounded by their parricidal hands.

Mr. Cooper has marked, with precision, the difference between the essential and non-essential articles of our common faith; and, in so doing, he has shewn the path of peace and union to all who love our Lord Jesus in sincerity. As a decided anti-Calvinist in principle, yet as in heart a still more decided Christian, I meet him on the catholic ground on which he stands, with cordial respect and love: nor do I think *one* truly religious anti-Calvinist will decline to cultivate his friendship, and that of every Calvinist who breathes his spirit and acts on his principles. The Christian nature, as well as precepts, teaches us to love one another: "For love is of God, and he who loveth his brother is born of God, and knoweth God. He dwelleth in God, and God in him."

Mr. Cooper has avowed explicitly, that the points debated between us do not constitute *vital* and *essential* Christianity. I am equally happy to declare, that I *never* did myself consider them, and never knew the pious anti-Calvinist who did consider them, as involving errors incompatible with salvation, or even incompatible with the highest attainments of Christianity. Matter of fact sweeps away a thousand fine-spun theories, and proves that there is nothing held on either side inconsistent with the purest and most undefiled religion. The peculiarity of their respective systems *may* modify and warp common truths, but the root and principle of godly men is one and the same. It is hidden with Christ in God, and from the Fountain of life and good is daily fed and renovated. It is this Divine nature and eternal life which enables them to tread on scorpions and neutralise their poison. If we disagree in five points non-essential, in how many essential ones do we agree? The blessed Trinity in Unity—the miraculous incarnation and glorious atonement of Jesus—the radical and total depravity of man, so that *of himself* he can do *nothing* to save himself—that salvation is all of grace;—the necessity of a regeneration of the Spirit, by the incorruptible word of truth—of a deep and universal repentance, and of a free justification by faith—the necessity of personal holiness, as the fruit and demonstration of lively faith—the whole work, fruit, and experience of the Spirit—and other vital truths, common to both, are safe grounds of peace and union. They are the very principles of our Christianity; for if matter of fact demonstrates that Arminians and Calvinists, who hold the great common truths, may be alike pious, it also demonstrates, that they both *may* be equally unholy, if they do not hold them *aright*. But while it is conceded, that men may be saved, without the belief of the Calvinistic points, and may perish with them; and that the vital truths

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of Christianity are common to both parties, it strikes me as tremendously terrific, that they have been so long the bane of the Reformed Churches, and have been agitated in a temper destructive of peace and love. If theological principles are, like men, to be judged by their fruits, without pretending to decide on which side truth lies, it is evident that both those points, and the principles opposed to them, involve a most awful responsibility. If, therefore, they must still be agitated, it should be with deep reverence and godly fear, and as a question of principles and not of men.

No compromise of principle can be made on either side; but it should be felt and acknowledged by both, that common Christianity is of paramount consideration; and that our theological peculiarities should not be suffered to violate the peace and love of the church. I never have refused to meet a Calvinist, as such, in any walk of private or public life. My house is open to his association, my heart to his friendship, and my pulpit to his occasional ministry, *provided* he confine it to truths of the *first necessity* to be believed, experienced, and practised. My poor services I cheerfully offer under the same limitation, whenever I can serve the common cause. On these equitable and pacific terms, for thirty-two years, I have occasionally occupied their pulpits, and they mine. I have not offended them with my Arminianism, nor have they offended me with their Calvinism. But there are gentlemen far more Calvinistic than Calvin. They cannot discern, or will not admit, the distinction between truths essential and non-essential. Election and perseverance, as held by themselves, they appear to consider as essential as the Godhead and Atonement of Christ. They feel themselves equally pressed in spirit to exhibit them in my pulpit as in their *own*. No consideration for the prejudices of myself and of my flock, (which, if they deserve no better name, are yet conscientious prejudices, and merit respect); no regard of peace and brotherly kindness; no fear of the ill example to the world from the unnatural contentions of the church, can prevail on them not to force Calvinism on men who reject it with aversion. The principle they avow is, that to withhold any part of what they deem truth, is a dereliction of duty, through a criminal fear of man. To a clergyman avowedly of these principles, I have lately been obliged to declare, that he could not officiate for me, or I for him. Nor do I hesitate to say, that whoever, knowing my principles and abusing my catholic spirit, forcibly intrudes Calvinism into my pulpit, must expect that I should endeavour to counteract his statements. On these terms, the weary church can know no peace; but, on the high ground of our common Christianity, she may repose under her Redeemer's shadow. That a fair reciprocrity should regulate the intercourse of differing parties in points admitted to be non-essential, when they occupy each other's pulpits, is so evident that it hardly requires an argument. At least the clergyman who declines meeting me on common ground, will doubtless, like a *man of honour*, give me satisfaction for the Calvinism he preaches in my pulpit, by allowing me to preach Arminianism in his. But I like not this gothic appeal; and if we are to cut our controversial way through each other's pulpits, I prefer to occupy my own in peace. We have enough to do, at least in the crowded scene of my labours, to make a stand against the world, the flesh, and the devil, without thus engaging in a *vivâ voce* controversy, to be carried on in our several churches, until, by degrees, it involved every pulpit of the place, and

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a population of perhaps eighty-thousand souls, in fire and smoke. No sober Christian will be surprised at my withdrawing peaceably from such a conflict. In the mean time, if any correspondent of the Christian Observer can point out terms of amity and union more fair, easy, and practicable, they will be cordially embraced by

INGENUUS.

To the Editor of the Christian Observer.

IN perusing a sermon preached last July at the Triennial Visitation of the Bishop of Chester, by the Reverend Edward Law, his lordship's chaplain, I could not but think that the following passage, coming as it does from an adverse pen, ought to have weight in refuting some, at least, of the grosser libels on the highly-respectable body of men to whom it refers.

B. C.

"It has been objected against those who are called the Evangelical Clergy, that they form as it were a distinct sect in the church, and studiously withdraw themselves from such of their brethren as do not think exactly as they do upon certain points of doctrine. It cannot be denied that this has too often been the case: but by what, it may be asked, has such an effect been produced? That a similarity of sentiment should associate men together, cannot be deemed extraordinary; much less ought it to astonish those, who, beholding their conduct with an eye of jealousy and suspicion, have, by the coldness of their behaviour, driven them to those measures for which they now so severely blame them. But recriminations will always be odious and unprofitable. Forgetful of the past, and anxious only for the future, let each stretch out the hand of reconciliation, and hail one another as brethren, and henceforth let the only contest be, who shall labour most in promoting the honour and glory of their holy Master's kingdom. . . .

"It has occasionally, I believe, been alleged, that the Evangelical Clergy entertain views hostile to our Establishment. Sincerely, however, do I believe, that there is no body of men who are more attached to the principles of the Church of England, whatever shades of difference they may manifest in the explanation of some of its doctrines. Neither has there been any thing in their conduct to authorise such a suspicion. They have universally displayed a zeal and earnestness in its cause which all cannot but admire, and many would do well to imitate. It is true, that they have in some cases bordered too much upon enthusiasm: but even this is far better than cold apathy and religious indifference, and we shall find it an easier task to moderate the former than to rouse the latter. We are assured, by St. Paul, that 'it is good to be zealously affected always in a good thing:' and when the subject is one of such vast importance, even the eternal welfare of mankind, we surely cannot wonder that an exuberant warmth of feeling should at times overstep the strict bounds which custom and prudence have more generally sanctioned and suggested. Surely it must be admitted, that the fervour which animates them is at least a proof of their sincerity, and shews that their heart is in the business: if they do err, it is from good intentions, which ought to command our respect, and cause us to 'wish them good luck in the name of the Lord.' The hope also that their efforts, as well as our own, may be effectual to the saving of souls, ought to lead us to throw no impediment in their progress, but to exclaim with St. Paul, 'Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.'

"Another objection which has been repeatedly brought against them is, that they are generally in-

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clined to Calvinism. I believe, I am not mistaken in asserting, that the majority of them are decidedly opposed to the peculiar tenets of Calvin, which are only partially held by a very small proportion. Calvinism is, I conceive, any thing but the doctrine of the Gospel: I cannot, however, help thinking, that its professors have sometimes been too harshly treated; their opinions being represented as radically subversive of Christian morality, and themselves as enemies of the human race. We are too apt, I fear, to make our own premises, and then draw conclusions from them. Before we positively assert that such is the inevitable consequence of certain doctrines, we ought most fully to ascertain both their actual existence and whether they are not capable of such a modification as will entirely prevent those injurious effects of which we profess our apprehensions. In the judgment of the most respectable part of those few who hold them, they may be so explained as to be perfectly compatible with the free will of man, and the justice of the Creator. They allow that the doctrine of personal election is, if not correctly understood, a very dangerous one. That of personal reprobation (though it is indeed connected with the other) they do not, I believe, acknowledge. It rarely occurs that they introduce the subject into their discourses from the pulpit; and they maintain that personal holiness is an inseparable adjunct to personal election. Were they indeed to assert that there was any thing in the Divine decrees that could produce a freedom from moral restraint, or render void the precepts of the Gospel, the severest language of censure would be too feeble to employ. But can we, for a moment, imagine that any set of men would openly proclaim to the world, that there were doctrines which allowed them to immerse themselves in sensual indulgencies, and give the rein to every vicious passion, and that these doctrines were founded on the Gospel of that holy Saviour, 'who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works?' That some of the ministers of our church do hold some of the peculiar tenets of Calvinism cannot be denied: but I much question, whether we shall find, that these men are less conspicuous than others in the performance of the practical duties of religion, and less anxious to impress their necessity upon the minds of their respective hearers. Our church, in its Seventeenth Article, gives no decided opinion on the point in question, but leaves it open to both parties in the controversy, by employing the very words of Scripture, which *neither* can object to. Embracing within her pale both Calvinists and Arminians, she wishes them to consider themselves as children of one common parent, to love as brethren, and to be pitiful, and courteous, kindly affectioned one towards another."

FAMILY SERMONS.—No. CIX.

Matt. xi. 28—30.—*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.*

SUCH are the gracious words of the Lord Jesus Christ; of him who came into the world, not to condemn the world, but that the world through him might be saved. He was sometimes constrained to notice the wickedness and hypocrisy of many who heard him; and he rebuked them in a tone of authority which could belong only to the Son of God. In this very chapter we find him upbraiding the cities where most of his mighty works were

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done, because they repented not. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." In similar terms he proceeds to pass sentence upon Capernaum; which, though it had been as it were exalted to heaven, should be brought down to hell: declaring that it should be more tolerable even for Sodom in the day of judgment. In these denunciations we listen to language which seems to have been forced from the Friend of sinners. It is plain he took no pleasure in the words of condemnation. The words best suited to his lips were those of mercy and grace. And hence, almost immediately after he had pronounced the sentence of destruction on these impenitent cities, he speaks again the language of compassion, and extends his ready arms to embrace every penitent and returning sinner. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy and my burden is light."

I. *The persons here addressed* are such as labour and are heavy laden; such as are oppressed with trouble and desirous of repose.—Indeed, at this time, the whole Jewish nation might be considered as in a state of oppression and bondage. The observance of the law of Moses, and of the traditions of the elders, was a burden which neither they nor their fathers were able to bear: and in this view the words of the text may be understood as addressed to the whole of the multitude then assembled. It was a call upon every man who was subjected to the ceremonies of the ancient law, and who felt the evil of that subjection. But we are more interested in looking at the passage in another light. The words are general, and include all who are suffering under affliction, whatever be its nature. Among the persons who at this time stood by, and heard the words of Jesus, were some, it may be presumed, who had felt in their own experience, that "man is born to trouble as the sparks fly upward." In looking back on their past lives, they had little to record but the pressure of poverty, the frowns of the world, affliction of body, and anxiety of mind. They had indulged in many fair prospects of happiness, but disappointment was still their portion; and they had found that "all was vanity and vexation of spirit." Is this the description of any among us? Are there any here who feel that this world can never satisfy their desires, and that its promises are vain and delusive? Are there any who, from the pressure of want and affliction, from the infirmities of age, or from the loss of those who were dear to their affections, are beginning to be weary and faint in their minds? To such are these merciful words of our Saviour addressed. He looks to those whom none is found to relieve, and none to pity. In him the fatherless findeth mercy, and the friendless are sure to meet a friend.

But the special objects of his regard are those who are weary of their sins; who feel the evil of a corrupt heart, and the burden of their transgressions. Thus weary and heavy laden was the Psalmist when he said, "Mine iniquities are gone over my head, as an heavy burden: they are too heavy for me. I am troubled, I am bowed down greatly: I go mourning all the day long." — Let us bring this case also to ourselves. Is any one amongst us convinced of his guilt as a sinner, and anxious to flee from the wrath to come, broken

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and contrite in heart, feeling the full force of the confession we continually make in the house of prayer? Are we duly impressed with a sense of our condition as at enmity with God, and transgressors of his holy law? Are we "heartily sorry for these our misdoings?" Is the sense of them "grievous unto us," "the burden of them intolerable?" Is it the ardent breathing of our souls, Have mercy upon us, O Lord: for thy Son Jesus Christ's sake pardon all our offences, and receive us unto thy favour? Such are the weary and heavy laden, who feel their need of a Saviour, and to whom the offers of his grace are especially welcome. To such are the regards of Jesus Christ peculiarly directed. To such, in their strongest sense, are the words of the text addressed: they are the immediate subjects of the Saviour's invitation.

II. But let us consider *the nature of the invitation*: "Come unto me, all ye that labour and are heavy laden. Take my yoke upon you, and learn of me."—The expression to *come to Christ*, frequently occurs in the New Testament. To understand it, let us imagine some weary and afflicted person to hear this invitation, and to be desirous of accepting it. What would be his conduct? He would approach Christ: he would look to him with an anxious wish to be relieved from his troubles: he would rely on the power of Christ to effect his deliverance: he would trust in his word: and the language of his heart would be, "Jesus, thou Son of David, have mercy on me." Now, although Christ is no longer on earth to receive us into his bodily presence, yet this is the way in which we are now to come to him. And let me ask, Have we thus come to our Lord and Saviour? Have we felt ourselves to be sinners, and entreated him, with humble and contrite hearts, to accept of us, and forgive us our sins? Has this brokenness of heart been connected also with the persuasion, that he was both able and willing to receive us? Have we been led to look to him in simple dependence on his mercy, and assured trust in his power? In short, have we resembled the Canaanitish woman of whom we read in the Gospel? Her prayer was, "Have mercy upon me! Lord help me!" When Christ seemed to neglect her entreaty, she still persisted in her believing application; and the disposition of her soul was approved and blessed. She was weary and heavy laden: she came to the Friend of sinners, and found rest.

But though coming to Christ might reasonably be understood to include all this, yet our Lord enlarges the invitation; and with an affectionate wish to persuade, he goes on to exhort his hearers, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." It is as if he had said, "You have long been bending under another yoke. You have been subjected to ceremonial bondage; but, above all, you have been placed under the dominion of sin. Now take my yoke upon you, and learn of me. Be obedient to my commands. You have sat at the feet of other teachers: be contented now to sit at my feet and listen to me; for I am meek and lowly in heart. I have no pride to gratify, no desire to impose burdens on my disciples. My character is to be kind and condescending to all who are willing to hear me. The honest and the most ignorant will be welcome to my notice, and even the little children who come unto me, I am ready to welcome to my arms." Such is the persuasive language in which Jesus Christ invites all who are oppressed and afflicted to enrol themselves among his disciples, and to profit by his teaching. The lesson he taught was a sort of instruction for which the worldly

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and the vain have no relish. It required them to worship God, not in form, but in spirit and in truth; to look for a new heart and a new nature; to be mild, merciful, patient, forgiving; to follow him as their Lord, and, if necessary, to lay down their lives for his sake;—nay, to renounce their own fancied righteousness, and to come as lost sinners to the footstool of his throne for mercy. Yet some there were who were willing to take that yoke upon them, and to learn of him, who, like Mary, sat at his feet and heard his word, and chose that good part which should not be taken from them. Let us tread in their steps. Let us take upon us his yoke, and learn of him. If we have hitherto lived in the neglect of the invitations, and in disobedience to the commands of Christ, let us now seek to him in conformity to his will. Let every proud look be humbled, every high imagination brought low. Let sin of every kind be renounced and abhorred, and let us seek to have our hearts cleansed from its pollutions. In one word, "let us put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of our minds, and put on the new man, which, after God, is created in righteousness and true holiness." Let us seek to possess the same mind which was in Christ Jesus, and to have the abiding influence of his Spirit dwelling in our hearts. The excellence of such a state is stated in the text in such strong terms as to supply us with a powerful motive to labour to attain it; and to this point let us now direct our attention.

III. To those who, being weary and heavy laden, come to Christ, and submit to his yoke, *the promise* is, "Ye shall find rest unto your souls." "I will give you rest; for my yoke is easy, and my burden is light."—If we examine the lives of the most distinguished followers of Christ, we shall find that they had a large share of worldly suffering. Regarding only their outward lot, we should be inclined to think them of all men the most miserable. Yet did they possess largely this rest of soul. They found, in their own experience, the truth of this promise; and they have borne to it a clear and decisive testimony. If the Psalmist could exclaim, under a sense of the Divine goodness, "Return into thy rest, O my soul, for the Lord hath dealt bountifully with thee;" if the Prophet could declare, "Thou shalt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee;" the disciples of Jesus could also rejoice under their severest trials, in the consolations of the Gospel. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, by the comfort wherewith we ourselves are comforted of God: for as the sufferings of Christ abound in us, so our consolation also abounds in Christ." The Apostles here attribute the peace and comfort they enjoyed to Christ as its Author. Thus also the promise of the text, "*I* will *give* you rest." In the same way, Christ told his disciples, "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you;"—not a frail and deceitful peace, shaken by every blast, but a peace not to be assailed by the storms of life; a peace not delusive but real, not worldly but heavenly. If we look at this promise, and the manner in which it was realized, amid the hardest trials of the first followers of Christ, we shall be convinced, that no promise can be more inviting than this; no possession more valuable than that which it holds out to us.

In looking around us, we see some bending under the weight of age and infirmities, some harassed in their minds by the daily troubles

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of *life*, and some bowed down by affliction. Such also may be our portion. Our various troubles, whatever they are, are best known to God and ourselves. But there is none of them which may not be lightened by the grace of Christ. Whilst in the world, we must necessarily feel many of the evils which belong to mortality: but here we have a remedy against their overwhelming power. The rest which Christ gives us here, though imperfect, will console us under the frowns of the world. It will support us under the severest of domestic trials. And while all below is dark and discouraging, it will elevate our view to that perfect rest which remaineth for the people of God. It will deprive age of its weight of infirmity, and make the hoary head a crown of rejoicing. Death itself will have no power to disturb his serenity whose soul reposes on God. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and staff comfort me."

Let us, with all due solemnity, press on our consciences these things—the invitation of our Saviour, and the promise of his rest. Is it not a desirable thing to be freed from that care and perplexity by which we are now so frequently burdened? to have a refuge from the anxieties, a relief from the afflictions, a shelter from the storms of life? Is it not pleasant to find, when all is distraction without, that there is peace within; when the world is our enemy, that God is our friend? Is there, then, any other way to attain this happy state than that which the text points out? We are apt to persuade ourselves that there are many ways. We expect happiness in the indulgence of *this* passion, and the gratification of *that* desire—but such hopes never fail to disappoint us. We still feel that something is wanting to set us perfectly at ease, and that the imagined good not only fails to console us when we most need consolation, but adds then a fresh pang to our distress. We still are conscious, even in the midst of the gratifications we eagerly seek, of a burden on our spirits which we cannot shake off; and that, however we may endeavour to silence reflection, we never can divest ourselves of uneasy thoughts. Why, then, should we continue to pursue happiness where experience tells us it is not to be found? Let us take upon us the yoke of Christ. His service is perfect freedom: it is a freedom from the tyranny of an evil conscience; a freedom from the slavish habits of a world which is led captive by the devil; a freedom from the fear of death, and from that which is the sting of death—sin. Until we are thus made free, by the Spirit of God, through faith in Christ Jesus, we are, as our church expresses it, tied and bou nd ith the chain of our sins. Let us, then, become acquainted with our true state. "His servants we are to whom we obey." The sinner is in bondage to sin; and until he perceives that bondage, until he feels himself to be weary and heavy laden, and desires to be released, Christ will profit him nothing. Until we discover our want of a Saviour, we shall not come to him for salvation. Let it, then, be our earnest prayer, that God would open our eyes to our true state, and would lead us to Christ; that thus, seeing the things which make for our peace, we may obtain the forgiveness of our sins, and be accepted of God through him.

But there may be some here so depressed in their minds by a sense of their unworthiness, that they cannot bring themselves to believe that such gracious words of invitation could be meant for them. They deem it a thing incredible that such mercy should be extended to them. But here all

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doubt or despondency is misplaced. What is it that Christ requires? That we should be weary and heavy laden. Is this our character? Are we anxious to come to him, to believe in him, to obey him? What, then, does he say? "Come unto me, *all* ye that are weary; and him that cometh to me I will in no wise cast out." No words can be more gracious, no promise more certain. If we come in a right frame of mind, if we possess that lively faith in the Saviour of sinners, and that humility of spirit which are implied in the very expression coming to Christ, there can be no question as to our being received. The word of the Son of God is pledged to our acceptance: he will in no wise reject us. The world may cast us out, but Christ will own and bless us. The world may give trouble, but He will give us rest.

Some, perhaps, might be glad to enjoy the rest which Christ promises; but they dislike the yoke which accompanies it. They regard religion as a thing of gloom: it calls us to the exercise of prayer: it requires mortification and self-denial. We must resist the world, the flesh, and the devil; renounce our own will and our own ways, crucify our evil affections and lusts, live soberly, righteously, and godly. Now all this is so contrary to the natural taste and inclination of fallen man, that they consider Christ's yoke as oppressive, and his burden as grievous. And yet what is the language of the Saviour of sinners? "My yoke is easy: my burden is light. My service is a pleasant and cheerful service: my ways are ways of pleasantness and peace." To be convinced of this, let us appeal to facts. Who were the men, in early times, most distinguished for contentment and cheerfulness of spirit; the disciples or the enemies of Christ? The men who rejoiced that they were counted worthy to suffer, or their persecutors? Those who took joyfully the spoiling of their goods, or the robbers who plundered them? Those whose good things were in this world alone, or those who were blessed with a hope full of immortality? The truth is, that in every age of the church, if we look for repose of mind and real cheerfulness, we shall find it eminently among the true followers of Jesus Christ. The rest which other persons have, they derive from perishable sources: the rest of the Christian he derives from Him who ever liveth to supply all his needs. And the man who, weary of the world and its vanities, obeys the exhortation of the text, and experiences the power and the enjoyments of religion, will not wish for a better service, or a lighter yoke than that of his gracious Redeemer.

Whether we have accepted the invitation of our Lord is known to that God who is the searcher of hearts, and from whom no secrets are hid. But let us remember that on this grand point depends the salvation of our souls. The rest which the Saviour bestows on earth is preparatory to that rest in heaven which remaineth for the people of God; and if we reject his service here, he will reject us in the world to come. Since Christ, then, is willing to have compassion upon us, let us have compassion upon ourselves. Let us turn to him with our whole hearts. And if a motive be wanting, we may find it in these words of condescending grace and mercy: "Come unto me, all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light."

To the Editor of the Christian Observer.

MUCH difference of opinion has arisen among commentators respecting the real import of 2 Kings

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v. 15—19, as it bears on the character and purposes of Naaman. The following is the view which has been taken of this passage in a sermon which appears in the first of the two volumes of sermons, lately published by that able and pious divine, the Rev. Mr. Fawcett, of Carlisle, and of which I was glad to see a Review in your last Number. After citing Naaman's confession of faith, and his vow to worship, with burnt offering and sacrifice, none but the God of Israel, Mr. Fawcett thus proceeds—

"His language is like that of repenting Israel: 'What have I to do any more with idols?' He renounces them altogether, and immediately. Henceforth, from this very moment, neither Rimmon, nor any other idol, shall receive the smallest tribute at his hand: he will worship the Lord, and him only. His resolution is, 'The God that answereth by fire, and that healeth by miracle, let him be my God; him will I follow and serve.'

"Yet in this noble and determined purpose, there appear the symptoms of some infirmity. One practice, which he either thinks it his duty to continue, or has not courage to forsake, perplexes his conscience, and causes him to fear, lest he should, thereby, provoke the Lord God of Israel, whom he has avouched to be his God. Never more will he enter the house of Rimmon, to present any worship of his own. But when the king, his master, repairs to the house of his god, Naaman either thinks it his duty to go with him, or dares not decline the service. And, further, when the king stands before the image of Rimmon, before that image he will bow. And shall Naaman stand erect while his sovereign bows? Shall he, or even can he? For the king will not content himself with a slight inclination of his body; but, with lowly obeisance, will bend before his god: and Naaman, on whose arm he closely leans, must be carried along with him in the same motion. Yet for a worshipper of Jehovah to bow in the house of Rimmon! He trembles at his own half-intended deed, and indirectly asks the prophet's opinion, while he deprecates the Divine displeasure. 'In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow myself down in the house of Rimmon; the Lord pardon thy servant in this thing.'

"What now shall Elisha say to this trembling inquirer? Never was a nicer question of casuistry proposed by a doubting conscience. Naaman is a servant of the king, and must go where his master will take him; and, if it be into the house of Rimmon, he has declared that he is no worshipper of Rimmon, but of Jehovah. He goes there as an attendant on the king, not as a votary of the god; and this he avows. If, then, he performs no real act of conformity; if he openly protests against Rimmon, let him go with his master where he will, he goes no where out of hallowed ground. An idol is nothing, and an idol temple is nothing. The earth is the Lord's, and every place and house in it are his; and no place is unclean to them who know that 'the Lord he is God, and that there is no God beside him.' Yet we can hardly suppose that Naaman possessed this measure of spiritual understanding. His request for two mules' burden of earth shewed that his views were as yet confined, and mixed with superstition. We cannot but suspect, that he was in the house of Rimmon 'with conscience' of the idol.' The enlarged sentiments which St. Paul has taught us on this head were not only beyond Naaman's proficiency, but above the standard of those times, even in Israel.

"What, then, will the prophet say? Will he, on the one hand,

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advise disobedience to his king; or, on the other, recommend unfaithfulness to his God? Will he push on his new convert to a boldness in profession which shall outrun his judgment? Or will be allow him to make any, even the least, compromise of conscience? So much here depends on the state of the man's heart, that what might be good advice on the supposition of some motives, might be bad on the surmise of others. Too rigid an injunction might break the bruised reed, or quench the smoking flax; whereas an express permission might remove salutary apprehensions. The sanction of the prophet might make him tread, without fear, on ground which ought to be explored with the most scrupulous diligence; and the path thereof learnt by spiritual discernment in the disciple himself.

"Elisha, therefore, gives him no direction: he neither says bow, nor bow not: he neither tells him, the Lord will pardon thee, nor the Lord will not pardon thee in this thing; but he expresses his good will: he says, 'Go in peace!' and says it no doubt in such a manner, and with such a look, as to preclude further reply. Thus he sends him away with a blessing, commends him to the Divine guidance, and leaves him to discover the nicer shades of duty, as he becomes of full age, and his conscience more thoroughly exercised to discern good and evil."

Such is the statement of Mr. Fawcett; and I am far from affirming that it is not that interpretation in which the judicious reader may readily acquiesce. But, without prejudice to an opinion which it is impossible to disprove and easy to allow, I would venture to propose a different view of the subject; which I am disposed, after mature deliberation, to prefer. To me it is far from evident, that Naaman had become a real convert to the truth. He appears to have been a man of quick, yet generous feelings; easily exasperated by an apparent indignity, and not less alive to friendly usage, for which he was anxious to evince his gratitude by large and expensive liberalities. After suffering under a loathsome disease, when he found himself suddenly and completely recovered by the miraculous power which God had commissioned his servant Elisha to exert, he seems to have been transported with thankfulness and joy. He returns hastily to the prophet: he extols the power and glory of the God of Israel above all the fabled attributes of idols: he is fain to requite the prophet with costly gifts; and, when he cannot prevail with him to accept the smallest present, he declares his purpose to offer sacrifices, in future, to none but that Almighty Being, whose benevolence he had so recently and largely experienced. Accordingly, he solicits a quantity of earth from the holy land, with which he proposes to construct an altar, on which fires shall be kindled to Jehovah alone: and he then apologizes for the necessity under which he is placed, of occasionally taking a part in the stated worship of an idol.

In all this I can discover nothing that stamps the authenticity of Naaman's conversion. All that he said or did, after his wonderful restoration to health, denotes a heart overflowing with joy, and disposed to make every return to his benefactor; but it does not exhibit the sober conclusions, the deliberate and coherent resolves, of a man in whom any spiritual renovation had taken place. It is likely enough that Naaman was no zealot for the religious persuasion of his country—no fond admirer of those impotent deities whom he had found unable or reluctant to effect his cure; and undoubtedly his respect for them would be further impaired, by the comparison he would institute between their insufficiency and the almighti-

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ness of Jehovah. As far, therefore, as he himself was concerned, he was prepared to abandon the superstition of his fathers, and to pay exclusive homage to the God of Israel. He had no other way of testifying his gratitude to his Divine Physician; and he would be the more earnest in protestations of respect for the Master, in order to gratify the disinterested servant, who declined all personal remuneration. All this is very consistent with human nature. It is natural, in the first movements of gratitude, to account no recompense too large for the benefit received. It is natural to employ the most energetic language, in conveying our sentiments to a bountiful benefactor. It is natural, when we are prevented from discharging the debt in one way, to look about for some other expedient. And this is exactly what appears to me to be observable in the conduct of Naaman. Unable to satisfy his gratitude by heaping kindnesses upon the prophet, who resists his importunity, he falls upon a more specious expedient, and requests assistance in setting up an altar to Jehovah. This worship, however, is to be conducted with a privacy that might secure from molestation a less powerful man than the Syrian captain, among a people ever ready to inscribe new altars to new gods. At the same time, he never disguises his intention of still practising idolatry in public, and of bowing down to Rimmon when deference to his king required it. Such are his demeanour and language; in which I look in vain for any symptoms of genuine faith. Naaman acts as might be expected under his circumstances, from a feeling and a generous man, a heathen and a courtier—from a man who, not being rivetted to idolatry by superstitious prejudices and scruples, was well prepared to concede the highest honours to a Being who had served him better than all his idol gods. But he is far from shewing an alienation of heart from gentile vanities, and a cordial adherence to the Holy One of Israel. This opinion seems to be corroborated by the prophet's reply. To a request of Naaman, that he might be furnished with consecrated earth for the building of an altar, Elisha makes no answer whatever. To have granted it would have been a violation of the Mosaic Law; and it may have been very apparent to the prophet, that the petition was dictated by motives in which was little or no sentiment of religion. Indeed, that it was little more than a court-like address may be concluded from the circumstance, that Naaman did not repeat it, although he clearly considered the possession of holy soil a preparative indispensable to the worship of Jehovah. Had that worship been very near his heart, he would not so soon have forgotten his intentions, nor have been put off with any thing short of an absolute denial. — From these premises, I should draw much the same conclusion with Mr. Fawcett, as to the meaning of Elisha's answer, "Go in peace;" that in fact it meant nothing, being the ordinary form of oriental courtesy in dismissing a visitor. It is most certain that he did not mean an assent to the request, that Naaman should be supplied with materials to construct an altar out of Jerusalem: and I can as little believe that he connived at the latter proposal, and sent him away a chartered idolater. The Syrian chieftain would not misapprehend the prophet's meaning, but would receive the usual civilities as they were meant: and to those, the prophet, having already fulfilled his commission, saw reason not to add a single word with respect to the unmeaning propositions ceremoniously submitted to his decision.

I am, &c.

H. B.

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MISCELLANEOUS.

To the Editor of the Christian Observer.

THAT war is a great evil, few persons will be disposed to deny, so recently after a war which has been unexampled in its duration and extent, and the direful effects of which are still felt in every city, hamlet, and cottage of Europe. But though war is an evil, abstractly considered, yet I imagine it is only one of many which are inseparable from the present state of humanity, but which, by the gracious dispositions of an all-wise Providence, are ultimately made the instruments of good. The hurricane and thunder storm are necessary for preserving the salubrity of the atmosphere. The history of the past exhibits numerous instances in which "the walls of Zion have been built in troublous times;" and prophecy leads us to expect, that the path to that state of rest and of peace which awaits the church of God, lies through many storms and convulsions of a political nature. This being the case, it becomes an object of considerable importance to ascertain the line of conduct which is proper for the Christian, when his country is engaged in war; and I propose, therefore, to make a few remarks upon some late publications intended to enlighten the public on this important subject.

The first is entitled, "A Solemn Review of the *Custom* of War, shewing that War is the Effect of *popular Delusion*, and proposing *a Remedy*."—Now, though every sincere Christian must deplore the necessity of war, I am not aware that, in this country at least, war can be viewed as a *custom:* neither can it be considered as always the result of *popular delusion*. The author of this tract himself refers it to a different source. "By what means," he inquires, "is it possible to produce such a change in the state of society, and the views of Christian nations, that every *ruler* shall feel that his honour, safety, and happiness depend on his displaying a pacific spirit, and forbearing to engage in offensive wars? Is it not possible to form *powerful Peace Societies*, in every nation of Christendom, whose object shall be to *support Government*, and secure the nation from war?"

The other means proposed, are, "liberal contributions" for the purpose "of diffusing light," the establishment of printing presses for the circulation of tracts, the addresses of Christian ministers from the pulpit, the education of youth in the principles of the Society, the concurring aid of all Bible Societies, and Societies for propagating the Gospel. It is added; "But our hopes and expectations are not limited here. The Societies of *Friends* and *Shakers* will come in, of course, and cordially contribute to the glorious object." Having enlisted this numerous body, the writer's anticipations are greatly extended, obstacles are foreseen, but are believed not to be insurmountable; and he even exclaims, "God will aid in such a cause; and the time is at hand, when this *prediction* shall be fulfilled."

Now, Mr. Editor, I as devoutly wish that wars may cease as the writer himself. But in the mean time, we must take care lest, in the prospect of universal peace and love, we forget those more immediate duties, indispensable to us as the subjects of a government which, without boasting, may in a peculiar manner be considered as appointed of God "for the punishment of evil-doers, and the praise of them that do well." All that is required of us is a dutiful subjection to the government under which we live, as unto God, *in all things lawful;* in so doing we shall best approve

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ourselves as the servants of Him who is "King of kings and Lord of lords."

Again; should the government determine that war is unavoidable, what must be the conduct of this "*most powerful association*," acting upon its avowed principles?—Surely they must step forward in all their might, and declare their determined opposition to war in the abstract—to *all* war;—that without the employment of force they will not contribute to the exigencies of the state; and sooner lay down their lives than be actively employed in warfare. How this line of conduct can contribute to support government, I am unable to perceive. Were it possible to realise the views of this Society, the effect must be, to paralyse the arm of power, introduce discord, confusion, and bloodshed into the very bosom of society, and lay the country open, as an easy prey, to any unprincipled and ambitious aggressor!

In the second tract of the Peace Society, an attempt is made to establish a doctrine nowhere recognised in Scripture; namely, that all the precepts contained in the New Testament, addressed to individual Christians, are equally applicable to "professing Christian *states and political bodies;*" and it is demanded "by what authority is the sense restrained" to individuals? All the answer which can be required, is reducible to this simple position; that, throughout the New Testament, no precepts or instructions are addressed to states or political bodies, of any description whatever. The reason is obvious: for the faith and hope of the Gospel have respect exclusively to *individuals* who repent of their sins, believe in Christ Jesus, and obtain mercy and a good hope through grace, that they shall in due time become participators of "an inheritance incorruptible, undefiled, and that fadeth not away."

Surely *self-defence* is a duty incumbent on Christians individually; and if such should hold the reins of government in any country, it would consequently be their duty as governors to bend the whole energies of the nation in defence of the just rights of their country, against all aggressors. With regard to private individuals, I hesitate not to affirm, that all associations of Christians which shall attempt to overawe the civil governments under which they live, on any pretext and in any manner whatever, act in direct opposition to their duty to "*the powers that be*," which are ordained of God.

In the third tract, the views of the Society are supported from the practice of the early Christians. Yet the very first instance mentioned, shews that the Christians of those days had not forgotten the instructions of the Apostles; for it is quoted from Tertullian, that in sundry rebellions against the Roman emperors, "not a Christion could be found in any of the rebel armies." It is probably true, that about the year of our Lord 200, some Christians refused to enter the army on account of the pagan rites commonly observed in the camp; and that others, having misapplied certain passages of Scripture, held themselves bound to abstain from all war. But neither of these facts can, in the smallest degree, affect the question at issue.

We are next informed, that war "includes robbery, fraud, debauchery, hatred, resentment, and the exercise of all the bad passions of our nature." But here I naturally turn my recollection to the Christians of our army and navy, who, at different times, have stood forward and "turned the battle from our gates"—who have shed their blood in defence of all that is dear to us as members of a well-ordered civil community. And I think we are entitled to say, with confidence, that these were not

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guilty of those crimes; but, on the contrary, that pity for our deluded enemies—a disposition to do them every office of kindness and humanity, whenever duty rendered this practicable—a firm confidence in the blessing of God on their exertions—a magnanimous contempt of danger, when opposed to duty—a patient perseverance in a cause to which they had devoted their lives—and a generous forbearance in the moment of victory, shone conspicuous in their conduct during the arduous struggles in which this country has been repeatedly engaged.

But it is further affirmed, that war "includes *bloodshed, not unawares*, which is the scriptural definition of *murder*:" and it is inquired whether a dispensation has been granted to any of the potentates of the earth, to alter the nature of vice! Is this a fair interpretation of Scripture? Was it unawares that the avenger of blood pursued the inadvertent homicide, and, if possible, shed his blood? Was it unawares that certain transgressors were stoned to death; that the enemies of Israel were put to death without mercy, and that rebellions were quenched by the blood of thousands of Israelites? And were all the deaths produced by these means necessarily *murders*, because not effected *unawares*?

This tract concludes with the inquiry, whether it would not be better for princes to settle their differences by arbitration, than by the sword? Unhappily for the suggestion, one of two things would be requisite; namely, arbiters to whom all would submit, or some third power able to compel those who might prove refractory. But would not war still be necessary in order to compulsion; at least till some man shall devise an easier method of inducing independent governments to act contrary to their inclinations?

The fourth tract is occupied with extracts from the writings of Erasmus, on the subject of war, tending to shew its baneful effects. I pass on to a more recent publication to the same effect, entituled "Pictures of War," an octavo volume, occupied almost exclusively with extracts from ancient and modern authors, magazines, &c. tending to shew that war is attended with the loss of many lives, destruction of property, general distress, and innumerable other evils. A work of the description now under consideration, professing no claims to originality, can be viewed only in connection with the sentiments which it is employed to disseminate. These I cannot pass by unnoticed, involving as they do an important part of the every-day duty of Christians. In general, I premise, that it is not the duty of every Christian to occupy himself with the more profound questions of political economy. But of *this* there can be no doubt, that under the Gospel as under the Law, it is the duty of all to "fear God and the king, and meddle not with them that are given to change;"—to be of a meek and humble disposition, and not at all disposed to "meddle with matters great, or things too high for them." I regret that this line of conduct has not been more uniformly followed in the publication before me, and that the author did not pay more deference to the example of John the Baptist, who, "like Him whose forerunner he was, would not interfere with civil or political arrangements" (p. 233); and that of our Lord, "who paid tribute-money, which went to support military power, and set the example of giving no just cause of offence to any" (p. 235): and this although the tribute *might* even go in support of war, idolatry, or foolish games. Again (p. 238), "If my kingdom were of this world, then would my servants fight," said our blessed Saviour; that is, in support of his kingdom. Is it possible that

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any person of ordinary capacity, who reads this passage in its natural connexion with the sacred context, should for a moment suppose that it absolutely prohibits fighting in all cases? In like manner, when it is predicted, that "all they that take the sword shall perish with the sword," can there be any reason to think that any thing more than the employment of the sword in support of religion (in place of fleeing from persecutions) is prohibited to private Christians?

But this is not all: it is even affirmed (p. 217), that the command, "*thou* shalt not kill," is imperative on governments equally as on individuals. Yet, unless it can be said that all the other precepts of the Moral Law were addressed to governments, there is no ground for this interpretation. On the contrary, the necessity of taking away human life, on particular occasions, by authority of government, is clearly illustrated by what took place under the Law; and this, with the approbation of those who were raised up and inspired of God, during the infant state of the Jewish commonwealth. We are next informed (p. 239), in direct opposition to the sacred text (Rom. xiii. 1, *et seq.*), that only to those rulers "who do what God commands in his own revelation," we owe subjection and obedience; and that, otherwise, the Christian might even kill his brother inadvertently in battle. But in just and lawful war, it is no more *murder* to deprive the enemies of our country of life, than for the public executioner of justice to put to death the murderer. Yet our author will not admit even of this. He says (p. 146), "The Supreme Being alone possesses a power to take away human life; and we rebel against his laws, when we undertake to execute death in any way whatever, upon any of his rational creatures." And again; "Let all those laws be repealed which authorise juries, judges, sheriffs, or hangmen, to assume the resentments of individuals, and to commit murder in cold blood in any case whatever."—I beg leave to remind the author, that the Apostle says to private Christians, "Dearly beloved, avenge not yourselves;" but of the civil power or ruler, "he is the *minister of God*, a *revenger* to execute wrath on him that doeth evil." (Rom. xiii. 4.)

The supposed "distinction betwixt political expediency and Christian duty" alluded to (p. 250), may have arisen from inattention to the difference betwixt the duties of a magistrate and those of a private Christian. When well understood, they will not be found in principle at all opposed to each other, nor in practice at all incompatible. But as private Christians, it is no part of our duty to usurp the place of our superiors, by presuming to determine whether any particular war is avoidable or not. Far less, I imagine, should we, with our author, adopt the sentiments of the tract first noticed, relative to the formation of a powerful association for the purpose of counteracting government on the subject of war. This project, it would appear, was originally of American growth, and may have been administered with the view of weakening the "popular delusion," or "war-fever," which, at that time, prevailed. Another writer, whom my author follows to a great extent, reasons in the following manner: "Self-defence *is, no doubt, a primary law of nature*; but it is of nature only: it belongs solely to the animal life; and the brute creation, knowing no further, act up to the perfection of their nature. Had man, like them, no further privilege than mortal existence, he might be right in following their example." (p. 248.) By what authority does this writer dispense with a primary law of nature? The whole Moral Law is only a

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transcript of the primary law of nature; and this law Jesus Christ came not to obliterate, but to sanction and to fulfil in every respect.

In conclusion, it is perhaps superfluous to remark, that I should be as far as the writers of these publications from encouraging aggression and violence in any form; or from fostering a spirit of national hostility against any country. I apprehend that the injunction of the Apostle (Rom. xii. 18.) is binding on all Christians, whether magistrates or subjects: "If it be possible, as much as lieth in you, live peaceably with all men." I know that states and political bodies, like individuals, may be swayed by motives which cannot be approved of on Christian principles. But what then? Are civil governments our subjects, or amenable to our jurisdiction? And if they are not, shall Christians league together for the purpose of wresting the sword out of the hands of the civil magistrate, and set themselves up as alone qualified to govern the earth? The question I think dictates its own answer*.

X. Y. Z.

* Our readers are aware that it is not our custom to give our own opinion on the communications of our correspondents. We, therefore, leave the arguments of X. Y. Z. to find their due level; yet we cannot but feel much pleasure in communicating the following letters from the Emperor of Russia and Prince Gallitzin to the Peace Society. Of these there can be but one opinion.

"To the Rev. Noah Worcester, Secretary of the Massachusetts Peace Society.

"Sir—Your letter in behalf of the Massachusetts Peace Society, with the books accompanying it, were received. The object which this philanthropic institution has in view, the dissemination of the principles of peace and amity among men, meets my cordial approbation. My endeavours to procure peace and good-will among nations are already known; and the power and influence which Almighty God has committed to me, shall ever be employed, I trust, in striving to secure to the nations the blessings of that peace which they now enjoy.

"Considering the object of your Society, the promotion of peace among mankind, as one eminently congenial to the spirit of the Gospel of Jesus Christ, I have judged it proper to express these my sentiments respecting your labours, in answer to your communication to me on this subject. ALEXANDER.

"St. Petersburgh, July 4, 1817."

"Sir—I received your letter of the 9th of April, with the Numbers of the 'Friend of Peace' accompanying it, for which I return you my hearty thanks. The object which your Society has in view is of great importance to the well-being and happiness of the human race. Indeed it seems to me to be almost the same as that of Bible Societies; for it is only in proportion as the divine and peaceable principles of the Gospel of Jesus Christ prevail in the hearts of men that lasting and universal peace can be expected. A blessed period is promised in the word of God, when men shall learn the art of war no more. This period I understand to be the same as that in which it is prophesied that all men shall know the Lord, even from the least unto the greatest, and that the earth shall be full of the knowledge of the Lord. These latter promises seem to be daily fulfilling in every quarter of the world, by the exertion of Bible and other Christian Societies to disseminate among men the saving and pacific principles of Jesus Christ. They are preparing the way for your Society's gaining its object—peace—universal peace, when men shall learn the art of war no more. Most earnestly praying for every blessing to accompany your labour, in promoting peace on earth and good-will among men, I shall reckon it a peculiar honour to be among the members of such a humane society.

"I remain, Sir, your most
"obedient servant,
"PRINCE ALEX. GALLITZIN."

To the Editor of the Christian Observer.

MUCH has been written, and, in my opinion, much remains to be written, on the introduction of the Madras system of education into Europe, and especially into the United Kingdom; the western division of which has become, in its various relations, the source of deep and even alarming interest. Of its

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political situation, I do not affect to form any judgment beyond what may be gathered from the journals on both sides of the channel, and the commentaries supplied by the editors on the intelligence found in their columns. Of its moral state, few satisfactory notices are circulated, except in the Reports of such societies as either in part or exclusively consider Ireland as the scene of their operations. The impression produced by the evidence is, that the country is generally in a state of great moral and intellectual degradation. Many persons, however, have sanguine hopes that the Madras scheme will entirely transform this western wilderness; or, if this be expecting too much, that at least there will be effected a sensible, and in prospect a permanent, improvement in the population of the whole island.

That much will be done we have indeed great encouragement to look for; but I own that, with every prepossession in favour of the *mechanical* process adopted in the national schools, I have many apprehensions that the value of the process will be in a considerable measure neutralized, unless every establishment be superintended by a MASTER OF MORALS, who, in managing the very powerful machinery of the new mode, may especially provide that (as far as human wisdom can ensure such a consequence) what is received into the understanding may influence the heart. After what has been said in your pages on emulation, I shall refrain from winding my way into that difficult subject, farther than by saying, that after every explanation in favour of the Madras scheme, it appears to me that the eager appetite of human nature for distinction and display will find much strong aliment furnished by the general discipline of the system in question. If the aliment be diluted or counteracted by a concurrent lowering regimen, *this process* will, in my judgment, *not be found* among the original arrangements of Bell and Lancaster, but must be superinduced by those masters of morals whose presence, as principals, is most devoutly to be wished for in each of the thousand or ten thousand schools erected either in reality or imagination throughout the British empire. An excellent correspondent, in your number for last November, appears indeed, in his reasonable jealousy on the subject under discussion, to disrelish altogether the grand project of national education, on the ground of its wholesale and superficial character being strongly at variance with any really moral object; and he would almost draw away the monitors, and their five hundreds, in order to educate well the remaining few. Perhaps I have exaggerated his meaning; but to me he appears in any event to have magnified the object of his jealousy. To myself, the case simply seems to be, that if it be our duty to educate the people, and if an immense engine is already at work capable of performing the mechanical part of instruction—and if this engine be set in motion by an impulse so powerful, and according to the calculation of the engineer so permanent, that no expectation can be entertained of its failure, either in energy or continuance of action—then we surely ought to avail ourselves of the opportunity thus placed within our reach, and endeavour so to direct the movements of the machine as to make its mechanism subserve the highest purposes of moral utility. Apart from metaphor—the national schools ought not, I conceive, to be diminished, even if they did nothing better then teach children to read and write; for the good effected by this stage of instruction is certainly better than nothing. Its tendency is civilizing, and it affords at least the means of obtaining some acquaintance with the Scriptures whenever they fall in the learner's way. I do not suppose that your correspondent would by any means consent to the annihilation of the

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Madras system. If an evil, it is, even in his eyes, not an incurable one; and it is capable of being rendered more innoxious in proportion as it is purified by such considerate men as think more of children's hearts than of their understandings. This purifying process must and will be performed by any person of sound mind, as far as the general regulations of the school will allow him to pursue his object. The extent of his meliorating endeavours may even be very considerable. The superintendant or visitor is superintendant of the master as well as of the pupils. On the supposition that the master possesses an average share of right thinking and docility, and farther that he is generally dependant for his situation and prospects upon the visitor here is ground somewhat prepared both by principle and personal interest for the reception of good seed; and even the lowest produce has its proportion of value. Still, the master, even under these favourable circumstances, will naturally be influenced by the temptation of hastening onward his scholars, in order, of course, to gain the credit of every party concerned in the establishment. The temptation will assume the guise of duty: and, in truth, he must be an expert analyst who, in such a case, can tell where ambition and conscience may be definitely separated; for, if the boys are to excel, they must speed forward; and if they speed forward, they must be impelled; and the mechanical impulse of the Madras scheme, after all the labours of the apologist, is downright emulation: and by what super-human dexterity will the instructor push his pupils onward along the narrow path, where on one side is seen a moral peril, on the other the apprehension of censure or discredit, if the boys are *defrauded* of stimulus? Under these circumstances arises a case in which the visitor is called upon to teach the teacher; and to remind him that five hundred possessors of immortal souls are arranged before him, who, from the discipline employed in that room for the next few months or years, will in all likelihood receive impressions which will influence the remainder of their lives. Whatever is there taught should unquestionably be taught not so much to merely intellectual as to moral and responsible creatures; to those who are so to pass through things temporal, that finally they lose not the things eternal. If this be conceded, the master should in fairness be apprized that an education properly religious may possibly be less visibly progressive than if his instructions began and terminated in merely human learning. The visitor will do well to assure him, that what is lost in point of time or fineness of effect, will be compensated by gain of principles;—I speak on the belief that, according to the usual economy of Providence, no religious labour will finally be in vain. I am aware that this is a kind of prospective education, which cannot be rightly appreciated by any master who does not pursue his object with some portion of Christian feeling: but as far as his moral perceptions reach, so far will the visitor direct them to the paramount importance of giving the children a moral or rather spiritual education; and so far, in the practical details of instruction, will the superintendant inculcate upon his inferior, the necessity of sacrificing the splendour of rapid success to insure the less sparkling advantage of training up the heirs of eternity for their high destination.

But as the current of the world usually flows, who does not see that the patrons and subordinate managers of these schools must *degrade*, if they resolve to work the Madras engine by slow and measured movements, and of course without any degree of pressure on the safety-valve. I mean, that when men or Christian principle check the for-

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wardness of clever boys, and give their duller comrades time to come up; in which case the wits must in some measure stand still;—and when they not only effect this balance of power, but possibly retard, to a certain degree, the learned growth of both parties by frequent religious admonition and serious appeals to their consciences;—and when, on the other hand, men acting on worldly motives load the safety-valve, by urging forward their hundreds or half-thousands by all the popular and goading stimulants of emulation;—in these contrasted cases, the spectator who may happen to visit both classes of schools will certainly see in the Christianized establishment less of vividness of character, less of general quickness, brilliancy, and ardour, than in the secularized seminary, where *quocunque modo* human passion, in its varied exhibitions of ambition, vanity, selfishness, and willingness to rise by the fall of others, obtrudes upon the reflecting observer most unpleasant traces of our corrupt original. But, alas! as the majority of observers are unreflecting, few persons will understand what is intended by the *degradation* just alluded to. It must, however, be again and again insisted upon, that whenever the power exists of purifying, in whatever degree, the national schools from worldly motives of action, such power must be exerted, otherwise its possessors will incur the heavy censure of leaving an allowed evil to produce its natural consequences. The introduction of the Madras system is regarded by many thinking persons as a grand but fearful experiment on mankind; and by all as the earnest of some extensive alteration in the structure of civil society. They who survive the next thirty years will be, of course, more competent judges of the question than ourselves, who speculate only about contingent good or evil.

There is one subject which, in my opinion, and specifically with regard to Ireland, closely connects itself with the matter in discussion; namely, the Bible Society; and *so* connects itself, that I can scarcely view the two points separately. When all shall eventually be able to read, they will assuredly desire something which may satisfy the new appetite, and books will be found by themselves if not furnished by others. The pupils of Dr. Bell are generally in the way to procure Bibles and the accredited books of the National Society. But others are educated on what is termed the liberal scale; a scale so liberal, that I do not find that even the Scripture itself is among the established donations to meritorious pupils. If this be the fact, or if it be partially the fact, the deficiency will not be made up by the rival institution. Here, then, the Bible Society takes one of its many benevolent stations; and the thousands of young persons, who, as it is assumed, retire from the drilling of the Lancaster serjeants without the panoply of Inspiration, are met before their dispersion by the agents of an association, which scatters among them an antidote to the catechisms and legends of the Romanists, and to the ballads and seditious tracts of the anarchists. Is it possible, that, in the divided and uncultured kingdom of Ireland, should be found Protestant clergymen, who are anxious to annihilate this institution; who, having eyes to perceive the existing calamities of their country, seem resolved to incur the terrible risk of prohibiting the circulation of the Scriptures, when to the ignorance of those records may, to an unknown degree, be attributed the unhappy spiritual state of the Irish population? Is it not notorious that *such* sons of the Reformed Church are welcomed by the papal hierarchy of Ireland as allies; and that, whether they allow it or not, the Catholic clergy are pressing forward to meet them, with no very romantic hope of effecting their restoration to an infallible church?

JUVERNA.

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REVIEW OF NEW PUBLICATIONS.

Report from the Select Committee on the Poor Laws; with the Minutes of Evidence taken before the Committee; ordered by the HOUSE of COMMONS to be printed, July 14, 1817. London: Clement. 8vo. pp. 240.

THE moral character of the poor is so much influenced by their external circumstances, that every question connected with those circumstances is an object of vital importance to all who have the true interests of society deeply at heart. We therefore offer no apology for a somewhat extended article on the subject brought before us in this Report.

We know, indeed, that objections are frequently and vehemently urged against all attempts to occupy the minds of those engaged in the sacred function with subjects of this kind. It is said, "Their office is strictly spiritual; and topics of this nature would have a tendency to secularize their minds, and thus eventually to impair, not only their personal holiness, but also their general influence." It may, perhaps, be permitted us, for a moment, to touch upon the several parts of this objection. Of the accuracy of the sentiment conveyed in the former part of it, there can be no doubt. The function of a clergyman is, strictly speaking, spiritual; and any employment which has a real tendency to impair this spirituality strikes a vital blow at the perfection, dignity, and importance of the clerical character. We consider it as no mean benefit belonging to an established church that it enables the minister to pursue the spiritual objects of his profession without any of the distractions ordinarily springing from trade or other mercenary occupations. In this point of view, we cannot but express our regret at a clause in the Bill lately passed through Parliament, which has a tendency, as we think, to transmute our clergy into agriculturists. We should have heard with far more satisfaction of the intention of the Legislature to increase their incomes, where necessary, than to enlarge their farms. Cicero said of a senator who had engaged in trade, "inquinavit senatum:" and we are equally jealous of all such intrusions on the ministerial office. A congregation will find it difficult to believe that their ministers seek not theirs but them, when they are daily haggling with them for those trifles on which the profit of trade depends. It is of the first importance to adopt every measure with regard to the church, so as to keep the garments of the priesthood unspotted by the world, and to prevent any other flame from mingling with the pure fire which should burn in the censers of the Lord.

But, admitting all this in its fullest extent, we cannot convince ourselves that studies of the kind brought before us by the present Report—of course, limited and controlled by proper regulations—have by any means the same tendency with trade, or its attendant occupations, to withdraw the mind from the spiritual engagements of the clerical profession. The object in this case is general instead of personal, social instead of selfish: it less easily admits of the operation of sordid motives, offers less excitement to angry tempers, and touches on all sides those great moral questions which are the specific subjects of ministerial attention. There can be no doubt, indeed, that a descent upon the common arena of life will, in this instance as in every other, in some measure increase the temptations of a minister. But this is a necessary tax upon public usefulness in all cases, and should not drive the minister from the field

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of duty, but increase his watchfulness and stimulate his devotion when so employed. As to the supposed loss of influence connected with the pursuit of these objects, we should be disposed to maintain that an opposite effect would follow; for with *the poor* themselves, it would enable the clergy to increase their influence by enabling them to become more effectually their benefactors. With *the rich* also, it would enlarge their influence, in the first place, by giving to the clergy a new value and importance in society, and by conveying the impression that good men are not, in the pursuit of another world, enthusiastically disregarding the lawful concerns of this, especially the temporal comfort of their fellow-creatures. We are very far indeed from recommending that a clergyman should embarrass himself with the details of the administration of compulsory relief. On the contrary, there is reason to fear, that an interference with these could not fail to compromise his usefulness. What we would recommend to him, is the study and the seasonable inculcation of just principles of political œconomy, as well as of such practical plans for relieving the wants, and promoting the comfort of the poor, as would not aggravate the evils they professed to cure. And we conceive, that few circumstances would more tend to raise the general estimate of the clergy, than their carrying into the public meetings of their parishes, that mass of information which their education and rank in society would enable them to collect; and that firm, yet gentle, candid, generous, temper which is the proper fruit of true religion. Their people would then see, what perhaps they have little opportunity of seeing elsewhere, real religion in *action*. The personal watchfulness of the clergy themselves would be increased, their tempers would be improved, their views enlarged, and their parishioners would learn to listen with increased respect on the Sabbath to the man who in the week had been able to instruct them on points where they least thought themselves to need instruction. With the actual administration of parochial relief, we repeat, we do not think the clergy have much to do. It is rather their duty to think for their people, and to form a body of intelligent and active agents, than to do much in this way themselves.

But, if we are thus disposed to blame any minister of the Gospel, who treats with inattention subjects such as those discussed in the present Report, we are also sorry to be obliged to condemn legislators for not endeavouring more largely to avail themselves, in coming to a decision upon these points, of the assistance of such of the parochial clergy as unite a familiar acquaintance with sound principles of political œconomy with much personal observation. Many of the legislative errors on these topics arise from the lawgivers being often men of mere speculation. They reason rather from what they hear, than from what they have seen and known. Nor do we speak of this as a species of defect which it is easy to avoid. It is difficult for any class belonging to the more intelligent orders of society, with the exception of *one*, to obtain that free and intimate access to the cottages and bosoms of the poor which can enable them to be accurate judges of their condition. The one class which we except are the resident parochial clergy. They literally "have the poor always with them:" they see them in all possible circumstances: they can trace the influence of every regulation upon their moral character and actual happiness. They look at the law or the institution, not merely in the abstract, and upon paper, but as surrounded by all its consequences.—Now, of such counsellors,

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supposing them to have fairly used the advantages of their station, and to be capable of generalizing their facts, it is not easy to overestimate the importance in all questions of domestic policy. At present, however, few of them are perhaps entitled, on these points, to full confidence. Hume somewhere says, that Father Paul was the only man who was at once an ecclesiastic and a philosopher. This opinion is of course thoroughly tinged with the gall of the historian, and is as inaccurate as his other opinions on topics connected with religion; but, like most other calumnies, it is not *wholly* destitute of support. We earnestly long for the period when the clergy, labouring in the first place to acquire the sacred knowledge essential to their office, shall extend their view to the questions immediately bordering upon religion; and shall thus qualify themselves to contribute to the temporal as well as the spiritual happiness of their country.

Before we proceed to lay before our readers a view of the luminous Report which forms the title to the present article, there is one additional observation which we wish to offer to their notice. The Committee themselves, who framed the Report, have acted with the caution and modesty due to the delicate and intricate questions which engaged their attention. Instead of expressing regret that the shortness of the session prevented their coming to any decision upon the great topics before them, they express their satisfaction at this necessary delay; inasmuch as it released them from all temptations to decide too hastily, or under the peculiar circumstances of the nation during the past year. Now it would be unpardonable presumption for individuals and obscure critics to press on before the legislators of the land—to decide, upon less evidence, that which the Committee have refused to decide upon the fullest evidence which was ever, perhaps, produced to any such court of inquiry. It is our intention, therefore, to maintain, with little exception, the same reserve which has been manifested by our superiors; and rather to present a compact abridgement of their statements, than to offer any of our own. It is for those to cut the knot who have not patience to untie it. For ourselves, we desire patiently to pursue the investigation, till some satisfactory solution of our national difficulties shall offer itself for general adoption.

The Report opens by stating as a reason why the Committee did not avail themselves of the permission to report their observations from time to time to the House; that they were unwilling to present detached or crude observations upon subjects of such high importance.

In the Report of the Lords' Committee for the same object, a copious account is given of the statutes upon the subject of the poor previous to the reign of Elizabeth. Their general object was to promote the relief of the impotent poor, by the contributions of the church, and by the alms of the charitable; and to discourage the idleness and check the villany of those who sought relief without any real title to it. Many statutes, characterized by the severity of the times, were directed against vagrants of this last character; and a statute in the reign of Edward VI. visited the crime of vagrancy with slavery, mutilation, and death.

The really impotent poor were, on the contrary, permitted to beg within certain limits; and various means were employed to excite the public to relieve them. But these excitements appearing to act both inadequately and partially—pushing on the benevolent perhaps beyond their powers, but leaving the hard-hearted and avaricious altogether uninfluenced—at length,

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by the 5th Eliz. c. 3, the justices, after repeated admonition, were empowered, with the churchwardens, &c. to assess such persons, according to their discretion, for a weekly contribution. Thus gradually was established the principle of *compulsory contribution* for the maintenance of the poor. This simple statement of facts, as to the origin of the Poor Laws in our country, clearly shews that these laws were not adopted as a favourite instrument of legislation; but that they were rather forced upon the legislature by the general circumstances of the times, and the exigencies of the case. They were not chosen in preference to voluntary contributions; but because voluntary contributions, to a sufficient extent, could not be raised.

Now it is a subject of speculation which can scarcely fail to suggest itself to an inquiring mind, How comes it that Great Britain should, thus early, have been driven to so disastrous a measure, and that Scotland should not even now be compelled to have recourse to it? One obvious answer is this: In Scotland, the first Reformation of religion was the work, not of the crown, as in England, but of the people. It was not a transaction founded in state policy, and deriving a secular aspect from the combination of court intrigue with religious zeal; but it was founded on a widely extended and deeply rooted conviction, among the nation at large, of its necessity. In England, a violent shock was given to the influence of religion in the minds of the people, by the attack and overthrow of their religious prejudices before a better substitute had been provided. They were divested of the creed they professed, before adequate means had been taken, or indeed could be taken, to diffuse amongst them sound religious knowledge. In Scotland, the evils were of a different class. They arose from an excess of religious zeal on the part of the people, and from an earnestness in the prosecution of the work of reform approaching to what may be termed fanaticism. A character was thus formed of great sternness, severe ruggedness, very alien, it may be, in some respects, from the meekness and gentleness of Christianity, but yet favourable to independence of spirit. The impulse thus given to the minds of men was calculated to make them spurn the idea of eleemosynary assistance; and this feeling was extended even to their remote relations and connexions. The early institution, in Scotland, of a system of national education, founded on religion, and superintended by an informed and active resident parochial clergy, while it has served to smooth away some of the roughnesses of the national character, has also kept alive those feelings of independence which form, even in the absence of religious principle, a most powerful barrier against the inroads of pauperism.

But, besides this, the demand and pressure upon benevolence were, probably, less in Scotland than in England. The latter country was more early a commercial and manufacturing country, and was therefore more exposed to vicissitude and to the sudden influx of pauperism on its population; so that while the higher morality of the Scottish peasantry operated powerfully in their favour, this mitigated poverty may not have been without its influence. And as we are not convinced, on the one side, that England, with the same proportion of paupers as the Scotch, *would* have followed the example of Scotland; so neither are we sure, on the other, that Scotland, with the same proportion of paupers as England, would have readily pursued her present practice. We are strengthened in these doubts by observing, that where the English, as in many of the agricultural districts, might support their poor by voluntary

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contributions, no attempt is made to do it; and that Scotland, in many cases where her circumstances approximate to those of England, has, most unhappily, as we conceive, been led to adopt the practice of this country. But, to return to the Report—

The Committee give the following statement of the Act of Elizabeth.

"This statute enacts, that 'the churchwardens and overseers shall take order from time to time (with the consent of two or more justices) for setting to work the children of all such whose parents shall not be thought able to keep and maintain their children; and also for setting to work all such persons, married or unmarried, having no means to maintain them, and who use no ordinary or daily trade of life to get their living by; and also to raise by taxation, &c. 'a convenient stock of flax, &c. to set the poor on work;' and also competent sums of money for and towards the necessary relief of the lame, impotent, old, blind, and such other among them, being poor and not able to work." pp. 6, 7.

The Report next proceeds to state the truly melancholy results of this system of compulsory provision for the poor. It tended to abate the industry of the labouring classes, while it promoted their increase: it was calculated to produce habits of improvidence, taking away the natural impulse to exertion and frugality. By making poverty the title to relief, it encouraged the growth of the misery it was designed to alleviate. Being compulsory, it divested relief of the character, and of all the beneficial effects, of benevolence.

"Proceeding from no impulse of charity, it creates no feelings of gratitude, and not unfrequently engenders dispositions and habits calculated to separate rather than unite the interests of the higher and lower orders of the community: even the obligations of natural affection are no longer left to their own impulse, but the mutual support of the nearest relations has been actually enjoined by a positive law, which the authority of magistrates is continually required to enforce. The progress of these evils, which are inherent in the system itself, appears to have been favoured by the circumstances of modern times, by an extension of the law in practice, and by some deviations from its most important provisions." pp. 7, 8.

The Committee next allude to various points on which it will be unnecessary to dwell; namely, the melancholy impression produced upon their own minds by the contemplation of the increased and increasing evils of this system—the deep anxiety they have felt to discover some adequate remedy for them—the attention they have bestowed on every plan proposed to them—and the defects in the returns required from the parishes by an Act of 1815, which have left the information of the Committee incomplete.

They then enter upon a statement of the rapid and uniform increase of the assessment and expenditure for the poor. In the year 1776, the sum expended was 1,556,804*l.* The average expenditure of 1783, 1784, 1785, was 2,004,238*l.* In 1813, the sum expended was 2,467,965*l.*; in 1815, it amounted to 5,072,028*l.* Considerably more was *raised* in these years; in 1815, 7,068,999*l.* The excess was spent in church and county rate, militia, &c.

In order to meet this increasing expenditure, it has been suggested, by some writers on these subjects, that whereas the assessment is now levied on land and houses alone, it should be extended (as the Act of Elizabeth appears to warrant) to *personal property of all kinds.* With regard to some species of personal property, it may be stated that, if the assessment has not been extended to them, it has arisen only from the difficulty of ascertaining the amount of the property to be taxed without investing the assessors with inquisitorial powers, of such a nature as the exigencies of war alone have ever

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induced the legislature to grant; and repeating an experiment which had already failed in the case of the original land tax. The important subject of *taxing funded property* for the relief of the poor, is noticed in the Report, and the injustice and impolicy of such a measure fully shewn. The assessment would, indeed, be easy in any given proportion; but how is it to be distributed among the different parishes of England and Wales, to which the funds have no local relation? It would be a violation of good faith to the public creditor, if, while sums at interest on other securities were practically exempt from this tax, money lent to the state should alone be subject to it, although by law the payment of the dividend is secured "free from all taxes, charges, and impositions." Besides, are foreigners, or stockholders in Ireland and Scotland, to be assessed? In short, while the injustice is palpable, the difficulties would be insurmountable.

The next question noticed by the Committee, is, whether it would be desirable to rate every individual to the Poor Rate in *proportion to the number of hands employed by him.* The great objections to this proposal are, the necessary discouragements it would give to the employment of workmen —the consequent difficulties of the labouring class—and the inevitable increase which must thence arise of the very evils which the proposal is designed to remedy.

The Committee then proceed to consider certain complaints of inequality in the mode of assessing property in large towns; and they recommend, that, in consequence of the immense loss sustained through the insolvency or knavery of lodgers in petty houses, the *house-owner*, in the case of houses of a certain rent, *should be compelled to pay the assessment.* Various petitions have reached the House, praying the adoption of such a measure. The only strong objection that has been stated to it is, that, if adopted, individuals perhaps residing at a distance, so as not to be able in any way to controul the expenditure of a parish, might nevertheless have to pay the rate. But to this it may be answered, that no beneficial controul of the expenditure can possibly arise from those who now *do* or *ought* to pay the rate. But while the Committee admit it to be exceedingly desirable to equalize the Poor's Rate as much as possible, they state their deliberate conviction, that, if new funds are provided, a facility of expenditure will also be created; and that,

"unless some efficacious check be interposed, there is every reason to think that the amount of the assessment will continue, as it has done, to increase, till, at a period more or less remote, according to the progress the evil has already made in different places, it shall have absorbed the profits of the property on which the rate may have been assessed, producing thereby the neglect and ruin of the land, and the waste or removal of other property, to the utter subversion of that happy order of society so long upheld in these kingdoms." p. 16.

The Committee next present us with a curious table; from which it appears, that the increase of pauperism, even in districts almost purely agricultural, has been of the most gigantic nature. For example, the county of Hereford "expended on poor, in 1776, 10,593*l.*; average expenditure in 1783, 1784, 1785, 16,727*l.*; in 1803, 48,067*l.*; in 1815, 59,255*l.*" The causes of this rapid increase of pauperism they conceive to be, mainly, the annihilation of that spirit of independence and self-support which checked this evil at an earlier period. The fear of the work-house, which operated for a time, has now ceased to act; partly through the number of paupers vastly exceeding the capacity of the work-house, and partly from the power given to the magistrate

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of relieving the poor without their entering the work-house. From these circumstances, and the probability that the children of paupers will also be paupers, the ratio of increase is likely to be every day more rapid.

The Report then proceeds to offer some observations on the curious, and, as in other circumstances it would have been called, merely speculative question, as to the point at which, from the pressure of the Poor's Rate, a total stoppage of agriculture might be anticipated; the land-owners and farmers refusing any longer to cultivate the soil. It is obvious that this would take place whenever the assessment nearly approached the gross rental of the land: and that some such instances even now exist, may be collected from the following extract.

"The consequences which are likely to result from this state of things are clearly set forth in the petition from the parish of Wombridge, in Salop, which is fast approaching to this state. The petitioners state, that 'the annual value of land, mines, and houses in this parish, is not sufficient to maintain the numerous and increasing poor, even if the same were to be set free of rent; and that these circumstances will inevitably compel the occupiers of lands and mines to relinquish them, and the poor will be without relief or any known mode of obtaining it, unless some assistance be speedily afforded them.' And your Committee apprehend, from the petitions before them, that this is one only of many parishes that are fast approaching to a state of dereliction." p. 20.

Some observations succeed, which are designed to resist the notion, that, by some extension of the assessment, or some modification of the plan of collecting it, or some limitation of the expenditure, without any material change of the whole system, its future difficulties may be overcome. It is shewn that an increase of assessment beyond a certain point would only increase the number of poor, by depriving their employers of the means of setting them to work;—that although the legislature has endeavoured, in some instances, by local acts and otherwise, to limit the influence of parishes, necessity has already shewn itself too strong for law;—and that any participation of the burden of assessments with neighbouring parishes, whilst it lessens the weight on one part of the community, only does so by removing it to another part. The plan of a "*national assessment*" has, indeed, been proposed; but the Committee justly object to this — that it would incalculably increase the evil, by putting the funds under the controul of those who did not, perhaps, contribute to raise them. It would also be altogether impossible to devise any adequate means of checking the demands on such a fund, when every excess in parochial disbursements would be merged in the general expenditure of the empire.

The Committee next dilate upon the importance of endeavouring to apply the only radical remedy for the existing evils; namely — *the creation of a spirit of virtuous independence in the lower orders.* They state with justice, that the transition to a more wholesome system can be accomplished only by the gradual restoration of a feeling of reliance upon their own industry, rather than upon the parochial assessments.

"The labouring classes can only be plunged deeper and more hopelessly into the evils of pauperism, by the constant application of additional sums of money to be distributed by the Poor Rate. True benevolence and real charity point to other means, which your Committee cannot so well express as in the emphatic language of Mr. Burke: 'Patience, labour, frugality, sobriety, and religion, should be recommended to them; all the rest is downright fraud.'" p. 21.

After this, they advert, with much satisfaction, to the establishment of "*Saving Banks,*" and of "*Be-*

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nefit Societies," as to institutions having a powerful tendency to produce this spirit. With regard to benefit societies, in particular, they appear to have the design of submitting to Parliament a proposal for enabling parishes to offer to the members of these societies a larger benefit than the sum contributed by themselves would fairly purchase: and to place, by a premium, those who have neglected to make themselves members of these institutions on the footing of advantage on which they would have stood, if they had commenced their contributions at an earlier age.

To every proposal which has a tendency to multiply saving banks, and at once to multiply and to regulate benefit societies, every thinking man must immediately give his concurrence. The saving banks are already taken under the protection of Parliament, and are scarcely susceptible either of improvement or of abuse—unless some enthusiast should (which is very unlikely) by way of bonus to the institution, offer to any class of contributors a rate of interest, which the national funds would not allow him to make good. But the benefit societies, however valuable, need, in numerous cases, to be absolutely re-modelled before they can be considered as rendering an unequivocal benefit to the community. They are now, with few exceptions, held at public-houses—are so planned as to make drunkenness an integral part of them—and may fairly be considered as societies for the benefit, not of the subscribers, but the publican. They admit, however, of obvious and radical amendments; and perhaps the plan recommended in the Report would be the best security for their due administration.

The Committee, having stated their observations as to the assessments of the Poor Rate, go on to *give their view of "the purposes for which it is authorised to be levied."* Following the fundamental law of Elizabeth, they consider its proper object to be,

"1st. Setting to work the children of all those whose parents shall not be thought able to maintain them.

"2nd. Setting to work all persons having no means to maintain them, and using no ordinary or daily trade to get their bread by.

"3rd. The necessary relief of the lame, impotent, old, blind, and such other among them as are poor and not able to work, as well as for apprenticing such children as are before described." p. 27.

The Committee complain, that, while the statute directs the children of the poor to be *set to work*, the general practice has been to give money to the parents without any provision for that purpose. They propose, therefore, founding their project upon reasonings, quoted from a Report of the Board of Trade, drawn up by the celebrated Mr. Locke, in 1697—that, wherever a pauper applies for relief on account of the number of his children, the burdensome children shall be taken from their parents, lodged in a parochial school, which shall combine work with reading, &c., and there be taught, clothed, and fed; and that no other relief shall be given on account of such children as are of a fit age to be thus instructed and maintained.

We must confess that we regard this proposition, though recommended by Mr. Locke, as the most questionable part of the Report, and one which could only be justified on the ground that we are reduced to an alternative of evils, of which we have only to choose the least. We consider the Committee, indeed, as proposing this plan merely as some palliative of the enormous mischiefs, both œconomical and moral, of the existing system. But we are clear, that, even if it were less exceptionable than we feel it to be in argument, proper machinery could not be found for giving effect to the be-

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nevolent views of the Committee. And even if we should admit that the children would be benefited in health and morals by the change, and that the state would thereby obtain a more independent and virtuous class of citizens; yet is it certain that the plan would yield, in all cases, the required relief to the parents seeking parochial aid on account of their children? Where, for instance, a pauper seeks relief for any number of children above three, it often happens, that those of them who can work are employed by himself, and yield him assistance in providing for those who cannot. If those are taken from him who are able to aid his labours, his state will not be better, but worse than before.

The Committee, then, submit for the consideration of the House,

"whether, when the demand for labour may have revived, it may not safely be provided, That, from and after a certain time, no relief shall be extended to any child whose father, being living, is under years of age;—a principle, which, by altering the age from time to time, might, if it should be thought desirable, be carried still further into operation. It may also be provided, with a similar view, That, from and after a specified time, no relief shall be provided for any child whose father, being living, has not above children under years of age." pp. 32, 33.

This proposition involves in it the main questions in dispute between Mr. Malthus, with not a few wise heads, on the one side, and a still more numerous, though less distinguished, body of objectors and assertors on the other. Certain it is, that, if the Poor Laws are to be done away, we must not wait for their dying a natural death. All, however, will admit that, if they are to die by violence, slow poison would be the best expedient for that purpose: and it is on this principle that the Committee have framed their advice.

The Report, in proceeding to one of the most difficult points involved in the present discussion—we mean *the providing employment for the poor*—begins with adverting to the provisions of the existing law on the subject, which directs the overseers

"to take order for setting to work all such persons, married or unmarried, as have no means to maintain them, and use no ordinary or daily trade of life to get their bread by." p. 33.

The first question to be settled with regard to this clause, is, what class of persons is meant by those "using no ordinary or daily trade of life to get their bread by?" The magistrates have usually compelled parishes to give employment to *every man* applying for work; but it is the opinion of the Committee, that persons *usually working at any employment, but for a time out of work*, are not included in this classification. And it is unquestionable, that, if the Act be interpreted to mean all unemployed persons, the law requires that of the parish which, in very many instances, it is wholly impossible it should perform. It is obvious, that, by the sudden cessation of any particular employment, too many labourers may be thrown out of work to be provided by the parish with other kinds of occupation. It is also obvious, that where, from any cause, the number of labourers exceeds the demand for labour, the compulsory employment of one labourer can only serve to throw another out of work. Nor is it less obvious, that an expectation held out to every labourer, that the parish will provide him with that which it is impossible to provide—namely, with work at all times, and under all circumstances—has a tendency to promote imprudent marriages, to destroy habits of œconomy, and to lessen the laudable desire of the labourer, by a diligent performance of his duties, to deserve and secure permanent occupation with his present employer. On these grounds, the Committee are dis-

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posed to recommend that *no work should in future be supplied by the parish except to those already so supplied;* and who might be permitted to continue until they could provide for themselves; or, if the change likely to be wrought by this provision be thought too rapid, that it should be enacted that none shall in future be provided with employment who are between the ages of eighteen and thirty, " and then, after a certain lapse of time, that none between sixteen and thirty-five, forty, and so on until the object shall be gradually effected."

The Committee further recommend *parish-farms* as, upon the whole, a preferable mode of providing labour, if labour is to be provided, because it seems in some degree to furnish a test as to the disposition of the applicant to work. They notice, with decided approbation, the practice of letting very small portions of land to industrious labourers to cultivate on their own account, and finally suggest the necessity of offering every facility for seeking employment wherever it can be found, even out of the realm. And doubtless, where the population continues to press hard upon the means of subsistence, in the demand for labour emigration is the only effectual escape from famine, suffering, or death.

The Report justly deprecates the practice of compelling individuals to receive labourers in rotation, and paying them in part or altogether out of a parish rate, except under the strictest regulations;—as, besides the many other objections to the plan, it is plain that, by a little management, a vestry of farmers might thus get their work done at the general expense of the parish.

On the subject of *work-houses* the Committee contend, that, with all their evils, they are to be preferred in their general results to the system of maintaining the poor in their own houses, in as much as they are the strongest existing check to the growing spirit of dependence on parochial aid. They also strongly urge the measure of enabling every parish or township to give a salary to a person in the capacity of *permanent overseer*, or superintendant, who shall be well acquainted with business, and with the poor; and also be at leisure to do the parish justice, and unlikely to be biassed by personal considerations. The expediency of the measure is maintained by an appeal to various populous parishes where the experiment has been tried with much success. Select vestries are also recommended, which may be authorized to exercise, in the first instance, some of those powers which are now delegated exclusively to justices of the peace. On these propositions we have only to remark, that as parishes are merely to be *enabled*, and not *compelled*, to make such appointments, (which, in the case of small parishes, would often be wholly unnecessary), there seems no fair objection to their adoption; at the same time, we think with the Committee, that if the well-informed gentry and tradesmen of a parish would exercise an enlightened and active superintendance, this would go farther to lessen the existing evils than any other measure which, under the present system, could be adopted.

The Report next calls the attention of the House to that fruitful source of litigation the *laws of settlement*. After explaining the present state of those laws, and the various inconvenient, injurious, and even oppressive effects resulting from them, they propose to simplify the law so much as to reduce the subjects of litigation to a very few questions of fact, while the maintenance of those who want relief, would be placed upon a far more just and equitable footing, and the comfort and happiness of the poor themselves would be consulted in the greatest degree.

" With these views, your Committee recommend, that in future any person residing three years in a parish, without

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being absent more than months in each year, and without being in any manner chargeable, should obtain a settlement in such parish; and to prevent as far as possible this fact becoming the source of such litigation as frequently arises, from the difficulty of ascertaining the most simple facts, by the evidence of the paupers themselves, it might be permitted that, after such residence was completed, a deposition of the fact might be made by the party before two justices, after notice given to the overseers. Your Committee are persuaded, that if service was required to be combined with residence, it would not only render the provision complicated, but would prevent a settlement being acquired within either of the parishes in which the person serves or resides. And it is recommended, that no person, from a day to be named, shall acquire a settlement by renting a tenement, serving an office, hiring and service for a year, apprenticeship or estate. With respect to such poor persons who, not being natives of England, may be without a settlement, the influx of them to particular places has been so great and oppressive, that the Committee think provision should be made for passing such persons, upon their application for parochial relief, to the nearest ports or places, from which they may return to their native country; but that any native of the British Empire shall acquire a settlement in any parish in which he may have resided five years without being chargeable." pp. 45, 46.

To this proposition we can see no objection; and we are happy to understand that it meets with the general approbation of those disinterested persons who are most conversant with the subject. The principal objectors are probably our younger advocates who have hitherto practised their infant weapons in causes of this kind. The law of settlement is the very life of the quarter sessions, and of juvenile advocates there. But then they must remember that a want of work is the common calamity of the country at the present moment; and as good patriots, they will be disposed, like other labourers, should this change be made, to turn their attention to some other and more peaceable and productive employment. Or should this country afford inadequate scope for the exertion of their talents, the world is still before them. They may migrate to the banks of the Niger or the Oronooko, and there diffuse, among the tribes who inhabit their banks, those principles of legislation which have laid the basis of our national grandeur and triumphs. We sincerely wish our young adventurers a pleasant voyage, and much success; and we ardently hope that our belligerent parishes will not refuse to return to the relations of peace and amity, and be satisfied, more ingloriously indeed, but perhaps not less usefully, to spend upon their farms or their poor the 287,000*l.* which they last year expended in litigation.

The Committee then suggest the addition of a few subsidiary, and certainly very judicious, regulations to the grand change which they have proposed in the law of settlement, and which, if it should be found necessary to persevere in the present system, we trust will also be adopted.

The Report is concluded by a paragraph too honourable to the wisdom and discretion of the Committee, not to be quoted by those who feel as sincerely indebted as we do for their patient and laborious investigation of these complicated and difficult questions.

"Your Committee have thus stated to the House the result of a laborious investigation, which has been protracted to a period of the session which precludes their proposing at present such legislative enactments as it might be thought fit to adopt. They cannot, however, regret this circumstance; for, conceiving that the House expected at their hands a general revision of the whole system of our Poor Laws, in which, though it be not difficult to point out inconveniences and mischiefs, yet the task of providing practical remedies is so arduous, that your Committee is persuaded, that even more time and labour would not have been mispent in considering further the various pro-

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vision of the law, and the numerous proposals which, from different quarters, have been submitted to their judgment. The House also will not be called upon to adopt any of the suggestions of this Report, till an ample opportunity will have been afforded to correct any errors in the judgment of your Committee, or to confirm their opinions: and this delay will above all be salutary, if the lapse of time, aided by a more favourable season, should restore the kingdom in some degree to its wonted and healthy state. For, though a period of depression and distress may bring out more prominently the weak and unsound parts of the system, it is obvious that the application of the most effectual remedies is, at such a moment, of more than ordinary difficulty. And if it should be the pleasure of the House that the consideration of this subject should be resumed in the next session of Parliament, no inconsiderable advantage will be derived from that mass of information contained in the returns in 1815, to which they have not yet had access, and from a further valuable accession of detailed accounts of the admirable practice of Scotland." p. 50.

The extent to which this article has already proceeded will prevent our noticing the mass of highly interesting evidence annexed to their Report, and the valuable matter subjoined in the Appendix. Other opportunities may offer themselves for our returning to this subject; and we hope to avail ourselves of them. In the mean time, having thus brought our abstract to a close, our readers will, perhaps, accept from us a few concluding remarks, which are designed rather as preparatory for the future investigation of these momentous topics, than with a view to any precipitate decision of them at the present moment. The propriety of stating these remarks has been suggested to us chiefly by observing the wide operation of certain dicta upon these points, which would go far to disappoint all hopes of successful inquiry.

In the first place, we find some persons disposed resolutely to contend, that "the evil is incurable—that committees assemble, and critics write in vain—and that, therefore, our wisdom and duty are to leave things precisely as they are." To such persons we would say, it is absolutely impossible to leave things as they are; for, unhappily, the evil itself is not stationary, but is advancing, with giant strides, to the destruction of agriculture and trade—to the confusion of all ranks of society—to the annihilation of the rich, and the rapid and fatal multiplication of the poor. If, then, the case really admits of no remedy, the national destiny may be considered as, in a great measure, fixed; and Great Britain must be contented to descend from her high pedestal, and take her station, amidst the people of Europe, as a nation of paupers. We do not mean that she as yet *approximates* to that state: but, upon the present system, she rapidly *tends* to it. It is, therefore, of imperious consequence, that the intelligence of the country should be assiduously and anxiously occupied in inquiring into the possibility of a cure. We do not dispute the difficulty of discovering and applying a remedy to evils so extensive, and of such long standing; but yet we are far from despairing that a remedy will be found. Nay, we would go further, and say, that the remedy, to a certain extent, is already discovered and developed in the present Report. The disease of the nation is evidently an alarming *decay of the principle of self-support*. The remedy, therefore, obviously is the *gradual restoration of that principle*. The national constitution has been relaxed; it must be braced, and stimulated to a discharge of its proper functions. In the mean time, it appears to us no small advance towards a cure, that we have become acquainted with our disorder. The nation, for a long course of years, has ranked the Poor Laws amidst the pillars of its grandeur and stability. It is of

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vast importance, therefore, that Committees of both Houses of Parliament should have detected and exposed this error; that they should have shewn that the supposed pillar has rather burdened us by its weight, than sustained us by its strength; and it is to be hoped that some strong hand will, in time, bring it to the ground.

Another not unfashionable opinion is, that although much *might* be done to correct the existing evil, the present Committees have been ill chosen; and that they have neither done much, nor can be expected to do it. Now, as to doing much, it is to be recollected that the Committees have been thinking and legislating for fifteen millions of people. They have been handling questions which involve many of the highest interests of a mighty empire. They have had to encounter a system backed by the prejudices of three centuries, and which, contemporaneous with all our national triumphs and glory, rarely fails to rally, in its defence, those whose patriotism happens to be much stronger than their judgment. And yet, such is the decisive character of the Report which we have been considering, that, should its suggestions ever be matured into laws, the whole of this ancient and much venerated system must fall to the ground. But the truth is, that we honour each Committee full as much for what it has *not*, as for what it has, done. It has not trifled on a serious subject: it has not hastened to rash conclusions: it has not decided when the agitated state of the country scarcely left us any fixed basis for calculation: it has not fancied that so complicated a case admitted of a simple cure: it has not proposed to Parliament some empirical remedy, which should operate as a *panacea* on the national evils flowing from this source; but in all its recommendations, it has proceeded with cautious steps, and has never been induced to quit the sure ground of principle and experiment.

If, however, the Committees in both Houses had accomplished no more than merely unmasking the evils of the Poor Laws—if they had not issued a single page except that in which they denounce the system of compulsory support as the origin of a great proportion of our national distresses — they deserve, in our judgment, to be thanked as benefactors to their country.

A third class of objectors, of whom we feel strongly disposed to complain, are those who are determined *to apply to the existing mischief no remedy which appears to have any, even contingent, evil associated with it.* They forget that we must, in all changes and in every human institution, compound for a certain measure of contingent evil. Having determined that any system or regulation is so bad that it *must* be got rid of, the possibility of a certain measure of contingent evil is not to be considered as a valid objection to the new plan or arrangement by which it may be proposed to supplant it. If a limb is mortifying, though it is very possible that bark and wine may give the patient a headache, the physician, nevertheless, administers them. If a house is on fire, though it is extremely probable that the engines will spoil the hangings, the firemen proceed in their operations. And thus is it in national maladies. A certain risk must be incurred, to cure a positive mischief. We must hazard a limb to save a life.

With the statement of another popular error upon this subject, we shall conclude our remarks. Few questions, which respect the interests either of individuals or of nations, are points of mere regulation and calculation, as mere politicians are sometimes apt to imagine. Most of them, when reduced to their elements, appear to

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involve more of *moral* considerations than was perhaps at first sight apprehended; and when legislators, in their zeal to exalt their own craft, neglect these moral considerations, nations seldom fail to pay the cost of their short-sightedness and secularity. Let us take the instance of the Poor Laws. This system would appear to have been constructed without the smallest reference to its moral influence upon the character of the poor. It was a mere matter of calculation as to the best means of extorting a given sum from the pockets of the rich. Its effects in deteriorating the national character, in destroying industry and independence, and a spirit of forethought, and self-denial, and economy, were never contemplated; or, if contemplated, were deemed a feather in the scale. And what has been the result? We have let loose, with one hand, the tide which we were endeavouring to dam up with the other. We have, in our attempt to feed one pauper, been instrumental in making a thousand. In constructing laws, we have neglected principles. In scheming for the body, we have forgotten the mind. The result of our negligence is the growth of the very evil we affected to cure, and that to a size which threatens to overwhelm our national interest and happiness. But we must derive from these considerations something more than the duty of repentance for our past mistake, and must learn the duty of reformation for the future. If our legislators continue to conceive, and to act upon the conception, that the present evils are to be remedied by mere civil or municipal regulations—that they are to be routed by a piece of parchment, or annihilated by a magistrate—they will fall into the same error which has misled their predecessors. They will be acting upon men as machines, when they should deal with them as moral agents. The poor are suffering under a deep *moral* disease—a sort of paralysis of all independence, and self-denial, and prudence. Acts of Parliament cannot touch this disorder. The parish doctor cannot cure it: "More need they the divine than the physician." It is only by the implantation of a new moral principle—by teaching them the duties assigned to them by the Almighty, of "getting their own bread," and "doing their own business," and "working with their own hands"—that the cure can be accomplished. It is only, in short, by endeavouring to graft in their minds the principles and precepts of that book which not a few are afraid to put into their hands, unless they themselves may stand by to interpret it, that we can hope for that species of moral regeneration of which the nation stands in need.

But then, perhaps, it may be asked, "And how is Parliament to promote this end?" We answer, first, by removing those checks to national improvement which now take refuge under its wing;—by lessening the number of alehouses; by limiting and controlling the issue of spirit-licences; by abolishing that licensed abomination the lottery; by watching carefully over the residence of the clergy; by multiplying national churches and national schools; by lending their high name and personal influence to all institutions which have a manifest tendency to promote the growth of religion and morality; by assisting to stifle the outcry of bigotry, to advance real merit, to confer lofty stations upon those only who will best discharge their duties; by planning and acting zealously upon the principle that "righteousness exalteth a nation," "and that happy is the people who have the Lord for their God." Nor do we despair to see Parliament rising more and more to the standard we have here presumed to place before them. There are those who ca

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remember when a principle drawn expressly from the pages of Scripture would have even encountered a sneer in that assembly. But we thank God, our lot is fallen in happier times—in times when the words of that book have been received, not as the word of man but as the word of God; when they have assisted to strike off the chains of African slavery, and have purchased for the millions of India the prize of the Gospel, the charter of eternal life and glory. May the walls of Parliament for ever echo to such principles! May he who almost first introduced them there long continue to lend them the sanction of his splendid eloquence, and unsullied character! And may younger politicians take courage to emulate his high example! May they hasten to give us some indubitable pledge, that when the heavy visitations of Providence shall take him, or others like him, from us, new champions will be found, with the same courage and Christian simplicity, to fight the battles "of the Lord," the battles of humanity and justice, of liberty and religion, in a British House of Commons!

A Sermon, preached at the Cathedral Church of Chester on the twenty-third of November, 1817; being the Sunday after the Interment of her late Royal Highness the Princess Charlotte Augusta. By G. H. LAW, D. D. F. R. and A. S. Lord Bishop of Chester. London: Rodwell and Martin. 1818. 8vo. pp. 19.

The Voice of God to Britain: a Sermon, on the deeply lamented Death of her Royal Highness the Princess Charlotte, preached on Wednesday, November 19, the Day of her Funeral. By T. SCOTT, Rector of Aston Sandford, Bucks. London: Seeley. 1817. 8vo. pp. 23.

A Sermon delivered in the Tron Church, Glasgow, on Wednesday, November 19, 1817, the Day of the Funeral of her Royal Highness the Princess Charlotte of Wales. By T. CHALMERS, D. D. Minister of the Tron Church, Glasgow. Glasgow: Smith & Son. 1817. 8vo. pp. 44.

A Sermon preached in the Parish Church of Harrow on the Hill, on Sunday, November 9, 1817, on the sudden and lamented Death of her Royal Highness the Princess Charlotte. By J. W. CUNNINGHAM, A. M. late Fellow of St. John's, Cambridge; Vicar of Harrow; and Domestic Chaplain to the Right Hon. Lord Northwick. London: Hatchard. 1817. 8vo. pp. 27.

Silent Submission to the Divine Will: a Sermon preached in the Parish Church of Blandford Forum, Dorsetshire, on Wednesday, November 19, 1817, being the Day appointed for the Funeral of her Royal Highness the Princess Charlotte. By the Rev. C. J. HOARE, A. M. Vicar of Blandford Forum, and late Fellow of St. John's College, Cambridge. London: Hatchard. 1817. 8vo. pp. 23.

A Sermon, occasioned by the Death of her late Royal Highness the Princess Charlotte of Wales, preached at Harvey-Lane, Leicester, November 16, 1817. By R. HALL, M. A. London: Button and Son. 1818. 8vo. pp. 63.

Private Sorrows and public Calamities viewed in Connexion with the Shortness of Time: a Sermon occasioned by the Death of her Royal Highness the Princess Charlotte Augusta of Wales, and preached before the University of Cambridge, on Sunday, November 23, 1817. By G. C. GORHAM, M. A. Fellow of Queen's College, Cambridge. 1817. 8vo. pp. 24.

A Sermon, occasioned by the lamented Death of her Royal Highness the Princess Charlotte of Wales, preached in the Church of the United Parishes of Christ Church and St. Leonard Foster Lane.

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on Wednesday November 19, 1817. By the Rev. S. CROWTHER, M. A. Vicar and Rector. London. 8vo. pp. 20.

The Frailty of Human Life illustrated; and the Providential Agency of God improved: in two Sermons occasioned by the lamented Death of her Royal Highness the Princess Charlotte of Wales, delivered at Walworth, on Sunday the 16th and Wednesday the 19th of November. By G. CLAYTON. London: Black & Co. 1817. 8vo. pp. 48.

THAT the mournful event to which these discourses have reference—an occurrence appalling to our fears and sympathies, awakening our regrets, depressing our national confidence, raising up on every side images of woe, and terror, and dismay, telling us of the vanity of honour, the frailty of youth, the brevity of worldly distinctions, the impotence of health, and beauty, and splendour to ransom their possessor from the grave;—that an event such as this should have summoned the ministers of religion to their posts, to improve the awful visitation, was a circumstance easily to be expected. And what a field had they for their pious labours! Where could they have selected from the volumes of history or the fictions of imagination, a theme so fraught with all that is admonitory and affecting? Where could the eloquent look for a topic so capable of inspiring and sustaining the highest fervours of thought and language? Whither could the pensive moralist turn for so powerful a demonstration of the truth of the inspired aphorism, *Vanity of vanities, vanity of vanities; all is vanity?* Whence could the sacred preacher hope to derive so new, so touching, an illustration of all which he daily inculcates, and which men daily forget—the shortness of time—the importance of the soul—the need of redemption—the nature of the preparation for eternity? In a word, when did the voice of Providence, the sympathy of highly-wrought feeling, the tenderness of regret, the melting of sorrow, so persuasively concur to open men's hearts to sacred impressions, as on that day when this great nation, clothed in the vestments of unaffected grief, voluntarily and almost instinctively assembled themselves in the temples of the Almighty, to acknowledge the Hand that inflicted the bereavement? That much should be said on such an occasion, indicative of respect and loyalty towards the throne, of piety and humiliation before God, of Christian affection for the souls of men, and a desire to render the direful stroke beneficial to our immortal interests, was fully to be anticipated. But to have anticipated the depth and poignancy of the grief, and the *extent* to which the pathos of the moment to be carried, would have been impossible. Without concurrence or mutual understanding, and ignorant of the mode in which the painful event would be treated by their brethren in other places, the ministers of Christ, of all denominations, were unanimously pointing out the extent of the calamity, and the need of national humiliation; and were summoning, from the tomb of departed youth and grandeur, every possible incentive to repentance towards God, to faith in a Redeemer, to newness of life, to preparation for an eternal world. The desire of turning the subject to practical account, rather than of spending the invaluable moments of public feeling in unavailing regrets and declamatory panegyric, seems to have been almost universally prevalent; and certainly the twenty or thirty sermons over which we have glanced, out of perhaps three or four times that number published on the occasion, have tended to raise our ideas both of the piety and ability which at the present moment characterize the British pulpit. Of course, it will not be in our power to notice, even in the

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slightest manner, a tenth part of these productions, which even already are hastening fast to silence and oblivion. We should, however, scarcely perform our duty, and certainly should greatly violate our own feelings, if we did not rescue a few at least from the general mass; and this, if for nothing else, that our pages may bear witness to the public feeling excited on that memorable occasion.

Our chief difficulty in performing this labour is selection; and we feel assured, that both our readers and the various authors who have published their discourses, will be ready rather to pity than blame us if we have erred in our choice. Without, therefore, professing critical accuracy of discrimination, we have placed at the head of this article a few of those which happened more immediately to fall in our way, or which were acknowledged by all parties to possess unusual merit. We have every reason to believe that several which we have been obliged to omit are quite equal to some which we have noticed;—a general acknowledgment which we think ought to appease those of the "genus irritabile" who might have expected, and perhaps justly, that their names should have adorned the present article. To avoid still further all invidious comparison, which our readers will see is no easy matter when surrounded by such a constellation of friends, we shall do little more than make a few extracts from the various discourses before us, leaving to others to settle their comparative excellencies and defects.

The first series of extracts which we propose to give, relate to the character and circumstances of the illustrious personage whose untimely loss we lament. We shall introduce them with a pleasing reference made to her when quite a child by the then Bishop of London, the late Dr. Beilby Porteus.

"Yesterday, (the 6th of August, 1801), I passed a very pleasant day at Shrewsbury House, near Shooters' Hill, the residence of the Princess Charlotte of Wales. The day was fine, the prospect extensive and beautiful, taking a large reach of the Thames, which was covered with vessels of various sizes and descriptions. We saw a good deal of the Princess: she is a most captivating and engaging child; and, considering the high station she may hereafter fill, a most interesting and important one. She repeated to me several of her hymns with great correctness and propriety; and, on being told that when she went to Southend in Essex, (as she afterwards did for the benefit of sea-bathing,) she would be in my diocese, she fell down on her knees, and begged my blessing. I gave it to her with all my heart, and with my earnest secret prayers to God that she might adorn her illustrious station with every Christian grace; and that, if ever she became the queen of this truly great and glorious country, she might be the means of diffusing virtue, piety, and happiness, through every part of her dominions."—*From the Journal of Dr. Porteus, late Bishop of London.*

It would appear from the following descriptions of the Princess at a riper age, that these "secret earnest prayers" would, in all probability, have been fulfilled.

"Can I venture here, in the first place, to glance towards the tomb, and for a single moment to trace beyond its iron barrier 'a nation's dearest treasure and fondest hope?' Let me only say on this point—for I dare not dwell upon it—that every day's intelligence gives us fresh ground of belief for this all-important fact, that our beloved Princess was prepared to die. I speak from the most unquestionable authority, when I state, that for years past her consideration had been awake to subjects of a moral and religious nature; and that from the time she had acted for herself, she had manifested a desire, (I use the very expression of those around her), 'to do always what was right.' One of the last books she ever

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read with her venerable preceptor, was one written expressly for her use by a person of great celebrity, and equally eminent for piety and talents; and she read it with the deepest attention and the highest commendations. The religious character and judicious habits of her amiable, and now doubly interesting, because bereaved Consort, the man of her choice, are well-known. And with him she had voluntarily retired from the gaieties of public life: with him she had ever acted in private under the influence of a most harmonious and undivided affection: with him she had knelt around the altar of family devotion,—for they had family-prayer; with him, or with his approbation, she had contributed largely and in person, to the wants of the poor around their secluded dwelling; and to the balm of consolation administered for the body, it is well known that the last best gift had been added—the gift of a Bible for the wants of the soul. But a few Sundays before the fatal event, when these two royal personages were sitting at table with a single guest, and attended only by one domestic, the Princess expressed the utmost satisfaction in having enjoyed the privilege of a quiet Sabbath, and the opportunity of twice attending Divine Service. She was a constant communicant at the holy sacrament.—If, my brethren, such fruits in the highest station of life may well cause to blush many a nominal Christian of inferior rank—if in any station they may be deemed at least a fair exterior test of an inward faith, and well directed disposition of heart; shall we question, with respect to our lamented Princess herself, the reason or the result of her removal? Or, can we forbear to hope that her glorified spirit is now raised to the enjoyment of an heavenly crown, for which, with her babe, she has exchanged the reversion of an earthly one; and that from a higher than any temporal elevation she is at this moment looking down, and, in pity for our vain regrets, bidding us to 'forget those things which are behind, to reach forth unto those things which are before, and to press towards the mark, for the prize of the high calling of God in Christ Jesus?'" Hoare, pp. 16—17.

"It may probably be expected, on the present occasion, that I should say *something* concerning the illustrious *person*, whose sudden and unexpected removal we are assembled to deplore. I must confess I am no friend to the flatteries which are sometimes used on occasions like the present; nor am I an enemy to the commendations which are justly due to departed worth. Did it accord with my design, I could, with much truth and satisfaction, dwell on the many promising and estimable qualities which distinguished and adorned her exalted rank and station. I could expatiate on her attention to the duties of religion, particularly her regular observance of the Sabbath-day. I could extol her unaffected humility, and benevolent attention to the wants of the poor; her affability, condescension, and courtesy, to her inferiors; and that freedom from ostentation and vanity, which she possessed in a very remarkable degree. I could dwell with delight on the domestic virtues for which she was so eminently distinguished. I could remind you of her patience and composure in suffering; and her pious resignation to the will of God, under circumstances the most painful and trying to our nature. These graces were conspicuous features in her character, and proved the practical tendency of the principles which she professed, and the influence which they had upon her heart." Crowther, pp. 11, 12.

Yet illustrious as were her rank and virtues, they could not prevent or postpone the awful hour of dissolution; a circumstance of which most of our authors have availed themselves, in order to point out the vanity of sublunary things, and the forcible nature of the appeal thus made by the Almighty to the hearts and consciences of men.

"The first particular which strikes the attention in this solemn visitation, is the rank of the illustrious personage, who appears to have been placed on the pinnacle of society, for the express purpose of rendering her fall the more conspicuous, and of convincing as many as are susceptible of conviction that 'man at his best estate is altogether vanity.' The Deity himself adorned the victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most attractive and alluring, but to grasp nothing; and after conducting her to an eminence

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whence she could survey all the glories of empire as her destined possession, closed her eyes in death." Hall, pp. 12, 13.

"There is no sorrow which imagination can picture, no sign of anguish which nature agonised and oppressed can exhibit, no accent of woe, but what is already familiar to the ear of fallen afflicted humanity; and the roll which Ezekiel beheld, flying through the heavens, inscribed within and without, 'with sorrow, lamentation, and woe,' enters, sooner or later, into every house, and discharges its contents in every bosom. But in the private departments of life, the distressing incidents which occur are confined to a narrow circle. The hope of an individual is crushed; the happiness of a family is destroyed; but the social system is unimpaired, and its movements experience no impediment, and sustain no sensible injury. The arrow passes through the air, which soon closes upon it, and all is tranquil. But when the great lights and ornaments of the world, placed aloft to conduct its inferior movements, are extinguished, such an event resembles the apocalyptic vial poured into that element which changes its whole temperature, and is the presage of fearful commotions, of thunders, lightnings, and tempests." Ibid. pp. 13,14.

Having thus viewed the character of the Princess upon earth, we cannot but cite the beautiful description given of her *present* state by Mr. Hall, on the supposition of her being, what ordinary report has described her as being, a true Christian, and consequently an heir to a blissful immortality.

"Is it now any subject of regret, think you, to this amiable Princess so suddenly removed, 'that her sun went down while it was yet day;' or that, prematurely snatched from prospects the most brilliant and enchanting, she was compelled to close her eyes so soon on a world, of whose grandeur she formed so conspicuous a part? No: other objects occupy her mind, other thoughts engage her attention, and will continue to engage it for ever. All things with her are changed; and, viewed from that pure and ineffable light, for which, we humbly hope, religion prepared her, the lustre of a diadem is scarcely visible, majesty emits a feeble and sickly ray, and all ranks and conditions of men appear but so many troops of pilgrims in different garbs, toiling through the same vale of tears, distinguished only by different degrees of wretchedness." Hall, p. 30.

We proceed now to notice a few of the practical remarks suggested by several of our authors, in the way of improvement, from the solemn event. The first and most obvious inference is the frailty of man.

"When Jehovah was pleased to command Isaiah the prophet to make a public proclamation in the ears of the people, what was it, think you, he was ordered to announce? Was it some profound secret of nature which had baffled the inquiries of philosophers, or some great political convulsion which was to change the destiny of empires? No: these are not the sort of communications most suited to the grandeur of his nature, or the exigencies of ours. 'The voice said, Cry; and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.' Instead of presenting to our eyes the mutations of power, and the revolutions of states and kingdoms, he exhibits a more awful and affecting spectacle—the human race itself withering under the breath of his mouth, perishing under his rebuke; while he plants his eternal word, which subsists from generation to generation, in undecaying vigour, to console our wretchedness, and impregnate the dying mass with the seed of immortality. As the frailty of man, and the perpetuity of God's promises, are the greatest contrast the universe presents, so the practical impression of this truth, however obvious, is the beginning of wisdom, nor is there a degree of moral elevation to which it will not infallibly conduct us." Hall, pp. 28, 29.

The duty of consideration, and attention to the providence of God, is another topic which could not fail to be urged from so striking and affecting an event. Mr. Clayton accordingly remarks:

"There is much more of disguised in-

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fidelity in the hearts of men, and of constructive atheism in their lives, than a merely cursory observation of human society would lead one to suspect. Not a few are to be found, in a Christian land, and under the decent garb of a religious profession, who, though they would be offended, perhaps to exasperation, by a charge of atheism or infidelity formally preferred against them, yet accustom themselves so to reason, to speak, and to act, as justly to expose themselves to the disgraceful imputation.

"I do not intend to assert that they are all this in speculation, or by their own avowal; but they are so practically, and with relation to the daily occurrences of life. For they do not habitually and devoutly acknowledge a first cause, nor cherish an abiding sense of the providential agency of God, in the affairs of this lower world. 'God is not in all their thoughts;' or, to adopt the still stronger language of St. Paul, 'they live without God (*αθεοι*) in the world.' Events are too generally considered out of their connexion with the Supreme Disposer of them, and with a visible disregard of the meaning and moral which they are fitted to convey, for the instruction, the warning, or the consolation of mankind. Now, if the bearing or point of any dispensation of Providence be disputed or overlooked; if it be explained away and dissipated in a promiscuous and undiscriminating generality, it is precisely the same, for all moral ends, as though it had never been offered to our notice.

"It often happens, that when God's hand is lifted up in some severe infliction of his displeasure, men will not see it. They view it as in the common course of events; or if constrained to confess that it is extraordinary, they call it 'an unfortunate occurrence, a sad misadventure, a melancholy mischance;' yet, still confining their attention to second causes, they do not rise to God, and acknowledge the interference of him 'who worketh all things after the counsel of his own will.'

"This occurs, more especially, to three classes of persons: To men of a studious and philosophical turn of mind, who are accustomed to resolve all things into their natural causes, and to account for every thing upon scientific principles. These are slow to ascend to a higher province than that of rational investigation, and are lamentably blind to the operations of the Deity. Men of much secular occupation, also, are in danger of neglecting the intimations of God's providence. They are so much tossed on the sea of worldly cares, and carried away by the strong tide of earthly affections, that they have little time, and, perhaps, less inclination, to pause, to reflect, and to form moral deductions from the events which are taking place around them. For these, they have no eye, any farther than as they interfere with their calculations, and affect their temporal interests. The third class comprehends the votaries of pleasure. Their life is of too sensitive and voluptuous a character, to admit of sober consideration and a deliberate reference of all events to God. Lost in a round of enervating dissipations, their minds are not in unison with the design, nor capable of decyphering the import of providential dispensations. God passes by them, in some of the grandest passages of his administration, totally unobserved; the sublime character of events is entirely destroyed: their instructive tendency is defeated; and nothing remains of them but the awful responsibility which must necessarily attach to every man, before whose eyes the moral Ruler has moved, in all the stately, magnificent, and edifying forms of his providential government. How important is it, then, to our consistency, to our improvement, to our final happiness, that we should be numbered among the heedful, the pious, the practical observers of the Divine operations." Clayton, pp. 24—27.

In attending to the duty which Mr. Clayton points out, it is obvious that much soberness of judgment is requisite. We are not to attempt too minutely and curiously to develop the *design* of the Almighty in his inflictions; or to render a season of national mourning a time for the display of political animosities; or to speculate too confidently on future results which depend not upon us but upon God.

"Neither let us be tempted too deeply to speculate upon the secret intentions of our Heavenly Father in such a visitation; or too solicitously to ask, whether it be an infliction in mercy or in wrath. Let us remember, that the Almighty Creator is not, like his own frail crea-

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tures, sometimes under the influence of one passion, sometimes of another. In the Divine nature no one attribute can be regarded as distinct from the rest, or as acting individually and alone. As is His power, such also is His mercy. And in that pure and perfect essence we are to consider wisdom as so closely conjoined with authority, justice and judgment so sweetly attempered with goodness and compassion, that every act of the Divine Sovereignty may equally demand the confidence of mankind; and in our private as well as public capacity, we may say with the same assurance under every possible event, like holy Job, 'Blessed be the name of the Lord.'" Hoare, pp. 7, 8.

"While, however, we behold the sovereignty of the Godhead, and perceive the weakness of our common nature, we should at the same time neither murmur nor despair. Every thing is ordained or permitted by God for our ultimate happiness or improvement. Little as we see into the plans of Providence, and unable as we are to penetrate far into the veil of human events, yet do we see enough to convince us, that God never willingly, or but for their own good, punisheth the sons of men. Though the fate and issue of things be wisely hid in the womb of time, yet have we the sure word of Scripture and experience for believing, that the lot will at length fall into the lap of the righteous. We grieve not, then, as they without hope. Though troubled we are not forsaken, though cast down we are not destroyed." Bishop of Chester, p. 13.

"Amidst a variety of most pleasing indications, that a far more religious spirit prevails in this our favoured land, than was observable some years ago, one circumstance has long grieved me, nay, occasioned a considerable degree of alarm in my mind, as to the event of our public dangers and trials: I mean the general and almost universal disposition prevailing among men of the most discordant sentiments, political and religious, without excepting some zealous professors and preachers of evangelical truth, to trace back every painful event connected with our many late trials and deliverances, to the criminal misconduct of some description or other of their fellow-mortals, without 'seeing the name of the Lord,' or hearing 'the voice of the rod,' and recollecting 'who hath appointed it.' One description of men can find the causes, almost exclusively, of all our distresses, during the dreadful war, in which we were so long engaged, and since its conclusion, in the misconduct of our rulers: as if, after a tremendous storm, in which both winds and waves were wholly out of the controul of the pilot, master, or seamen; some real or imaginary mistake, in their management of the vessel, were sufficient to account for the storm itself; without thinking of, at least without mentioning, 'the Lord, who sent out the great wind, and caused the mighty tempest, in the sea, so that the ship was like to be broken.' It appears to me at least, that governors, 'wise as an angel of God,' could not have prevented those convulsions which almost wrecked Europe, and menaced our ruin; any more than the mariners could prevent the tempest, which the Lord sent forth after Jonah. And let it be remarked, even allowing for argument's sake at least, that errors and faults might be found in our public measures, yea, considerable ones (for I presume not to be a judge in these matters)—yet is it not far more easy, after the storm is subsided, to sit in security, and criticise and severely condemn the conduct of those concerned in navigating the vessel, than it would have been, to stand at the helm, and avoided those errors, during the raging of the overwhelming tempest?

"On the other hand, a large proportion of Britons satisfy themselves with finding, in the conduct and character of France, and in the enormous ambition, cruelty, and iniquity of her Usurper and his agents, the cause, the adequate cause, of all our expenditure of blood and treasure: not only thus exculpating our rulers and others in this land, but entirely overlooking the rod and voice of God in these events; and disregarding, if not denying, him 'who appointed it:' as if Job had satisfied himself, in the day of his calamity, in exclaiming against the Sabeans, Chaldeans, and others; instead of saying, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"Even when unfavourable seasons and concurrent causes, wholly beyond the controul of human wisdom and power, had added a great scarcity of provisions to the many other distresses and difficulties under which we laboured: not only the thoughtless multitude and factious demagogues, but men of

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far superior respectability in other things, seemed scarcely at all to notice 'the Lord's voice which cried to the land,' or to 'hear the rod, and who had appointed it;' while they combined in loading with reproach and odium different classes of their fellow-citizens. Yet surely nothing can be more evidently scriptural, than that famine and scarcity, as well as war and pestilence, are the judgments of God, with which he visits guilty nations. Thus, it appears, that disregard to the voice and rod of God, and forgetfulness of him who appointed it, have rendered one stroke after another of his correcting displeasure needful for us; if he do not give us up as incorrigible, to endure still more awful desolations." Scott, pp. 7—9.

"In lamenting the awful dispensation with which this country has recently been visited, the Christian patriot will remember that he must weep in a frame of humble resignation to the mysterious will of Providence. In our limited view, this event is indeed most deplorable; for, doubtless, according to the maxims of human policy, every interruption of the direct line of succession is a national calamity: but there are counsels deeper than those of men; and if ever we have been taught the utter emptiness of worldly expectation, the lesson has been given in the sad cause of our present sorrow. The calculations of human wisdom sink into folly before the inscrutible purposes of the Most High. This observation is not directed against the exercise of prudent foresight; but is intended to check presumptuous and too anxious speculation into futurity. We should look rather to our actual state and present conduct, than to remote possibilities; humbling ourselves under the mighty hand of God, by repentance for those sins which have provoked His anger, and by reformation in every class of society. Instead of suffering our minds to be disturbed by political alarms, excited by an over-curious anticipation of remote contingencies relative to our hereditary succession, let us repose our sorrows in submissive reliance upon Him 'by whom kings reign.' Let, indeed, the tribute of our tears be paid to that virtuous Princess, by whose early death our fondest hopes have been frustrated! —let us heave the patriotic sigh over the tomb which envelops the remains of illustrious rank, of youth, of loveliness! —but let us weep in the same humble spirit of resignation 'as though we wept not;' leaving the succession of our rulers with Him upon whose 'shoulders is 'the government' of empires as well as of His Church,—who 'ruleth in the kingdom of men, and giveth it to whomsoever He will,'—who is 'King of kings, and Lord of lords!'" Gorham pp. 12, 13.

"You will perceive, my brethren, that I have confined my attention in this discourse to such reflections as we would wish every individual to indulge, in the contemplation of this great national calamity, without adverting to its aspect, on the political prospects and interests of the country. The discussion of the subject in that view of it, is equally unsuited to my province, and to my talents. I leave it to politicians to investigate the effects it is likely to produce on the prosperity of the British empire; esteeming myself sufficiently happy, if I may be the humble instrument of fixing your attention on subjects best fitted to prepare you for 'a kingdom which cannot be moved;' being convinced, as you may infer from my constant practice, that this is neither the place nor the season for political discussion, and that the teachers of religion are called to a nobler occupation, than to subserve the interests of party, or fan the flames of public dissension. In perfect consistence with this observation, permit me to remark that it appears to me highly presumptuous to attempt to scan the secret purpose of the Deity, in this dispensation, by assigning it to *specific* moral causes. 'His ways are in the great deep; his paths past finding out.' That it ought to be considered as a signal rebuke and chastisement, designed to bring our sins to remembrance, there is no doubt; but to attempt to specify the particular crimes and delinquencies which have drawn down this visitation, is inconsistent with the modesty which ought to accompany all inquiries into the mysteries of Providence, and especially repugnant to the spirit which this most solemn and affecting event should inspire. At a time when every creature ought to tremble under the judgments of God, it ill becomes us to indulge in reciprocal recrimination; and when 'the whole head is sick, and the whole heart is faint,' it is not for the members to usurp the seat of judgment, by hurling mutual accusations and reproaches against each other. Are there not sufficient provocations to

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be found in all ranks and classes, from the lowest to the highest, to justify and account for these and still greater severities; or is it necessary to look farther for a vindication of the equity of the Divine proceeding, than in the open impiety and profaneness, the perjury and injustice, the profanation of the Sabbath, and contempt of sacred things, the profligacy of the lower, and the irreligion and impurity of the higher orders, which, notwithstanding the multitude of splendid exceptions, still form the national character?" Hall, pp. 55—57.

"We should learn from this subject to soften our resentments. Dr. Johnson has remarked, in some part of his writings, 'that our lives are made up of injuries and reparations.' It is indeed scarcely possible to live, without either giving offence or being offended. Affronts are frequently imagined where they were never intended, and injury is sometimes incidentally inflicted, without design or premeditation. Hence it comes to pass that scope is given for the exercise of those great principles of Christian forbearance and charitable forgiveness, without which the peace of society can never be preserved. Life is too short, and death too certain, to admit of cherished animosities. Who could desire to go down to the grave with feelings of resentment towards any whom he is to meet speedily at the tribunal of God? It has on some occasions been seen, and to the eye of the Christian observer it is a gratifying spectacle, that an event of mortality draws together divided minds; hushes the din of controversy, produces an oblivion of party feeling, and amalgamates in one general sentiment of grief, men of opposite principles and hostile dispositions. We seem, at this moment of national sorrow, to have been touched at the very heart, and have been led by common consent to gather round the grave of the illustrious dead, there to pour forth our tears, and there to bury our resentments. Britain has offered to surrounding countries, a sight rarely beheld;—a great nation dissolved in the sorrows of an unfeigned condolence, voluntarily paying a tribute of loyalty and affection to their departed Princess, and bound to each other, by the ties, not of political concord and of civil interest so much as by the bonds of a generous and all-pervading sympathy." Clayton, pp. 15, 16.

"The judgment under which we now labour, supplies, I think, one touching, and, to every good and Christian mind, one powerful argument of loyalty. It is the distance of the prince from his people which feeds the political jealousy of the latter, and which, by removing the former to a height of inaccessible grandeur, places him as it were beyond the reach of their sympathies. Much of that political rancour which festers, and agitates, and makes such a tremendous appearance of noise and of hostility in our land, is due to the aggravating power of distance. If two of the deadliest political antagonists in our country, who abuse, and vilify, and pour forth their stormy eloquence on each other, whether in parliament or from the press, were actually to come into such personal and familiar contact as would infuse into their controversy the sweetening of mere acquaintanceship, this very circumstance would disarm and do away almost all their violence. The truth is, that when one man rails against another across the table of a legislative assembly, or when he works up his fermenting imagination, and pens his virulent sentences against another, in the retirements of a closet, he is fighting against a man at a distance—he is exhausting his strength against an enemy whom he does not know—he is swelling into indignation, and into all the movements of what he thinks right and generous principle, against a chimera of his own apprehension; and a similar reaction comes back upon him from the quarter that he has assailed, and thus the controversy thickens, and the delusion every day gets more impenetrable, and the distance is ever widening, and the breach is always becoming more hopeless and more irreparable; and all this between two men, who, if they had been in such accidental circumstances of juxtaposition as could have let them a little more into one another's feelings, and to one another's sympathies, would at least have had all the asperities of their difference smoothed away by the mere softenings and kindlinesses of ordinary human intercourse.

"Now, let me apply this remark to the mutual state of sentiment which obtains between the different orders of the community. Amongst the rich, there is apt at times to rankle an injurious and unworthy impression of the poor—and just because these poor stand at a distance from them—just because they

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come not into contact with that which would draw them out in courteousness to their persons, and in benevolent attentions to their families. Amongst the poor, on the other hand, there is often a disdainful suspicion of the wealthy, as if they were actuated by a proud indifference to them and to their concerns, and as if they were placed away from them at so distant and lofty an elevation as not to require the exercise of any of those cordialities which are ever sure to spring in the bosom of man to man, when they come to know each other, and to have the actual sight of each other. But, let any accident place an individual of the higher before the eyes of the lower order, on the ground of their common humanity—let the latter be made to see that the former are akin to themselves in all the sufferings, and in all the sensibilities of our common inheritance—let, for example, the greatest chieftain of the territory die, and the report of his weeping children, or of his distracted widow, be sent through the neighbourhood—or, let an infant of his family be suffering, and the mothers of the humble vicinity be run to for counsel and assistance—or, in any other way, let the rich, instead of being viewed by their inferiors through the dim and distant medium of that fancied interval which separates the ranks of society, be seen as heirs of the same frailty, and as dependent on the same sympathies with themselves—and, at that moment, all the floodgates of honest sympathy will be opened, and the lowest servants of the establishment will join in the cry of distress which has come upon their family; and the neighbouring cottagers, to share in their grief, have only to recognise them as the partakers of one nature, and to perceive an assimilation of feelings and of circumstances between them." Chalmers, pp. 13—15.

Such are some of the more peculiar lessons and reflections which our various authors bring forward as resulting from the event under consideration. Lessons also of a more general kind, are wisely and forcibly suggested. Mr. Cunningham particularly mentions *five*, and these some of the most important which man can learn; "the instability of all earthly things—the emptiness and worthlessness of all human distinctions—the inaccuracy of all human calculations—the vanity of all human hopes—the transcendent value of real religion." We wish we had room for more than the following specimen.

"Most men talk wisely on the instability of the world. We are not weak enough to deny that which the history of every day compels us to admit. But our lives too often contradict our sentiments. Philosophers in opinion, we are, as to this point, children in conduct; and worship the very relics of that image of the world which we have previously stamped to dust, and trod under foot. Every event, then, which is calculated to carry home this opinion from the head to the heart, and to give it effect in our daily conduct, is of the highest importance. And it sometimes pleases that Heavenly Father, whose tender love is chiefly bent on the spiritual improvement of his creatures, to depart, as it were, from the more usual course of his providence, and, by some awful visitation, to present the lesson under a form which no heart can easily resist. And such is the solemn event which we are now called to contemplate. If permanence could have been conceived to belong to any human life or circumstances, it might have been imagined to be the lot of her whom we have lost. Here was the freshness of youth, the vigour of uninterrupted health, a frame carefully nursed up by all the resources of skill, and tenderly watched over by all the assiduities of love—a frame borrowing from rank all the advantages which plenty and leisure confer, and uninjured by the indulgencies or excesses which abundance is too apt to produce—a frame, moreover, guarded, I may say, by the wishes and the prayers of a mighty people. And, yet, where is this frame now? A single day has taught us the fallacy of our calculations on the durability of any thing here—has extinguished this bright spark of life—has strewed all this strength and honour in the dust!

"Who, then, my brethren, that stands over this wreck of all that is high and powerful, can fail to feel the pillars of his own stability shake under him? Who does not read in every part of this catastrophe, traced, as it were, in the dust, by the dying hand of the illustrious Individual we have lost—'We must needs die, and be as water spilt on the ground, which cannot be gathered up;

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neither does God respect any person."—I earnestly pray that the lesson thus taught may deeply impress itself upon all, and especially upon the minds of the healthy and the young. Have you, my younger brethren, any peculiar and exclusive grant of extended life conveyed to yourselves? Have you any deed of protracted existence, signed and sealed by a Hand too strong for the grasp of death? Have you any title to permanence more durable than hers whose life, in addition to every other security, appeared to be bound up with the interests and welfare of a whole nation? What madness is it, then, to be building upon any thing here! 'Love not the world, neither the things that are in the world'—for these perish in the using—but rest upon Him who is 'the same yesterday, to-day, and for ever.'" Cunningham, pp. 4—6.

"It is astonishing to what a degree men are tempted to become the architects of their own plans of life, instead of consulting the models which are laid up for them in Scripture. Pride is always seducing us into a belief that we can choose and act better for ourselves and for others than our Heavenly Father would choose for us. We fancy to ourselves a situation, or a connexion, or a state of health and circumstances, which would better promote our temporal and spiritual welfare than that which the over-ruling hand of Providence has assigned us. We forget, that He who 'seeth in secret' is, as it were, acting behind the opaque veil which conceals the future from us. Now this state of mind is always intimately connected with presumptuous conceptions of the accuracy of our own calculations. In idea we look along the line, and count all the interruptions which are springing up in our course. But, my brethren, let our calculations be of the most profound nature, let them proceed upon the most unquestionable facts and principles, how soon does a single unforeseen circumstance confound them all! Perhaps no event ever laid the groundwork of a larger body of speculations than the birth or the marriage of this illustrious Individual. Legislators, and philosophers, and moralists, all constructed their plans with a reference to this event. The whole scheme, I may say, of national politics, took its bearings, in part, from this circumstance. Nor can men be blamed for employing the most certain premises which they possess, in order to arrive at their conclusions. But the lesson which is taught by this melancholy event, is the uncertainty of *all* premises and all conclusions founded upon the condition of man, or drawn from the shallow resources of human calculation. While we are regarding a distant spot, something is interposed between us and it, which removes it from our view. While we are calculating the result of a particular event, the event itself becomes impossible. While we are triumphantly deciding what such an individual shall do at such a time, the individual goes to give in his account before God. While I am weaving laurels for my child, an Unseen Hand is preparing the weed which is to shoot upon his grave. While I am busily collecting the stones for the edifice of his comforts or honours, God designs to employ them as a covering for his bones." Cunningham, pp. 12—13.

In a similar strain, Mr. Crowther and the Bishop of Chester remark:—

"The vanity of all earthly greatness, the uncertainty and the transitoriness of every terrestrial enjoyment, can in no other instance be so convincingly brought home to our mind and feelings. Who now can trust in any thing of this world? Who now can build his hopes upon the morrow? Who but must perceive, that youth, and health, and riches, are not, for an instant, to be depended upon? That the paths of grandeur lead but to the grave? For what event could be farther from all expectation, than that which has placed in the silent tomb the Parent and her Child? If human efforts, if human prayers, could have averted the dart of death, we had not now been lamenting together over the common failure of our fondest wishes. The first lesson, therefore, which this appalling dispensation should suggest, is, a full conviction of our own helplessness, and a sense of our dependence upon God. We here behold the precariousness of the tenour of life, and the fleetingness of our abode upon earth." Bishop of Chester, pp. 11, 12.

"As a further way of improving this solemn dispensation, let us keep in mind the very precarious tenure by which we hold all our possessions. The exalted Personage who is thus suddenly gone, seemed likely to survive many even of the most youthful among us. But a few days ago, she was in the midst of those enjoyments which render

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life most desirable;—in the vigour of youth, in the full relish and possession of the most rational delights; honoured with titles; blessed with affluence; beloved and esteemed by all; fondly expecting the happiness which she should soon enjoy as a parent, and as the mother of a future sovereign of this highly favoured and happy kingdom. Yet an hour, a few moments, were sufficient to extinguish in her all sense of these joys, and for ever remove her from every thing which the world holds most dear.—We see, by this affecting instance of mortality, that no human advantages can resist the stroke of death; that all earthly glory, like the flower of the field, must wither and decay; that they, who are most exalted in rank, must obey the summons, no less than the most obscure and indigent. Thus it is with the lives of men, as with the course of rivers: some traverse a greater extent, and pass through more pleasant scenes than others; but all equally tend to the same abyss, and are blended at last in one common receptacle.—How should this consideration cool the ardour of dissipation, humble the insolence of pride, moderate the flame of ambition, and quench the insatiable thirst of avarice! in a word, wean our hearts from the things that are seen and temporal, and fix them on those that are unseen and eternal! For to what does all, even the best of this world, amount? Stretch your imagination to the utmost—conceive a person in the full possession of rank, and power, and riches, and honour. And when you have finished the gaudy picture, what does the value of it amount to? The scene is vanity, and ends in vexation of spirit.—O! that I could so shew you the emptiness of these things, and the great importance of things eternal, as to send you away heartily resolved to seek a better and more enduring substance than this world can afford! I should then gain one of the noblest ends of my office; and we should have reason to acknowledge our meeting together this day to have been for the better, and not for the worse." Crowther, pp. 14, 15.

The moral utility of such sombre reflections is pointed out as follows, by the Bishop of Chester:—

"'Sorrow' is the nurse of wisdom. Every pious meditation, and every good disposition, are cherished and matured in the house of mourning. It is there we are taught to feel, that we are men and brethren. It is there we learn to commune with ourselves, and to retire within: it is there that we throw off the debasing clogs of mortality, and more sensibly aspire unto those blessed regions, where peace and happiness for ever dwell.

"The contemplation of death, also, cannot but impress us with a conviction of the uncertain and perishable nature of all things here below—cannot but remind us of that land of darkness to which we are all so evidently tending. Pass but a few years more, and this assembled crowd will be—every one of them—consigned to the grave, out of sight, and out of remembrance. The sun indeed will rise and set, but not to us. The tides will ebb and flow, the laws of Nature will have their course, the earth will still give her increase, and the business of the world go on; but we shall be removed from this scene—shall have no share in what is passing.

"Such meditations naturally tend to fill the mind with a sense of our entire dependence upon God. There is nothing in reality so near and essential to us, and yet there is nothing for the most part so distant from our perceptions, as the Deity. He is about our path, and about our bed—in every breath we breathe, in every thought we think; and yet, for this very reason, and because he ought to be every thing, he too often becomes nothing to us—unseen, or disregarded. But in the season of adversity, when all other helps have failed, we then perceive the necessity of fleeing unto God. His providential care becomes first the object of faith, then of hope, and lastly of consolation.

"These should be the feelings of every pious mind under all the trials and vicissitudes of life. He who makes affliction or death productive of their proper effects, will see in the arm of God a Power over-ruling all things, and which can preserve him amidst all adversities. He becomes satisfied that the views of the Deity never ultimately terminate in misery; but that good is constantly educed out of evil.

"Now, if ever there were any calamity, in any period of time, which called forth these reflections, and which constrained every rational being to think and feel, it is surely that event whic'

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your minds, I dare say, have already anticipated — an event, which has thrown a cloud over the happiness of nations, and which has filled this land with sadness. It is indeed a calamity both of a public and a private nature. In a public point of view, it has disappointed the hopes on which loyalty was reposing. As a private sorrow, it has gone home to the bosom of every family, and of almost every individual in the empire. Afflicting as may be the review of our loss, yet let us not shrink from a duty. It may be of use to us, to be thus afflicted. We may hence become better and wiser men." Bishop of Chester, pp. 6—8.

Mr. Scott thus applies the subject for the purpose of self-examination:—

" 'The voice of the Lord' calls each of us, the preacher as well as every one of the congregation, to self-examination, repentance, and works meet for repentance; connected with humble reliance on the mercy and grace of God in Christ Jesus, and earnest prayers for the same. Whatever else we do, or attend on, we shall not observe this mournful day in a proper manner, if we do not examine our own hearts and lives, humbly confessing our sins, as a part of that national guilt, which causes the righteous Judge to lift up his hand against us. 'The voice of the Lord' cries aloud to all, saying, 'Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.' Instead of complaining or desponding, let us then 'search and try our ways, and turn again to the Lord; let us lift up our hearts with our hands unto God in the heavens.' Let us thankfully accept of his salvation, and yield ourselves to his service; that, being 'renewed in the spirit of our mind,' we may serve God 'in newness of life.' Scott, pp. 19, 20.

Having thus woven together a few of the most impressive or useful passages from the various sermons before us, we shall devote our concluding remarks to two or three of these discourses, which, on different accounts, call for a more particular notice.

The first of these is the Bishop of Chester's; in which we are sorry to observe several passages which we find it impossible to reconcile with sound doctrine. The most extraordinary, however, is the following.

" Before we depart from this sacred place, and return to the little, but engrossing, occupations of life, we should be wanting to the common sentiment of a religious and a loyal people—we should not do justice to your feelings, or to our own—if we did not now, as with one heart and voice, pour forth a devout and united prayer to our Heavenly Father—the Lord both of the living and the dead:—— Sanctify them, O merciful God, we beseech thee! the sorrows which we this day feel. We submit ourselves with resignation, but with confidence, to thy all-wise dispensations. We commend too, as far as we may, and as it becometh us, into thy hands the soul of her who is departed. We pray, we humbly pray, that she be received into the mansions of the blessed;—that she exchange a corruptible crown for one that is incorruptible, and that fadeth not away." Bishop of Chester, pp. 18, 19.

We shall not do more than express our poignant grief and extreme surprise at perusing such a paragraph from such a quarter. Is his lordship aware, that his prayer for the dead, even with all its qualification, is at once unscriptural and anti-Protestant? Is he further aware of the danger of his example being pleaded by the Roman Catholics to support that very doctrinal error which gave rise to those gross practical enormities at which the Reformers first revolted? If it be lawful to pray for the dead, under any circumstances, or with whatever qualifications, a wide inlet is opened for the doctrine of Purgatory, with its accompaniments of expiatory prayers, masses, and indulgencies. If there be any one doctrine of Popery more evidently invented than another, for the purposes of " filthy lucre," it is this. Luther, three hundred years ago, and long before his eyes were sufficiently opened to the other enormities of Popery, detected this obvious

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error, and perceived that it was but a pretext (and that a very flimsy one) for serving the purposes of ecclesiastical avarice. And yet, at the present enlightened period of society, the Bishop of Chester has lent his name to countenance the very hypothesis on which the grossest superstitions of Popery were built; and this, too, in a diocese abounding with persons of that persuasion, and many of whom are employed, in every possible way, in spreading their opinions!

From the Bishop of Chester's sermon we turn to Dr. Chalmers's, which he has published in consequence of some remarks made upon a passage in it in several of the daily journals. The text is from Isaiah xxvi. 9: *For when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness:* — and in discussing it, the author laments that he should not be able, in the space of a single discourse, to clear his way to those topics which are most specifically appropriated to a sermon, and must therefore be obliged to restrict himself to that more partial application of the text which relates to "the matters of public Christianity." We proceed to give one or two extracts.

"I cannot open my Bible, without learning that loyalty is one branch of the righteousness of practical Christianity. I am not seeking to please men but God, when I repeat his words in your hearing—that you should honour the king—that you should obey magistrates—that you should meddle not with those who are given to change—that you should be subject to principalities and powers—that you should lead a quiet and a peaceable life in all godliness and honesty. This, then, is a part of the righteousness which it is our business to teach; and sure I am that it is a part of righteousness which the judgment now dealt out to us should, of all others, dispose you to learn. I know not a virtue more in harmony with the present feelings, and afflictions, and circumstances of the country, than that of a stedfast and determined loyalty. The time has been when such an event as the one that we are now assembled to deplore, would have put every restless spirit into motion, and set a guilty ambition upon its murderous devices, and brought powerful pretenders with their opposing hosts of vassalage into the field, and enlisted towns and families under the rival banners of a most destructive fray of contention, and thus have broken up the whole peace and confidence of society. Let us bless God that these days of barbarism are now gone by. But the vessel of the state is still exposed to many agitations. The sea of politics is a sea of storms, on which the gale of human passions would make her founder, were it not for the guidance of human principle; and, therefore, the truest policy of a nation is to Christianize her subjects, and to disseminate among them the influence of religion. The most skilful arrangement for rightly governing a state, is, to scatter among the governed, not the terrors of power—not the threats of jealous and alarmed authority—not the demonstrations of sure and ready vengeance held forth by the rigour of an offended law. These may, at times, be imperiously called for. But a permanent security against the wild outbreakings of turbulence and disaster, is only to be attained by diffusing the lessons of the Gospel throughout the great mass of our population—even those lessons which are utterly and diametrically at antipodes with all that is criminal and wrong in the spirit of political disaffection. The only radical counteraction to this evil is to be found in the spirit of Christianity; and though animated by such a spirit, a man may put on the intrepidity of one of the old prophets, and denounce even in the ear of royalty, the profligacies which may disgrace or deform it—though animated by such a spirit, he may lift his protesting voice in the face of an unchristian magistracy, and tell them of their errors—though animated by such a spirit, he, to avoid every appearance of evil, will neither stoop to the flattery of power nor to the solicitations of patronage—and though all this may bear, to the superficial eye, a hard, and repulsive, and hostile aspect towards the established dignities of the land—yet forget not, that if a real and

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honest principle of Christianity lie at the root of this spirit, there exists within the bosom of such a man, a foundation of principle, on which all the lessons of Christianity will rise into visible and consistent exemplification. And it is he, and such as he, who will turn out to be the salvation of the country, when the hour of her threatened danger is approaching—and it is just in proportion as you spread and multiply such a character that you raise within the bosom of the nation the best security against all her fluctuations—and, as in every other department of human concerns, so will it be found, that, in this particular department, Christians are the salt of the earth, and Christianity the most copious and emanating fountain of all the guardian virtues of peace, and order, and patriotism." Chalmers, pp. 10—12.

The following passage was that which excited the animadversions to which we have alluded: how little it justified them, especially when taken in connexion with the foregoing, in which the duty of loyalty is so earnestly inculcated, our readers will judge for themselves.

"Under my first head, I restricted myself exclusively to the virtue of loyalty, which is one of the special, but I most willingly admit, nay, and most earnestly contend, is also one of the essential attributes of righteousness. But there is a point on which I profess myself to be altogether at issue with a set of men who composed, at one time, whatever they do now, a very numerous class of society. I mean those men, who, with all the ostentation and all the intolerance of loyalty, evinced an utter indifference either to their own personal religion or to the religion of the people who were around them—who were satisfied with the single object of keeping the neighbourhood in a state of political tranquillity—who, if they could only get the population to be quiet, cared not for the extent of profaneness or of profligacy that was amongst them—and who, while they thought to signalise themselves in the favour of their earthly king, by keeping down every turbulent or rebellious movement among his subjects, did, in fact, by their own conspicuous example, lead them and cheer them on in their rebellion against the King of heaven—and, as far as the mischief could be wrought by the contagion of their personal influence, these men of loyalty did what in them lay to spread a practical contempt for Christianity, and for all its ordinances, throughout the land.

"Now, I would have such men to understand, if any such there be within the sphere of my voice, that it is not with their loyalty that I am quarreling. I am only telling them, that this single attribute of righteousness will never obtain a steady footing in the hearts of the people, except on the ground of a general principle of righteousness. I am telling them how egregiously they are out of their own politics, in ever thinking that they can prop the virtue of loyalty in a nation, while they are busily employed, by the whole instrumentality of their example and of their doings, in sapping the very foundation upon which it is reared. I am telling them, that if they wish to see loyalty in perfection, and such loyalty, too, as requires not any scowling vigilance of theirs to uphold it, they must look to the most moral, and orderly, and Christianized districts of the country. I am merely teaching them a lesson, of which they seem to be ignorant, that if you loosen the hold of Christianity over the hearts of the population, you pull down from their ascendency all the virtues of Christianity, of which loyalty is one. Yes, and I will come yet a little closer, and take a look of that loyalty which exists in the shape of an isolated principle in their own bosoms. I should like to guage the dimensions of this loyalty of theirs, in its state of disjunction from the general principle of Christianity. I wish to know the kind of loyalty which characterizes the pretenders to whom I am alluding—the men who have no value for preaching, but as it stands associated with the pageantry of state—the men who would reckon it the most grievous of all heresies, to be away from church on some yearly day of the king's appointment, but are seldom within its walls on the weekly day of God's appointment—the men who, if ministers were away from their post of loyalty, on an occasion like the present, would, without mercy, and without investigation, denounce them as suspicious characters; but who, when we are at the post of piety, dispensing the more solemn ordinances of

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Christianity, openly lead the way in that crowded and eager emigration, which carries half the rank and opulence of the town from us. What, oh! what is the length, and the breadth, and the height, and the depth of this vapouring, swaggering, high-sounding loyalty? It is nothing better than the loyalty of political subalterns, in the low game of partizanship, or of whippers-in to an existing administration: it is not the loyalty which will avail us in the day of danger: it is not to them that we need to look, in the evil hour of a country's visitation; but to those right-hearted, sound-thinking Christian men, who, without one interest to serve, or one hope to forward, honour their king because they fear their God.

"Let me assure such a man, if such a man there is within the limits of this assembly—that, keen as his scent may be after political heresies, the deadliest of all such heresies lies at his own door—that there is not to be found, within the city of our habitation, a rottener member of the community than himself—that, withering as he does by his example the principle which lies at the root of all national prosperity, it is he, and such as he, who stand opposed to the best and the dearest objects of loyalty; —and, if ever that shall happen, which it is my most delightful confidence that God will avert from us, and from our children's children to the latest posterity—if ever the wild phrenzy of revolution shall run through the ranks of Britain's population, these are the men who will be the most deeply responsible for all its atrocities, and for all its horrors." Chalmers, pp. 20—21.

The remainder of Dr. Chalmers's sermon is employed in pointing out the necessity, and urging the building, of new churches. We need not dwell upon a topic which has so often occupied our own pages, and to which all who value the morals, or comfort, or loyalty, or religion of the community, must attach the very highest importance.

There is but one discourse more (Mr. Hall's) which we shall mention, and which is so decidedly superior to any thing else that we have seen on the late melancholy occasion, that we cannot feel justified in dismissing it without one or two further quotations. We wish we had space to abridge the general argument, which is conducted with a force of reasoning and a splendour of eloquence which it would be difficult to parallel, except perhaps in the pages of the same author.

"While we look at this event with the eyes of flesh, and survey it in the aspect it bears towards our national prospects, it appears a most singular and affecting catastrophe. But considered in itself, or more properly in its relation to a certain, though invisible futurity, its consequences are but commensurate to those which result from the removal of the meanest individual. He whose death is as little regarded as the fall of a leaf in the forest, and he whose departure involves a nation in despair, are in this view of the subject (by far the most important one) upon a level. Before the presence of the Great I AM, into which they both immediately enter, these distinctions vanish, and the true statement of the fact on either supposition is, that an immortal spirit has finished its earthly career; has passed the barriers of the invisible world, to appear before its Maker, in order to receive that sentence which will fix its irrevocable doom, 'according to the deeds done in the body.' On either supposition, an event has taken place which has no parallel in the revolutions of time, the consequences of which have not room to expand themselves within a narrower sphere, than an endless duration. An event has occurred, the issues of which must ever baffle and elude all finite comprehension, by concealing themselves in the depths of that abyss, of that eternity, which is the dwelling-place of Deity, where there is sufficient space for the destiny of each among the innumerable millions of the human race to develop itself, and, without interference or confusion, to sustain and carry forwards its separate infinity of interest."

"Man is naturally a prospective creature, endowed not only with a capacity of comparing the present with the past, but also of anticipating the future, and dwelling with anxious rumination on scenes which are yet remote. He is capable of carrying his views, of attaching his anxieties, to a period much more distant than that which measures the limits of his present existence; capa-

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ble, we distinctly perceive, of plunging into the depths of future duration, of identifying himself with the sentiments and opinions of a distant age, and of enjoying by anticipation, the fame of which he is aware, he shall never be conscious, and the praises he shall never hear. So strongly is he disposed to link his feelings with futurity, that shadows become realities when contemplated as subsisting there; and the phantom of posthumous celebrity, the faint image of his being, impressed on future generations, is often preferred to the whole of his present existence, with all its warm and vivid realities. The complexion of the day that is passing over him, is determined by the anticipations of the morrow: the present borrows its brightness and its gloom from the future, which, presenting itself to his contemplation as in a mirror, incessantly agitates him with apparitions of terror or delight. In the calculations of interest, the mind is affected in the same manner: it is perpetuity which stamps its value on whatever we possess, so that the lowest epicure would prefer a small accession to his property, to the most exquisite repast: and none are found so careless of futurity as not to prefer the inheritance he may bequeath, to one of equal value, the title to which expires with his life.

"How is it, then, that we find it so difficult to prevail upon men to fix their attention firmly on another world, that real future existence which reason assures us is probable, which Revelation teaches us is certain, which is separated from us by so narrow a boundary, and into which thousands of our fellow-creatures are passing every moment? How is it that the professed followers of Him especially, who descended from heaven, who came forth from the Father to conduct us thither, are so indisposed to turn their thoughts and contemplations to that unchanging state of being, into which they are so shortly to enter? It is not, we perceive, that to move forward is not congenial with our mental constitution: it is not because we are so enchanted with the present scene, as to be incapable of diverting our attention from it; for we are continually disquieted by a restless desire of something future: it is not because we are seldom warned, or reminded of another state of existence; for every funeral bell, every opening grave, every symptom of decay within, and of change without us, is a separate warning; to say nothing of the present most affecting dispensation which has filled this nation with such consternation and distress.

"Were any other event, of far inferior moment, ascertained by evidence which made but a distant approach to that which attests the certainty of a life to come; had we equal assurance that, after a very limited though uncertain period, we should be called to migrate into a distant land, whence we were never to return, the intelligence would fill every breast with solicitude; it would become the theme of every tongue; and we should avail ourselves with the utmost eagerness of all the means of information respecting the prospects which awaited us in that unknown country. Much of our attention would be occupied in preparing for our departure; we should cease to consider the place we now inhabit as our home; and nothing would be considered as of moment, but as it bore upon our future destination. How strange is it, then, that with the certainty we all possess of shortly entering into another world, we avert our eyes as much as possible from the prospect; that we seldom permit it to penetrate us; and that the moment the recollection recurs, we hasten to dismiss it, as an unwelcome intrusion? Is it not surprising that the volume we profess to recognise as the record of immortality, and the sole depository of whatever information it is possible to obtain respecting the portion which awaits us, should be consigned to neglect, and rarely, if ever, consulted with the serious intention of ascertaining our future condition?

"That a creature formed for an endless duration should be disposed to turn his attention from that object, and to contract his views and prospects within a circle which, compared to eternity, is but a mathematical point, is truly astonishing; and as it is impossible to account for it from the natural constitution of the mind, it must originate in some great moral cause. It shews that some strange catastrophe has befallen the species; that some deep and radical malady is inherent in the moral system. Though philosophers of a certain description may attempt to explain and justify it on some ingenious hypothesis, yet in spite of metaphysical subtleties, the alarming inquiry will still return—How is it that the disposition of man-

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kind is so much at variance with their prospects; that no train of reflections is more unwelcome than that which is connected with their eternal home? If the change is considered as a happy one; if the final abode to which we are hastening, is supposed to be an improvement on the present, why shrink back from it with aversion? If it is contemplated as a state of suffering, it is natural to inquire what it is, that has invested it with so dark and sombre a character. What is it which has enveloped that species of futurities in a gloom which pervades no other? If the indisposition to realize a life to come, arises in any measure from a vague presentiment that it will bring us, so to speak, into a closer contact with the Deity, by presenting clearer manifestations of his character and perfections, (and who can doubt that this is a principal cause), the proof it affords of a great deterioration in our moral condition is complete. For who will suppose it possible, a disposition to hide himself from his Creator should be an original part of the constitution of a reasonable creature? or what more portentous and unnatural than for him that is formed, to shun the presence of his Maker, and to place his felicity in the forgetfulness of him 'in whom he lives, and moves, and has his being?' If he is pained and disquieted whenever he is forcibly reminded of Him whose power sustains, and whose bounty replenishes, the universe with whatever is good and fair; if the Source of being and of happiness is the object of terror, instead of confidence and love, it is not easy to conceive what can afford a stronger conviction of guilt, or a more certain presage of danger.

"The conclusion to which we are conducted, is confirmed by inspiration, which assures us that a great revolution has actually befallen the species, and that, in consequence of the entrance of sin into the world, we have incurred the forfeiture of the Divine favour, and the loss of the Divine image. In this situation, it is not difficult to perceive, that the economy adapted to our relief must include two things—the means of expiating guilt, and the means of moral renovation: in other words, an atoning Sacrifice, and a sanctifying Spirit. Both these objects are accomplished in the advent of the Saviour, who, by presenting himself as a sin-offering, has made ample satisfaction to offended justice, and purchased by his merits the renovating Spirit, which is freely offered to as many as sincerely seek it. By the former, the obstructions to our happiness arising from the Divine nature are removed; by the latter, the disqualification springing from our own." Hall, pp. 32—40.

With this lengthened extract we dismiss a subject unequalled, perhaps in interest by any thing similar in our own annals, or those of any other nation. We can only wish, what we fear we cannot predict, that the subjects of practical improvement suggested by these as well as by various other writers may be found to have produced the results which their authors intended, and which the mournful event is so well calculated to effect.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Travels in Syria, by J. L. Burckhardt;—Picturesque Tour in Italy, by J. H. Arch;—Letters and Memoirs of the Abbe Edgeworth;—Memoirs and Letters of Mrs. Elizabeth Hamilton;—Voyage to Gorea, by Lieut. Clifford;—in one vol. 4to., a Narrative of a Tour in South Africa, together with some Account of the State of the Missions of the United Brethren in that interesting Country; by the Rev. C. I. Latrobe.

In the press:—A History of the Civil Wars in England, by G. Arnauld;—The Fourth Canto of Childe Harold;—Lessons on Mineralogy, by Mr. Mawe;—Observations made during a Tour through the Pyrennees, France, Switzerland, &c. by J. Milford, Jun.;—Travels from Vienna, through Hungary; by Richard Bright, M.D.;—Poems, by Mr. Montgomery;—Travels through Germany, Poland, &c.; by A. Neale, M.D.—The Case of the Salt Duties, by Sir Thomas Bernard;—The Child's Ma-

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nual, by Mrs. Sherwood;—Lectures on the Church Catechism, by Mrs. Sherwood;—Voyage to Locuta, with Etchings, by the Author of "Maxims of Neatness and Good Order."—Considerations on the Impolicy and pernicious Effects of the present Administration of the Poor Laws; with Suggestions for Improving the Condition of the Poor; by Charles Jerram, A. M.;—and Sermons in 2 vols. by the Rev. W. Hett.

Northern Voyage of Discovery.—The vessels for exploring the northern regions have begun to be equipped. Two are to endeavour to penetrate through Davis's Straits, and two to reach the North Pole, if possible; by which means it is expected to ascertain whether Greenland is an island, or part of the continents of Asia or America. The vessels are to be stored with every requisite in provisions, nautical instruments, &c. and will also be provided with every appendage used by the Greenland ships: some experienced men in that service are to go in the vessels.

The altitude of remarkable hills in the counties of Middlesex, Kent, Essex, and Surry, (from observations made in the course of the trigonometrical survey, under the direction of the Board of Ordnance,) is given as follows:—Middlesex (above the level of the sea): Hanger-hill-tower, 251 feet; King's Arbour, 132.—Kent: Allington-knoll, 329; Dover-castle, 469; Goodhurst, 497; Greenwich Observatory, 214; Shooter's-hill, 446; Tenterden-steeple, 322.—Essex: Highbeech, 790; Langdon-hill, 620.—Surry: St. Anne's-hill, 240; Bagshot Heath, 403; Leith-hill, 993; Norwood, 389.

According to a recent enumeration of ten years, from 1800 to 1810, the increased number of houses (in and near the metropolis) is 245,005; of which, the augmentation in the suburbs, on the Middlesex side, is 15,131; and on the Surry side, 5,638.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Unitarian Refuted, or the Divinity of Christ and the Doctrine of the Holy Trinity plainly proved from copious Texts of Scripture, accompanied with Notes, selected from the New Family Bible; by the Rev. G. A. Baker, M.A. 8vo. 5s.

The Divine Authority of Holy Scripture asserted, from its Adaptation to the real State of Human Nature: in eight Sermons, preached before the University of Oxford; by J. Miller, M.A. Fellow of Worcester College.

A Series of Sermons on various Subjects of Doctrine and Practice; by the Rev. G. Matthew, A.M. 2 vols. 8vo. 1*l.* 1s.

A Series of Discourses, recommending and enforcing Stedfastness in the Christian Religion; by W. Pendred. 8vo. 5s.

MISCELLANEOUS.

Elijah: a Poem; by a Lady. 4s.

The Clerical Guide, or Ecclesiastical Directory: containing a complete Register of the Prelates and other Dignitaries of the Church; a List of all the Benefices in England and Wales, arranged alphabetically, &c. 8vo.

Instructions for the Use of Candidates for Holy Orders, and of the Parochial Clergy, as to Ordination, Licences, Institutions, Collations, Inductions, Dispensations, &c.; by C. Hodgson. 8vo. 8s.

The Personal Narrative of M. de Humboldt's Travels to the Equinoxial Regions of the New Continent, during the Years 1799—1804: translated by Helen Maria Williams, under the immediate inspection of the Author. Vol. III.

History of a Six-Weeks' Tour through a Part of France, &c. with Letters descriptive of a Sail round the Lake of Geneva and of the Glaciers of Chamouni. 5s.

Notes on a Journey in America, from the Coast of America to the Territory of the Illinois; by Morris Birkbeck, Author of Notes on a Tour in France, &c. 5s.

Memoirs of the Legal, Literary, and Political Life of the late Right Hon. J. P. Curran, once Master of the Rolls in Ireland; by Wm. O'Regan, Esq. Barrister. 8vo. 10s. 6d.

Biographical Conversations on the most Eminent and Instructive British Characters, for the Use of Young Persons; by the Rev. W. Bingley, M.A. F.L.S.

A Biographical Memoir of the Princess Charlotte's Public and Private Life; with an engraved Likeness, a View of Claremont, and a Fac-simile of an original Letter. 8vo. 12s.

Memoirs relating to European and Asiatic Turkey: edited from Manuscript Journals, by Robert Walpole, A.M. 3*l.* 3s.

Self-Cultivation, or Hints to a Youth leaving School; by Isaac Taylor, of Ongar. 8vo. 5s. 6d.

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An Introduction to the Study of Geology: with occasional Remarks on the Truth of the Mosaic Account of the Creation and the Deluge; by J. Sutcliffe, M.A. 8vo. 1s. 6d.

Considerations on the principal Events of the French Revolution, from the Period of the Administration of M. Necker to the Fall of Bonaparte; by the Baroness de Stael. 3 vols. 8vo.

Intellectual Patrimony, or a Father's Instructions; by J. Gilchrist.

RELIGIOUS INTELLIGENCE.

VALUABLE ETHIOPIC MANUSCRIPT.

To open an intercourse with the ancient Church of Abyssinia, in order to revive its primitive intelligence and zeal, was one of the important objects which the Church Missionary Society had in view in establishing its representatives in the Mediterranean. On Mr. Connor's joining Mr. Jowett, a journey will be undertaken, as soon as practicable, to Egypt; one purpose of which will be, to open, with the aid of the British consul at Caïro, Mr. Salt, and through the patriarch of Alexandria, a communication with Abyssinia.

We extract a passage from the instructions delivered to Mr. Connor, at a special meeting on the 28th of October, which will introduce to our readers the description of a valuable Ethiopic manuscript, lately come into the Society's possession.

Speaking of the Abyssinian Church, it is said—

"That most ancient Christian Church lays a strong claim to our especial regard. Surrounded, and continually encroached on, by Mohammedan zeal, it seems to stretch out its imploring arms for our aid. It possesses the holy Scriptures in an ancient and pure version; but the copies of these Scriptures, in the gradual decay of the church, have become rare, scattered, and mutilated. No object can present itself to the Christian world, of greater interest, or of more probable influence on that whole church and nation, than the communication to them, in rich abundance, of copies of that Divine word which they still reverence and love, but of which there is now among them a grievous deficiency. The good providence of God has lately brought into the Society's possession a MS. of peculiar value. It contains a perfect copy of the first eight books of the Old Testament, in Ethiopic. The Committee have offered to the British and Foreign Bible Society the use of this invaluable MS. in order to print from it an edition of this portion of Scripture; and Mr. Lee has tendered his able services to edit this work. Other portions of the Ethiopic Scriptures are unexpectedly discovering themselves; and, by the blessing of God on your researches through the medium of Egypt, we doubt not but that, at no great distance of time, the Abyssinian Church will be revived and restored by the multiplication of copies of the Divine word."

Mr. Lee, the Orientalist, has given the following statement respecting Ethiopic MSS. in general, and particularly that which is come into the Society's possession.

"It is remarkable," he says, "that notwithstanding the great repute of the Ethiopic Version among the learned in Europe, for more than two hundred years, the far greater part of the Bible has never appeared in print. It is probable, indeed, that Ludolf, the great Ethiopic scholar and grammarian, would have printed many portions, and perhaps the whole of the Old Testament, had sufficient encouragement been afforded him: but, in those times, neither the love of letters, nor the superior desire of giving the waters of life freely, had obtained an ascendency over the minds of men, sufficient to bring to light so valuable a portion of the sacred Scriptures. Still we are much indebted to Ludolf and his excellent contemporaries, both for the portions of Scripture which they did print, and for the elementary books which they left behind them. Much, however, remains to be done, in this very interesting department of literature; which has now, for more than a hundred years, scarcely been so much as named, much less inquired into.

"The first portions of the Ethiopic Scriptures that appeared in print, were the Psalms, and the Song of Solomon; edited, at Rome, by John Potken, A. D. 1513. In 1548, the New Testament was also printed at Rome, by some Abyssinian priests, and was afterwards reprinted in the London Polyglott; but, as the manuscripts used in the Roman edition were old and mutilated, the editors restored such chasms as appear

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ed in the text, by translation from the Latin Vulgate. These editions, therefore, are not of much value, as they do not present faithful copies of the ancient Ethiopic text. About the middle of the seventeenth century appeared in print, the Book of Ruth; the prophecies of Joel, Jonah, Zephaniah, and Malachi; the song of Moses; that of Hannah (1 Sam. ii.); the prayers of Hezekiah, Manasseh, Jonah, Azariah, and the Three Children; Isaiah; Habakkuk; the hymns of the Virgin Mary, Zachariah, and Simeon; and the first four chapters of Genesis. In 1815, the British and Foreign Bible Society published a reprint of Ludolf's Psalter. This is the whole of the Ethiopic Scriptures hitherto printed. It does not seem necessary here to enumerate all the reprints of the above portions of the Ethiopic Bible.

"By the help of the invaluable MS. which has come into the Society's possession, we hope, through the blessing of God on our endeavours, to add something to the very scanty stock above enumerated; and, what is far better, to multiply copies of the word of God, for the benefit of the churches in Abyssinia. This MS. contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The length of the page is that of a large quarto: the width is not quite so great. The volume contains 285 folios, of which the text covers 282, very accurately written, and in high preservation. On the first page is written, in Ethiopic, the invocation usually found in the books of the eastern Christians: 'In the name of the Father, and of the Son, and of the Holy Ghost.' Then follows an account of the contents of the book, written in Latin by some former possessor, and a date, A. D. 1696. 20 September. On the reverse of the first folio is found a table, not unlike the tables of genealogy in some of our old English Bibles, which seems to be intended to shew the hours appointed for certain prayers. Then follows the Book of Genesis, as translated from the Greek of the Septuagint. On the reverse of the third folio is the following inscription, in Arabic: 'The poor Ribea, the son of Elias, wrote it: O wine! to which nothing can be assimilated, either in reality or appearance; of which our Lord said, having the cup in his hand, and giving thanks, "This is my blood for the salvation of men."' Folios 7 and 8 have been supplied, in paper, by a more modern hand. On the reverse of fol. 8 is a very humble attempt at drawing, in the figure of a person apparently in prayer, accompanied by an inscription, in Ethiopic, at the side of the figure: 'In the prayers of Moses and Aaron, to * Abraham, Isaac and Jacob, am I, thy servant, O Lord; presented in the power of the Trinity, a weak, infirm, and defiled sinner. Let them implore Christ.' Under the drawing, in Ethiopic: 'In the same manner, every slayer that shall slay Cain, will I repay in this; and, as he slew, so shall he be slain.' On the reverse of fol. 98, at the end of the Book of Exodus, are two figures, somewhat similar, but rather better drawn, and seemingly by the writer of the MS.; and, in another place or two, there are marginal ornaments. At the end of Deuteronomy is this inscription, in Ethiopic: 'The repetition of the law, which God spake to Moses. Numbered 5070 (words). Intercede for your slave Isaac.' At the end of the volume: 'Pray for those who laboured in this book; and for your slave Isaac, who gave this to Jerusalem, the holy.' Then follows an inscription, in Arabic: 'In the name of the Father, and of the Son, and of the Holy Ghost, one God. O Lord, save thy people from every evil! O our God, Jesus Christ, the Speaker to men! O holy people, remember your slave Isaac, the poor: God shall remember you in the mercies of this book. Pray, if God be willing, that I may be permitted to see your face. And pray for me, the sinner. Pardon my sins, O Lord! and let my body be buried in Mount Sion.' Then follow other inscriptions in Ethiopic; from which it appears, that the book was written at Axuma, the ancient capital of Ethiopia; and that it was sent by Isaac to the Abyssinians residing in Jerusalem. No date appears in the MS. itself. It is, probably, about 300 years old. On the reverse of fol. 285, is a drawing, intended to represent Andrew the Apostle, with the book of the Gospels in one hand, and the keys in the other. Some less ingenious draftsman, however, has, by means of the transparency of the vellum, traced out this figure on the first page of this folio, and given the name of Peter to his humble representation. He has thus succeeded in assigning to St. Peter the first place, and also in bestowing on him the keys. Against this picture of Peter is placed his age, 120 years."

We trust that, at no distant period,

* As this inscription, which occurs on the supplied leaves, savours of the errors of the Romish Church, it was probably written by some Abyssinian Catholic. The inscriptions of Isaac, the writer of the MS., though mutilated, and sometimes obscure, seem free from these errors. The figure of St. Peter, mentioned below, was probably traced by the same hand.

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we shall see, by the researches and endeavours of the Church Missionary and Bible Societies, the whole or the greater part of the Ethiopic Scriptures issue from the press. The Church Missionary Society is directing its further inquiries to this end; and Mr. Lee has prepared himself to edit the work: while the British and Foreign Bible Society is taking measures to print it in the most acceptable form.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have before announced the publication of Monthly Extracts by the Bible Society. We shall occasionally give some of the most interesting facts.

From the Secretary of the Moscow Bible Society, to the St. Petersburg Bible Society. April, 1817.

"With great anxiety we have watched a fit opportunity of sending off the holy Scriptures to Georgia; and this occasion is now arrived. By means of his excellency Korneif, nineteen chests are to be sent into Georgia, along with a military transport, by way of the Fort of St. Dimitrius. These chests, containing 400 copies of the Georgian New Testament, and 349 Armenian Testaments, are packing up, to be forwarded to Georgia in the same manner by other transports." "The transport of Bibles from your depository has again quickened our operations here. A few days after receiving these Bibles, we succeeded in sending off 300 copies to different provinces, particularly to the Archbishops and Bishops, who still continue to demand great numbers of copies, to supply those of their flocks who are most anxious to obtain them.

"By every post we receive petitions from all parts of the empire, praying to be furnished with the holy Scriptures. The contents of some of these petitions, from the poorest of the people, are so striking and pious, that the reading of them draws tears of compassion from our eyes.

"Our Bible depository is visited every day by people of all classes and denominations. On the day when the transport of Bibles arrived from St. Petersburg, a multitude of people assembled at the depository, desirous of purchasing. The sale did not commence, however, till three days after, when the Bibles left the bookbinder. That morning, at the break of day, upwards of twenty persons stood before the doors of the depository, which were still shut, patiently waiting to purchase Bibles. Since that period the number of purchasers daily increases."

From his Majesty the King of Denmark, written with his own hand, addressed to his Serene Highness Charles, the Landgrave of Hesse, November 9, 1816.

"The Bible Society, as it is now conducted, is excellent, and deserves all possible encouragement. The reading of the Bible is of the greatest importance in these times, (which present a strange mixture of superstition and infidelity), and deserves the utmost attention from every government."

From Alfred Hennen, Esq. Secretary to the Louisiana Bible Society. New Orleans, February 22, 1817.

"The first 1000 Spanish New Testaments were just distributed as the second donation arrived. Within the last two months, I have had numerous applications from Spanish captains of vessels, crews, and others, for the Testament; a few copies of which have been taken by almost every vessel that has sailed for a Spanish port. From frequent inquiries, I believe the Spaniards are much pleased with reading the Testaments; but they very often inquire, if the whole of the Bible will not be printed and circulated among them; and express a wish to have the Old as well as the New Testament."

Official accounts have been received of the establishment of a Bible Society at Malta, of which the Rev. W. Jowett, the Rev. Mr. Lowndes, and Dr. Cleardo Naudi, are secretaries. The committee, consisting of members of the British, Greek, and Maltese nations, held their first meeting on the 27th of May, 1817. Five hundred pounds have been granted in aid of the funds of this important institution.

From the Second Report of the Swedish Bible Society.

"Your Committee have been enabled to publish 13,000 complete Bibles, and 8000 New Testaments; most assuredly the greatest number of copies of the Scriptures ever issued from the Swedish press in one year. The total published (commencing with those of the Evangelical Society) amounts to 73,600 New Testaments, and 31,500 Bibles; besides 3000 copies of David's Psalms, all which (with the exception of 5000 Bibles, and 3000 New Testaments) are already in the hands of the public."

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From a Roman Catholic Clergyman on the Continent.

"I am occupied both day and night; feeling no disposition in this time of difficulty to relax my efforts, but, on the contrary, a resolution to apply my utmost strength to this divine work. The injurious opposition given to it has required, and still requires, my most close and unceasing attention. Indeed, but for the sufficiency of the grace of God supporting me, it must have exhausted my strength. The powers of darkness are spreading their murky wings, to stop the breaking forth of the light of the Gospel, now so happily evident in all parts. But neither this, nor any other thing they can do, makes me afraid: on the contrary, I arm myself with double activity to distribute the New Testament, and am resolved that the wheels shall go round the faster for their obstructions."

From the Rev. Robert Morrison, Canton, China, Feb. 24, 1817.

"I have acknowledged the receipt of the last grant of the British and Foreign Bible Society, to me, for the purpose of translating, printing, and distributing the sacred Scriptures in Chinese. An edition of 9000 copies is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here. I have desired Mr. Milne to print, together with the New Testament, an edition of the Book of Genesis; and I think it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I purpose to send down the Book of Psalms at the close of the year."

VIEW OF PUBLIC AFFAIRS.

UNITED STATES.

THE Message of the President to both houses of Congress congratulates them on the happy and prosperous state of the country, which in every point of view he considers as hitherto unequalled. Abundance, increased commerce, and a corresponding increase of revenue and public credit, are particularly mentioned. Two or three subjects of discussion between the United States and Great Britain had been amicably adjusted. The strictest neutrality was to be observed in the affairs of South America; and the most friendly arrangements continued to exist with the different European powers. The militia force of the several States amounted to about 80,000 men. The payments into the treasury for the year, on account of imposts and tonnage, are estimated at 20,000,000 of dollars; the internal revenues at 2,500,000; public lands at 1,500,000; and bank dividends and incidental receipts at 500,000; making in the whole 24,500,000 dollars. The permanent annual expenditure for the army, navy, and civil government amounts to 11,800,000, and the sinking fund to 10,000,000; thus leaving an estimated excess of revenue above the expenditure of 2,700,000 dollars. Under these favourable circumstances, the President recommends the repeal of internal taxes.—We certainly have no jealous feelings that can prevent our sincerely congratulating the United States on this favourable state of things; and we trust that both Great Britain and America may long retain those amicable relations which will prevent the prosperity of either becoming a source of injury or annoyance, but rather of benefit, to the other.

GREAT BRITAIN.

Parliament was opened, January 27th, with the following Speech delivered by Commission in the name of his Royal Highness the Prince Regent.

"My Lords, and Gentlemen—

"We are commanded by his Royal Highness the Prince Regent to inform you, that it is with great concern that he is obliged to announce to you the continuance of his Majesty's lamented indisposition.

"The Prince Regent is persuaded that you will deeply participate in the affliction with which his Royal Highness has been visited, by the calamitous and untimely death of his beloved and only child the Princess Charlotte.

"Under this awful dispensation of Providence, it has been a soothing consolation to the Prince Regent's heart, to receive from all descriptions of his Majesty's subjects the most cordial assurances both of their just sense of the loss which they have sustained, and of their sympathy with his parental sorrow: and, amidst his own sufferings, his Royal Highness has not been unmindful of the effect which this sad event must have on the interests and future prospects of the kingdom.

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"We are commanded to acquaint you, that the Prince Regent continues to receive from foreign powers the strongest assurances of their friendly disposition towards this country, and of their desire to maintain the general tranquillity.

"His Royal Highness has the satisfaction of being able to assure you, that the confidence which he has invariably felt in the stability of the great sources of our national prosperity has not been disappointed.

"The improvement which has taken place in the course of the last year, in almost every branch of our domestic industry, and the present state of public credit, afford abundant proof that the difficulties under which the country was labouring were chiefly to be ascribed to temporary causes.

"So important a change could not fail to withdraw from the disaffected, the principal means of which they had availed themselves for the purpose of fomenting a spirit of discontent, which unhappily led to acts of insurrection and treason: and his Royal Highness entertains the most confident expectation, that the state of peace and tranquillity to which the country is now restored, will be maintained against all attempts to disturb it, by the persevering vigilance of the magistracy, and by the loyalty and good sense of the people.

"Gentlemen of the House of Commons—

"His Royal Highness recommends to your continued attention the state of the public income and expenditure of the country; and he is most happy in being able to acquaint you, that, since you were last assembled in parliament, the revenue has been in a state of progressive improvement in its most important branches.

"My Lords and Gentlemen—

"We are commanded by the Prince Regent to inform you, that he has concluded treaties with the courts of Spain and Portugal, on the important subject of the Abolition of the Slave Trade.

"The Prince Regent has commanded us to direct your particular attention to the deficiency which has so long existed in the number of places of public worship belonging to the Established Church, when compared with the increased and increasing population of the country.

"His Royal Highness most earnestly recommends this important subject to your early consideration, deeply impressed, as he has no doubt you are, with a just sense of the many blessings which this country, by the favour of Divine Providence, has enjoyed; and with the conviction that the religious and moral habits of the people are the most sure and firm foundation of national prosperity."

This Speech affords fewer subjects of remark than some of those to which we have been lately accustomed. No brilliant exploits are recorded, and the public attention has not been very actively excited; yet the whole is doubtless, favourable and cheering, and, we imagine, quite consistent with the existing state of things. Passing by the two mournful topics which open the Speech, we feel much pleasure in congratulating our readers on the state of our connexion with foreign powers, and the visible improvement in our domestic circumstances. The tranquillity of the country has induced ministers not only to liberate the state prisoners, but to recommend to Parliament the immediate repeal of the Habeas Corpus Suspension Act. We rejoice to find them the first to propose the repeal of a measure, which, though deemed of absolute necessity for the general safety, during the late feverish state of the country, is now no longer requisite; and which certainly ought not to be persevered in one moment beyond the necessity that gave it birth.

The treaties mentioned in the Speech with Spain and Portugal, relative to the Slave Trade, we propose to notice more fully hereafter. For the present, we only state, that Spain has abolished, under severe penalties, the purchase of slaves north of the Line, from December 1817; and the trade universally from May 1820.

The last measure alluded to in the Speech is one of the highest importance to the future moral, religious, and political welfare of the country and to which we are glad to find the attention of Parliament at length directed from the throne itself. It would be premature to say any thing on the subject, till the outline of the measures to be proposed is before the public.

An Address, as usual an echo of the Speech, was likely to be voted in both houses without opposition. May this peaceable commencement of the session be the prelude to a general unanimity and co-operation on all the great topics in which the welfare of the nation is concerned!

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ANSWERS TO CORRESPONDENTS.

N and An Enquirer are received.

Justitia will appear.

A.; Bibliophilus; H. Z.; Moderator; Φίλυμνος; T. K.; Theognis; Agrippa; A Loyal Churchman; *Letter from a Clergyman in Ireland;* and *an Essay on Prophecy,* are under consideration.

The papers of Q. D. are left, addressed as he desires, at our Publisher's.

Both N. H. and Edinensis complain that the receipt of their communications was not acknowledged. The latter was noticed last month, before the receipt of his letter, and as soon as his papers came into our hands; and the former as long ago as last July.—Correspondents should keep a better look-out. Their communications, if sent in reasonable time in the month, are always acknowledged in the *next* Number, unless of a nature to demand further inquiry before any reply can be given.

We have received a letter from Mr. James Farquhar Gordon, the Secretary of the Deaf and Dumb Institution of Edinburgh, complaining of a misrepresentation in our last Number (p. 822), respecting the refusal which they gave to the application of the Rev. Mr. Gallaudet for instruction in the art of teaching the deaf and dumb. He says they would have been glad to give Mr. Gallaudet the desired information; but that when, in 1811, their present teacher was sent to London to acquire the necessary qualifications for instructing their pupils, they found themselves under the necessity of either abandoning the seminary altogether, or engaging under a penalty of 1000*l.* that their teacher should not, for seven years from that date, communicate the art of instructing the deaf and dumb to any other person. Their refusal of Mr. Gallaudet's application was therefore unavoidable: they were under the necessity of refusing him—a circumstance which they deeply regretted.—We very readily admit that this explanation serves most completely to exculpate the Edinburgh Institution; but it seems to throw the task of explaining the causes of this apparently illiberal restriction on that in London. We beg to assure the benevolent Secretary, that we have much pleasure in correcting this mistake respecting the Edinburgh Institution; and if we have not noticed their Reports in the same manner in which we have noticed that of the Connecticut Institution, it is because we have never seen them. They have never been sent to us.

We have also received a communication from Dr. Watson, the Teacher of the Deaf and Dumb Asylum in London, disclaiming the illiberality he conceives to be imputed to him by the article in our last Number. We certainly shall be most happy to assist in removing that imputation. We willingly give place, therefore, to the Resolution adopted by the Auditors of that Institution, in concurrence with Dr. Watson, and afterwards confirmed by the Committee, on the subject of Mr. Gallaudet's application to them for instruction. It is as follows:—"Resolved, that, after mature deliberation, taking in view the due discipline of the Asylum and the proper time requisite to qualify an effective instructor of the deaf and dumb, the Auditors, in conjunction with Dr. Watson, beg to recommend to the Committee to allow Mr. Gallaudet to be received into the Asylum for one month on liking, with the view that on the expiration of that period he shall be engaged as an assistant for three years, *on the usual terms,* with power to Dr. Watson to release him from his engagement sooner, if it should appear that Mr. Gallaudet is qualified before the end of that time."—Now what the usual terms are, whether onerous or otherwise, does not appear; but they evidently were thought so by Mr. Gallaudet; who probably, also, would object to putting it in the power of another to retain him in a state of pupillage for three years, when he apprehended that a few months might be sufficient to acquire the art he sought. And in point of fact he acquired, without terms or conditions, in France, in three or four months, the knowledge requisite for the efficient conduct of the proposed establishment.

ERRATA.

Last Number, p. 765, col. 2, lines 2, 4, and 8 from bottom, and p. 766, col. 1, lines 3 and 4, *for* הירם *read* חיום.

——— p. 821, col. 1, line 27, *for* Cambridge *read* Oxford.

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THE

CHRISTIAN OBSERVER.

No. 194.] *FEBRUARY*, 1818. [No. 2. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(Continued from p. 8.)

No. II.

IN proceeding with my remarks upon Mr. Wright's Essays, which I take up, not so much for the sake of the work itself, as by way of text-book for examining some of the fundamental principles of Socinianism, I wish to make a few remarks upon the following definition:—"What is in the least contrary to reason cannot be taken as a ground of reasoning respecting other subjects." (p. 54.) With this definition, abstractedly considered, I have no fault to find; for what is contrary to reason cannot, of course, be taken as a ground of reasoning: it cannot be true itself, much less a basis of truth; for although the soundest reason may not always enable us to apprehend truth, it can never really contradict it. But when it is implied, as is clearly done in what follows, that the doctrine of the Trinity, of the hypostatical union, or of the miraculous conception, are among the doctrines that are contrary to reason, I cannot but protest against so bold an assumption of the very point in dispute. I deny that any of these doctrines are in the least contrary to reason; nor are they, in reality, more incomprehensible than the union of soul and body, and many other phænomena connected with the physical history of mankind. It would, therefore, be just as rational to say, that these facts are contrary to reason, because we cannot comprehend them, as to assert the same of the foregoing doctrines on the same ground.

Every sentence, indeed, in the paragraph of which this definition forms a part, seems open to some objection. But I will only further observe, that there is a fallacy in the process through which this reasoning is conducted by the author. He remarks—"What cannot be comprehended cannot be a first principle; for first principles must be clear and indubitable. What the generality of men cannot comprehend, by the exercise of common sense, must remain to them incomprehensible: and what a person does not comprehend, he cannot build upon as a fundamental truth. It follows, that nothing which remains a mystery, or which cannot be comprehended, can be an essential doctrine of Christianity."

In the conclusion of this argument "an essential doctrine" is substituted for a "first principle," as stated in the first clause; and the inference cannot be admitted by any one, unless he be disposed to concede, that nothing can be an essential doctrine of Christianity, but what is also a first principle. Indeed, through the whole of this discussion the author uses the three phrases, *first principles*, *fundamental truths*, and *essential doctrines*, indiscriminately, although it is evident, that many doctrines may be essential, which are not fundamental; and that even fundamental truths may not always be the same with first principles.

It should be added, that it is not

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the business of common sense to comprehend, but to apprehend and to distinguish. To comprehend a truth requires more than common sense; which, indeed, may readily apprehend even the abstrusest truths, when the terms in which they are conveyed have once been clearly explained, while yet it may require much patient investigation and severe mental discipline, if not superior intelligence and quickness, to comprehend it; or even though it may at last be found, as a whole, beyond our comprehension.

I have less to object to in the positions which follow.

"We certainly ought not to build a doctrine, much less a fundamental doctrine, of religion, on mere figures of speech. The Gospels contain many parables; and we well know, that the design of parables is to illustrate subjects: consequently, we are not to expect to find first principles in the parables of Christ. To regard what is parabolical as essential doctrine, is to substitute the illustration in the place of the thing intended to be illustrated. In the New Testament, some words are ambiguous, and cannot be properly explained, without comparing them with what is more clear and definite: of course, nothing important ought to be founded on such terms. Leaving what is figurative and ambiguous, common sense may discover the fundamental doctrines of religion in the plain and positive declarations of Jesus and his Apostles. What is not plainly and positively asserted in the New Testament ought not to be regarded as an essential part of Christian truth."

No essential doctrines depend on a single text, much less on the interpretation of a parable. They are all taught clearly and repeatedly, besides being illustrated in a great variety of ways. The true method of determining them, therefore, is to take the plain declarations in their obvious meaning, and to compare the apprehensions of them, which we have thus cherished, with the illustrations which are intended to elucidate them. All sober Christians, I imagine, will be contented to abide by this test.

I agree, therefore, also, on the whole, to the following position:—

"What cannot be supported without the aid of criticism, inference, or commentary, however true and important in itself, cannot be a fundamental truth of the Gospel: for fundamental truths are expressed in the plain words of Scripture. The leading doctrines of Christianity depend not on the construction of particular phrases: they appear on the very face of the Gospel history, and present themselves to the eye of every impartial reader."

But I have something to object to the sentiment by which this declaration is introduced.—

"Until first principles are established, no standard exists to which criticism can reduce what is difficult or uncertain: no settled ground of inference appears: commentary may be mere conjecture: for they are the stamina and elements of all further knowledge. We may expect to find them expressed with clearness, not merely in a few detached passages, but in the discourses at large, delivered by Jesus and his Apostles, not sketched in faint colours, but making a prominent figure."

In the first place, I do not think it a safe practice to rest much stress upon what we may expect in a revelation from God. We must take the revelation thankfully, as it is given to us; and must be content often to find it different from our anticipations. The Jews expected no good thing to come out of Nazareth. They expected their Saviour to be a temporal prince; and, because they would not receive what they did not expect, they fell into fatal apostasy.—Secondly, I have already assigned some reasons for denying, that, until first prin-

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ciples are established, no standard exists, to which criticism can reduce what is difficult or uncertain; for though it should never be a settled point, what are first principles, and what are not, every position may still be established or disproved, by applying the received rules of interpretation to the language of Scripture, which may be supposed either to confirm or to confute that position. It is, indeed, of high importance to determine what doctrines are essential, and what are of secondary value, yet not so much in order to discover standards of reference for the establishment of other truths, as symbols of agreement, according to which those who follow the same interpretation may worship and unite together.

But the sentiment, from which I most dissent in this part of the work, is that which follows.—

"If every thing in which the followers of Jesus differ was laid aside, they would be found to retain the first principles of Christianity. In fact, their differences relate principally to things which Christ never taught, at least in plain unambiguous terms."

Can it be other than a first principle of Christianity to ascertain what is the character of Christ, its Author; to determine whether or not Deity is to be ascribed to him, whether he is a created being, or the uncreated God, the Creator and Maker of all things? Whatever be the truth in this question, it is, doubtless, a question upon first principles; and those who answer it differently are of different religions: and although much practical excellence may possibly comport with minor misapprehensions of the Gospel, yet certainly the misapprehension of so awful a mystery—a misapprehension attended with this grave consequence, that either one of the contending parties must be involved in the guilt of worshipping a creature with the worship due to the Creator, or the other in that of denying to the Lord who bought them the glory due unto his name, cannot be a matter of slight moment. I admit, indeed, as our author says, "that superior piety and rectitude of heart and life which the Gospel requires can be produced only by the influence of its leading principles."

But it still remains a question, what constitutes that superior piety and rectitude of heart and life which the Gospel requires. Who shall determine to whom this high distinction belongs, but God who knows the heart? We may indeed trace effects of it in many instances; and "wherever it is produced we may safely conclude that the first principles of Christianity are received and operate; for, as there can be no effect without a cause, the effects peculiar to the Gospel cannot be produced without the influence of its principles."

But we are liable to mistake in this matter, and to imagine that the heart is right towards God, merely because we see the conduct decorous towards men. What, I would ask, is meant by the heart being right towards God? And can this holy disposition exist unconnected with the peculiar truths of Christianity? Can *his* heart be right with God who regards Christ as God, if he be a created being; or which, if he be God, considers him as less? And consequently, can an inference be justly drawn with certainty from a correct line of conduct or a benevolent character to the soundness of the creed which formed that character and regulated that conduct? Much encouragement may, indeed, be derived from the support afforded to dying Christians, and from the assured and even triumphant anticipations of future beatitude, which they are sometimes permitted both to enjoy and to express. Generally speaking, it must be a true faith that produces such an effect; and, in point of fact, Chris-

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tians often *do* receive comfort from the evidence which such a spectacle affords as to the soundness of their religious principles. But even in the best authenticated cases of happy deaths, it would be unsafe to infer the correctness of a speculative, and especially of a peculiar, theological creed from such instances; because the comfort and the triumph may possibly spring, not from the *peculiar* creed of the individual, but, in spite of it, from some better principles received with it; and we must be left at last to search for our principles and doctrines in the plain declarations of Scripture, and to make Revelation itself its own interpreter. If I were asked, what are the first principles of all religion (taking the word Religion in its largest sense), I should answer, that St. Paul has determined them to be the eternal power and Godhead of the Creator, together with that inextinguishable conviction of the natural conscience, that all who disobey his laws are worthy of death. (Rom. i. 20—32.) If I were asked, what are peculiarly the first principles of Christianity, I should answer, that the same authority has determined them to be repentance from dead works, faith towards God, the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. (Heb. vi. 1, 2.) If I were asked further, what is the grand fundamental truth of the Gospel, I should still adopt the apostolic language, and say, "Other foundation can no man lay than that is laid, which is Jesus Christ;" (1 Cor. iii. 11); a text which is further illustrated by our Saviour, saying, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." But with regard to essential doctrines, nothing more, I think, can be determined, than that all are entitled to that denomination without which we can neither have a right conception of our own condition, or of the relation in which we stand to God, nor be disposed to come to him rightly. That all persons, calling themselves Christians, agree in these doctrines, is more than can be affirmed. Still, however, I do not hesitate to subscribe to many of the maxims which the author advances as fundamental.

Such are some of his statements; but I greatly object to his deductions from them. I may exemplify this by a reference to his deductions from the maxim, that God is a Father, and acts in the relation of a Father to all mankind; from which Mr. Wright infers the great improbability of eternal punishments. The unlearned Christian may judge between these conflicting opinions, by comparing each of them with the language of Scripture, as the question at issue is not, what a being, who is love, is *likely* to do, but what he has declared he *will* do. It appears obvious to common sense, and may strike even the most unlearned Christian, that our human deductions from the scriptural declaration, "God is love," ought not to be set in opposition to his own repeated declarations, that the punishment of the wicked shall be eternal. It is more likely that we should be mistaken in our reasoning from his revealed character and relationship to mankind, than in our sense of his plain words, declaring his own intentions, in intelligible terms, like the following: "These shall go away into everlasting punishment;" (Matt. xxv. 46); "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) God is not *only* love; He is truth also: and surely those who venture to dispute his revealed word, because it is at variance with their own conceptions of his revealed character, or with a view to find relief from a variety of gloomy apprehensions, and attain to more cheering views

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of futurity, ought to beware of such texts as speak of them that perish because they receive not the truth, that they might be saved. (2 Thess. ii. 10.) What indeed is this, but doing the very thing against which Mr. Wright has often cautioned his readers—introducing, as essentials of Christianity, doctrines built upon inferences and arbitrary expositions of ambiguous words and figurative passages of Scripture? Nor, indeed, has Mr. Wright correctly stated even that fact, on the warrant of which he teaches us what declarations of Scripture we must believe, and what we may safely reject; for all men do not agree, as he insinuates, in regard to the revealed character and relationship of God to mankind. That God is a Father, indeed, is admitted by all. But some maintain, that in the highest sense of the term, he is so to those only who are made his children by adoption and grace, according to what our Lord said to the Jews, "If God were your Father, you would love me." (John viii. 42.) God is love also, it is granted; but wrath is ascribed to him as well as love; and there are children of his wrath as well as children of his love. We are all born, subject to his wrath (Eph. ii. 3), which is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness (Rom. i. 18); for which thing's sake the wrath of God cometh on the children of disobedience. (Col. iii. 6.) It is written also of certain impenitent sinners, that he sware in his wrath, "They shall not enter into my rest;" (Heb. iii. 11); and, not to multiply quotations, the heavens and the earth, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. iii. 7.) Are we, then, to reject these declarations, while we receive the others?

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent, CONTEMPLATOR, in your Number for November last, proposes the following questions: "Has the Gospel been generally propagated; and have the nations afterwards apostatized? Or has it been diffused only through the Roman empire; and is it not to be sent to all the world until after the conversion of the Jews?"

I will not venture to call the following remarks "a solution of these questions;" but if he will accept of an "opinion," (which he seems inclined to do at the beginning of his communication), mine is at his service, if you think it worthy of insertion.

I hope that he will excuse my reversing the order of the questions, and not venturing to give even an opinion on the respective periods at which the whole world will be evangelized and the Jews converted.

We have decisive evidence that the Gospel had passed beyond the limits of the Roman empire, even in the Apostolic age. The Church at Babylon is proof sufficient.

I believe that some early writers took the texts to which your correspondent refers, literally, and supposed that all nations had received the Gospel; but I apprehend that the expressions employed do not require, or even in common usage warrant, this conclusion. The expression most commonly employed is ἡ οἰκουμενη. We find it in Matt. xxiv. 14: "This Gospel of the kingdom shall be preached in all the world." Rom. x. 18: "*Their sound went into all the earth, and their words unto the ends of the world,*" τα περατα της οἰκουμενης, which is the Septuagint translation of the nineteenth Psalm. Acts xxiv. 5: "*A mover of sedition among all the Jews throughout the world.*" The word here used undoubtedly implies the habitable world in general; but it is used in a restricted sense by the Seventy, and ap-

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plied to the Babylonian empire, (Is. xiii. 11. xiv. 17.), and to the kingdoms of Judah and Israel. (Isaiah xxiv. 4.) In the same manner it is used to designate the Roman empire. Luke ii. 1: "*All the world should be taxed;*" and probably (Acts xi. 28.) "*a great dearth throughout all the world.*" Similar expressions were constantly used in speaking of the Roman empire, and extravagant hyperboles were framed to flatter the "Senatum populumque Romanum, totius mundi dominos, domitores orbis et præsules; qui cum quicquid subjacet cœlo, penetrarent triumphis ... subjugatum virtute sua orbem totum quâ terra protenditur, proprio limite signaverunt." (Œthici Cosmographia. sub. in.)

Another expression (ὁ κοσμος) is used, Rom i. 8: "*Your faith is spoken of throughout the whole world;*" but it is also used in a general manner, by no means conveying an idea of the whole habitable globe. "*The Pharisees said ... Behold the world is gone after him,*" John xii. 19. Jesus answered him, "*I spake openly to the world,*" John xviii. 20.

I believe that only two passages remain; Matt. xvi. 20, "*preached every where,*" πανταχου; and Col. i. 23, "*the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven.*" I should understand the former of these passages only to mean that they went wherever they could, and preached the Gospel wherever they went; and I conceive that the latter is intended to display the fulness and freedom of the Gospel dispensation, which had been preached to the Colossians, who, as the Apostle had just observed (ver. 21), were "sometime alienated," &c.—It appears from the context that this was his design, and that he only meant that every creature under heaven was included in the invitations of the Gospel, without the restrictions of former dispensations; and that he who thirsted, whether Jew or Gentile, bond or free, might take of the water of life freely.

I have remarked nothing respecting historical evidence, because the passages in question, as I understand them, do not seem to require it; and because I have already said, perhaps, more than enough. I cannot, however, close this paper without mentioning what has been forcibly impressed on my mind by the inquiry; and as I freely confess that it has been too apt to lose its effect on myself, I trust that your readers will not be offended by my reminding them that whatever doubts may arise as to the degree in which our Lord's commandment to "teach all nations," was executed by those who first received it, there can be no doubt that the commandment, with all its awful responsibility, has devolved on us their successors. Whether the Gospel was *once* known by nations now so degraded by superstition and idolatry as to shew no trace of Christianity, is of comparatively little importance to us or to them. If "the fowls of the air" have "devoured up" the seed, the sower must again go forth, and there is no Christian who may not assist his labours. It certainly is not the duty of every man to assume the office of a missionary. Indeed, when I consider what is requisite to form a suitable character, I cannot but attribute it to the special favour of God, that so many persons have been found qualified for the office. Yet I cannot doubt that if the means prescribed by our Saviour be zealously and unceasingly pursued—if, with a fervent desire for his glory and the extension of his kingdom, we "*pray* the Lord of the harvest, he will send forth labourers into his harvest;" and even he that is so impoverished that he hath no other oblation may offer this, and he who taught us to pray "Thy kingdom come," will not despise

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the offering. Let me repeat that the command still exists. While it has remained unexecuted, numberless generations have been swept away in ignorance. "They waited for light, but behold obscurity; for brightness, but did walk in darkness: they were in desolate places as dead men." They now look for the Sun of Righteousness. The Gentiles have come to his light, and kings to the brightness of his rising. The kings of the earth have again stood up, the rulers have again taken counsel together; but it is not to oppose but to magnify the Lord, and to exalt his Anointed. Facilities, such as never before existed, now add the voice of Providence to the command of Scripture, and involve our generation in peculiar responsibility. And how much remains to be done! How much must be accomplished before that day arrives when "the souls of those who were slain for the Word of God, and for the testimony which they held," and who are perhaps sympathizing spectators of our feeble exertions, shall no longer cry, "How long, O Lord," but shall rise from beneath the Altar of God to assemble round his Throne with that "great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the Lamb." In the prospect of that day let every man seriously ask his own conscience, in the sight of God, what exertions he ought now to make to extend the knowledge of Christ among the heathen.

S. E. K.

FAMILY SERMONS.—No. CX.

Matt. vii. 21.—*Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

Our Lord in this chapter had been pointing out the narrowness of the way that leadeth to life everlasting, and the difficulty of finding it. This difficulty men readily acknowledge: they confess that religion requires many sacrifices, and that a mistake may be eternally injurious to their souls. Yet there is one very important respect in which they too often miscalculate on the subject. They do not consider the exact nature of the difficulty, or the persons to whom it applies. They own that it *is* difficult to find the path of life and walk in it, and yet act as if it were the easiest thing possible. Now this is so gross and glaring a miscalculation, that in the affairs of the world it would cause a man to be regarded as destitute of common understanding. We should not trust a person who thought and acted so inconsistently in temporal matters. Yet in religion, where a mistake is of so much more importance, it is too often viewed, as almost a matter of course, that men should speak one thing and act another; that they should believe the Scriptures, and yet not suffer one of their warnings or threatenings to affect their hearts; that they should pray for mercy without feeling that they need it; that they should say, Lord, Lord, without even wishing or attempting to do the will of him whose name they profess.

How shall we account for this? There would appear, at first sight, to be but one plausible way of reconciling the difficulty; namely, by supposing that there was no inconsistency at all; that not a syllable of the Scriptures was believed; that all the outward profession of Christianity was but a pretence; and that in speaking of the importance of the soul, the danger of mistake, the need of repentance, and faith, and holiness, and good works, not a single act of belief passed through the mind, not a single feeling of grief, or joy, or penitence, touched the heart. This, indeed, will account for the diffi-

culty; this will be one way, though, alas! an awful one, of shewing that our creed and practice are more reconcileable to each other than at first appeared. As concealed infidels, it would be quite consistent with our views, that we should *not* be devoted to God, that we should *not* love and serve the Redeemer, that we should *not* hold communion with the Enlightener and Sanctifier—that we should live worldly and thoughtless, and indifferent to our salvation, and ashamed of the cross of Christ, and unwilling to be "his faithful soldiers and servants unto our lives' end." If men would candidly admit that this secret infidelity lay at the root of their practical irreligion, it would be easy to know how to act towards them; but the difficulty is when their profession is right and their creed correct, yet their hearts untouched and their characters unchanged.

Now, perhaps, the strongest warning and most proper exhortation to such a one, if such a one there be, is that contained in the words of our Saviour, *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.* Here is his case, as well as that of the genuine Christian, delineated. Each says in his belief, Lord, Lord! and thus far they agree: but the one does the will of God, and the other neglects it. Here they essentially differ; as also they do in the event which happens to them—the one being received into everlasting life, the other being banished into the blackness of darkness for ever.

It becomes, then, of infinite importance to inquire, in conformity with our Lord's words, and under the guidance of his Holy Spirit,

I. Who shall *not* enter into the kingdom of heaven.

II. Who *shall* enter.

I. Who shall *not* enter the kingdom of heaven.—In general, when this question is to be answered, the Scriptures point out certain classes of persons who shall be excluded. Thus, for example, the Apostle, speaking of the works of the flesh, teaches, that those who are guilty of them shall not inherit the kingdom of God. And again, he says, "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor unclean, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

But in the words of our Lord no particular sin is pointed out: nay, on the contrary, what is mentioned is in itself right; it is an acknowledgment of allegiance to the Son of God. Thus the text leads us to look beyond the mere negative virtue of not being guilty of open and gross sins, and beyond the mere outward acknowledgment of Christianity, in order to discover our real condition before our Creator.

It is easy to deceive both ourselves and others in matters of religion; to go far, and yet be wrong at last; to approach near to the right path, and yet never enter into it. Let us then consider a few points in which men may be said to call the Son of God, Lord, Lord, without being in reality his faithful subjects, or heirs to his eternal kingdom.

We may begin with baptism. Here in a particular manner we make the acknowledgment in the text; for we are expressly baptized in the name of the Father, and of the Son, and of the Holy Ghost; and solemnly devote ourselves in that sacrament to live to the praise and glory of God. The blessings, moreover, of baptism, rightly administered and received, are doubtless great and highly important. Even in the lowest view of this sacrament it admits us to all the external privileges of the church, and renders us interested in the means of grace and salvation. Yet it is very possible to go thus far, and not to have put one active step in the way of true religion. It is very possible to be brought

thus to the porch of the Christian temple, and never to have entered its hallowed walls. And in this manner many persons deceive themselves reposing upon the effects of a sacrament which, though of high and indispensable importance, may have taken place in numberless cases without being followed by one spark of practical Christianity. Men may grow up as earthly and sensual, and as much without God in the world, as though they had never been baptized; while, perhaps, they are trusting to the privileges of a sacrament which their whole conduct proves has produced no one moral or spiritual impression on their hearts.

But we may go farther;—in addition to baptism we may possess a correct creed, and may be well acquainted with those forms of sound words in which the Scriptures themselves, or the church of Christ, have embodied the doctrines of our holy faith. All these may be understood, and remembered, and believed; and yet our religion be, after all, nothing more than the outward acknowledgment of Lord, Lord, while in our hearts we deny, and in our conduct we oppose, the Redeemer whom we profess to worship. If we require the strongest possible proof of this, it is, that even the devils, as St. James teaches, believe as correctly and as firmly as ourselves. When our Saviour was upon earth they expressly addressed him, "Jesus, thou Son of God." And what do we more, if our religion be but the acknowledgment of a cold and lifeless creed, every article of which is contradicted by the general tenour of our conduct? What can it profit us to say, I believe in God, when in works we deny him? to profess faith in a Redeemer, when we disobey his commands, and are not conformed to his Spirit? to acknowledge a Holy Ghost, when we neither seek his influences nor live under his direction?

Yet we may go still farther: we may even mix with the assemblies of the faithful, and offer up the same prayers with them, and amidst all our religion be no more than an outward profession. It is easy to conceive of a man using the language of the most intense devotion, without one holy thought passing through his mind. If we follow him from the house of God to his retirement, we shall, perhaps, see him the same heedless, or ignorant, or hardened being as before. He did not seriously wish for mercy, though with his lips he implored it: his prayer was but a more solemn mockery: he said Lord, Lord, while other lords had rule over him; while evil lusts and passions, unholy tempers and worldly appetites, brought him into subjection, and turned his prayer into sin.

We may even go still farther:—A man may *enjoy*, in a certain way, the ordinances of religion. His prayer may not be wholly insincere. He may read the Scriptures and attend to the discourses of the pulpit with a sort of pleasure, and yet his religion not advance one step beyond that mentioned in the text. Would it cure a man of any particular disease of body to listen even with pleasure to a discourse in which his case was skilfully considered, while he refused to adopt the remedy prescribed? Would it be sufficient towards the accomplishment of a journey that we were well acquainted, in theory, with the roads to be travelled over, while we were sitting idle and unconcerned, without taking the pains to set one step in them? Neither will it profit us that we have heard of the heavenly mansion, and have been taught the way, and can tell, as a matter of information, its length and breadth, its difficulties and encouragements, where it begins and how it will end—what is the gate of admission to it, and how we are to be supported in it, if with all our knowledge we fail in our practice—if we content ourselves with heedlessly inspecting the map of our journey, when we should be

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proceeding actively towards its accomplishment. In short, neither what we feel, nor what we think, nor what we speak, will be enough. Neither the privileges of our baptism, nor the correctness of our creed, nor the outward fervour of our devotions, will be sufficient evidence of the safety of our state. These have all existed in thousands, who at the last day shall discover that their form of godliness was without the power, their fair profession without true conversion of heart, and consequently their hopes built upon the sand, and all their proud edifice of self-complacency ready to crumble in the dust. "Many," said our Saviour, "will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

If, then, the gate be so strait, the way so narrow, the possibilities of self-deception so numerous, and the consequences of mistake so fearful, what diligence should we give to make our calling and election sure! If so many shall fail of entering, how important the inquiry, who *shall* enter and how we may ascertain the fact in our own case!

II. Under this impression, let us consider the second branch of the subject, namely, who *shall* enter the kingdom of heaven.

Our Lord, then, teaches us to look much higher than all that has been hitherto described, and which may exist, as we have seen, in many who are yet very far from the kingdom of God. He instructs us to view religion as a personal, an influential, a practical principle. He attaches the hopes of glory not to a formal acknowledgment, a dead creed, but to "*doing* the will of our Father which is in heaven." Here, then, a question arises, What *is* the will of God? For an answer to which we can apply only to the sacred Scriptures. If we trust to our own understanding in an affair so important, we may deceive ourselves with a false peace. We may take the dictates of our own imagination for the will of God, and thus think ourselves safe, when we are surrounded with danger. But looking for his will where he himself has revealed it, and trusting to his Holy Spirit to direct us in the search, we cannot be deceived; and we have, moreover, the additional satisfaction of knowing that whoso will do that will shall know of the doctrine whether it be of God.

The Scriptures, then, inform us, "*This* is the will of God that ye believe in Jesus Christ, whom he hath sent;" and again, "*This* is the will of God, even your sanctification." Thus both the faith and the holiness of the Christian are conformable to the will of God; and in considering that will in its connexion with the blessing mentioned in the text, neither of these points can be safely omitted. Their union is the perfection of Christian doctrine, and the exemplification of that union in the heart and conduct the perfection of the Christian life. Let us briefly touch upon both.

In the first place, then, the will of God, we have seen, is the sanctification of the Christian. This includes various particulars:—that we should know him, acknowledge him, love him, prefer him to every created object, fix our hearts and affections upon him, and cherish towards him the deepest sensations of awe and veneration, the liveliest emotions of love and gratitude. It includes further the submission of our wills to his, and that we humble ourselves under his mighty hand. It supposes communion with him, so as to derive from his fulness daily supplies of grace and holiness; living for him and to him; enjoying his favour, and walking in the light of his countenance.

Again; this sanctification of heart and life, which is the will of

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God, renders the Christian fruitful in good works towards his fellow-creatures, as well as makes him walk humbly with his Creator. He learns to love his neighbour as himself; to exhibit towards all men the kindness, the meekness, the lowliness of the Christian character. To the government under which he lives he is dutiful and loyal; to magistrates, and those in authority over him, he is peaceable and submissive; to those with whom he transacts the daily affairs of life he is just, and open, and honest, and sincere; to his immediate connexions he is affectionate and kind; in a word, towards all men he endeavours to cherish that mind which was also in Christ Jesus, whose example he imitates, and by whose Spirit he is supported.

Thus, doing the will of God, living soberly, righteously, and godly in the world, raised above the vanities of life, prepared for heaven, and longing for its enjoyment, the true Christian evidences that his religion is not a mere external profession, a cold unavailing acknowledgment of Lord, Lord; but that it is what our Saviour described it to be, and what alone can bring a man peace at the last.

But sanctification is not the *whole* of the will of God which concerns the Christian, for sanctification can flow only from a true and lively faith in the Redeemer; and hence, in the second place, we find, as was just observed, that *this* also is the will of God, that we believe in Jesus Christ whom he hath sent. To expect the former without the latter, is to look for good fruit from a wild and barren stock. It is utterly impossible that one good word, or thought, or work, one single grace or virtue truly conformable to the will of God can exist where this principle is deficient; for without faith it is impossible to please God.

In fact, the will of God is, that the Christian should be both happy and holy. By sin he had lost both: he was a child of wrath even as others; the judgments of God, both in this world and another, were set in array against him, and no human method of escape was open. By the Gospel he is restored to both; by faith in Christ he is justified, and by the influence of the Holy Spirit he is sanctified. To trust, therefore, simply and entirely by faith in the Redeemer for salvation, and to bring forth the corresponding fruits of holiness in the life and conduct, is to do the will of God.

In conclusion, how interesting and important is this subject! If we value our souls, if we have any desire to obtain salvation, how necessary is it to ascertain our true state in the sight of our Creator! Let this be our great aim amidst the affairs of the world! Let us look beyond the littleness and the brevity of the present scene to that world to which we are hastening, and which every passing day and hour is bringing nearer to us. *There* it will profit us nothing that we have named the name of Christ, if we have not placed our trust in him for salvation, and departed from iniquity, and lived and died in his faith and fear. Examine yourselves, therefore, whether you are in reality, as well as in profession, in the faith: try your own-selves; and may the great Searcher of hearts mercifully direct us to a true knowledge of our condition, and guide our feet into the ways of truth!

To the Editor of the Christian Observer.

ALLOW me to offer a few remarks which occurred on the perusal of some judicious observations, on the seventh and eighth verses of the thirteenth chapter of Hebrews, contained in your Number for December. I shall first observe that the words of the Apostle are, in our translation, somewhat obscurely rendered, though in a manner very similar to that of many

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of the modern translations; the words of some of which I shall quote. The term Ἔκβασις, signifies end, termination; and is thus used by Polybius, *την ἔκβασιν τῶ πολέμω*, the end of the war; and again *οὐ κατὰ τὴν ἐλπίδα ἐκβάσις της ἐπιθέσεως*, the attack not terminating according to expectation. The Apostle appears, in the exhortation contained in the seventh verse, to refer particularly to the death of those pious individuals whom he holds out as models of imitation, including also the whole tenor of their exemplary lives. This is the opinion of Schleusner in his translation, or rather paraphrase, of part of this verse. Ἀναστροφῆς is rendered by Hesychius ζωῆς; therefore *τὴν ἔκβασιν τῆς ἀναστροφῆς* literally means the end of life, that is death; a very common mode of circumlocution in Greek authors. The Romaick version of the New Testament renders it *τὸ τέλος τῆς συναναστροφῆς*, the end of whose conversation, or commerce with mankind. Luther, in his accurate and nervous translation of the Scriptures, which is still considered in Germany as a standard work for the purity of its language, translates the seventh verse as follows: "Recollect your teachers, who have spoken to you the word of God, whose end consider, and imitate their faith." The Dutch translation of 1609 runs thus: "Recollect your predecessors, who have spoken to you the word of God: (and) follow their Faith, viewing the issue (of their) walk." In the Danish version, 1717, it is thus rendered: "Remember your leaders, who have spoken to *you* the word of God; the end of whose conversation consider, (then) follow after the faith."

The elegant, stereotype edition of the New Testament in French, according to the version of the Maitre de Sacy, lately published in Paris, for the use of poor French Catholics, under the superintendence of Mr. Leo, a German Protestant divine, whose great labour, care, and attention in watching over this work, render him worthy of the assistance of all those who feel an interest in spreading the Scriptures, gives this verse somewhat differently from the version of David Martin, Basle, 1760, as revised by Pierre Roques. The difference, however, is verbal, and does not affect the point in question. In the former it is expressed thus:—Ver. 7. "Souvenez-vous de vos conducteurs, qui vous ont annoncé la parole de Dieu, et imitez leur foi, considérant quelle a été l'issue de leur vie. 8. Jesus Christ est le meme, hier, et aujourd'hui, et le sera eternellement." In the latter, thus:—Ver. 7. "Souvenez vous de vos conducteurs, qui vous ont porté la parole de Dieu, et imités leur foi, en considérant quelle a été l'issuë de leur vie. 8. Jesus Christ a été le meme hier, et aujourd'hui, et il l'est aussi eternellement."

In the Italian translation of Diodati, 1607, it runs as follows:—Ver. 7. "Recollect your conductors who have preached to you the word of God; whose faith imitate, considering the end of their conversation."

The Spanish Bible, 1569, commonly called Bible de l'Ours, gives it thus:—Ver. 7. "Remember your pastors who have spoken to you the word of God; whose faith imitate, considering what has been the issue of their conversation."

The Portuguese Testament (Amsterdam, 1712), translated by Father Joam Ferreira a d'Almeida, gives the seventh verse thus: "Remember your conductors" (in the margin, pastors, guides, or leaders), "who have spoken to you the word of God: whose faith imitate, considering what was the end of their conversation."

Our present translation of the seventh verse is the only one which uses the word "*ruler*," a word which appears to me somewhat too strong. Ἡγεμων in Greek, may be expressed

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as properly, though, perhaps, not quite so literally, by *teacher* or *leader*, as is done in most of the modern versions; and it gives a more just idea of the mildness of the primitive Christians, who used to their disciples persuasion rather than coercion. Luther renders ηγεμων, teacher, in every instance of its occurrence, where dominion of some kind is not clearly indicated. In the above two verses, it will be observed that there is great difference in the punctuation, which might lead to the idea that they immediately referred to each other. But although J. S. very satisfactorily proves that the seventh and eighth verses do not connect well together, yet they have in some of our old translations been joined into one verse. In "the New Testament, translated out of Greek, by Theodore Beza; Englished by L. Tomson, imprinted at London by Christopher Barker, 1587;" the passage runs thus:—"Remember them which have the oversight of you, which have declared unto you the word of God: whose faith follow, considering what hath been the end of their conversation. Jesus Christ yesterday, and to-day, the same also is for ever." A black-letter Bible of 1613 renders the above passage precisely in the same way, joining the two verses into one, with this sole difference, that at the end of the word "conversation," there is merely a comma instead of a full stop. In an octavo copy of the Testament, printed at Edinburgh, 1812, there is a semicolon at the end of "their conversation."

J. S. asks if the verb *is* may not be properly supplied after "Jesus Christ," in the eighth verse, so as to make the sentence complete. This appears to be perfectly correct, from its being introduced into the text in many of the translations of this verse. The Spanish version and that of Luther follow the Greek literally, and omit the verb.

PHILO.

To the Editor of the Christian Observer.

THE following extract from the life of the Honourable and Rev. Bromley Cadogan, written by the late Mr. Cecil, appears to be so well adapted to some circumstances of the present times, that I should be glad to see it inserted in your miscellany.

MONITOR.

"About the year 1790, Mr. Cadogan was to undergo a trial of another sort. An Antinomian preacher attempted at Reading to disseminate his pernicious principles; of whom I shall take more notice than, perhaps, such characters deserve, in order to place Mr. C. as an example, before the eyes of young ministers, especially such as may have to encounter difficulties of the like kind.

"To be intelligible to every reader it may be necessary first to observe, that Antinomianism is an error which sets up the *grace* of God in opposition to his *government*: accordingly, it makes light of the evil of sin, the necessity of repentance, and the evidence and excellence of holiness; and all this upon the specious pretence of exalting and glorifying the work of Christ. But the work of Christ was not only to die *for* the sins of his people, but also to save his people *from* their sins; and to fulfil his great evangelical promise of putting 'his law into their hearts, and writing it in their minds,' and 'causing them to walk in his statutes, and keep his judgments and do them.' The truth, therefore, 'as it is in Jesus,' respects both what he does *for* them, and what he does *in* them: but as half the truth is a lie, so this is the lie called Antinomianism, that mystery of iniquity of which we are speaking.

"Mr. Broughton, in his dictionary, under the article *Antinomians*, says, 'they were certain heretics, who first appeared in the year 1535,' and that 'they were so called, because they rejected the *law*, as of no use under the Gospel

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dispensation.' But those who examine their *principle*, will find that this mystery of iniquity, as well as others, began to work even in the Apostles' days. Accordingly we find St. Paul, after having stated the doctrine of justification by faith, making a stand against this perversion of the doctrine, in the sixth chapter of his Epistle to the Romans:—'What shall we say then? Shall we continue in sin, that grace may abound? God forbid.' We find him lamenting with tears the Antinomianism which prevailed even in so early a stage of Christianity. 'Many walk' (*i. e.* as professed disciples) 'of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things.' Against this error we also find St. James and St. John labouring through their Epistles, and St. Peter and St. Jude in theirs, striving together for the true faith of the Gospel, and proving, with St. Paul, that 'without holiness no man shall see the Lord.'"

"But to return to the preacher who came to Reading; I ought, from the account I have received, to clear him from any attempt at dissembling his principles, as many others have done: he spoke out, and therefore became less dangerous. Nothing, however, that he could say or do, diverted Mr. C. from the straight line and scriptural course he had been pursuing; and my design, in dwelling on this period of his life is, to call the attention of my brethren in the ministry to the wise and successful method which he took in subverting error by establishing truth.

"I could name more than one honest and zealous minister, who, when he has seen a flock in dangers of this kind, has indeed been anxious to secure them from the mischiefs, but has erred greatly as to the *right way*. For while the fanatic has been setting aside all practical godliness in his way of establishing two or three doctrinal points, the regular pastor has endeavoured to counteract the error, by insisting so much on *practical* topics and obligations as seemingly to abandon the foundation upon which alone they can be successfully built. But this is attempting to remove errors of one kind by errors of another. The meanest peasant might perceive, that however firm a hold this minister had taken of the end or practical part of St. Paul's Epistles, he had delivered up the full possession of the beginning, or doctrinal part, to be mangled by the fanatic. Nothing can establish error more than such a practice as this; yet this is a mistake into which even men of eminence have fallen.

"But he from whom 'all holy desires, all good counsels, and all just works do proceed,' preserved our brother from turning out of the narrow path he had to keep, either to the right hand or to the left. Whatever separate part of God's counsels an erroneous teacher was exclusively adopting, Mr. C. wisely determined to preach the *whole* counsel of God. He would not quit the foundation, because another was building *wood, hay, stubble* upon it. He was too well instructed to blindly advance the *Arminian* error as the only specific to cure the *Antinomian*. Heresy is not to be cured by heresy, but by *truth*. He maintained firmly, the doctrines of grace, though another was perverting them, and ceased not to preach as fully and freely as before, *Redemption through the Blood of Christ*, as many hundreds now living can testify; and they can testify too, that he did not stop there. He preached also *sanctification by the Spirit of Christ*, and the peculiar obligations which the doctrines of grace lay Christians under to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

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"Does any sincere preacher of God's word, now labouring under such difficulties as our brother had to struggle with, wish to know what success is to be expected from such a steady perseverance in *the doctrine which is according to godliness*—a course which will no more countenance carnal Gospellers and mad Evangelists, than dead formalists, or hardened profligates?—I will endeavour to strengthen his hands by informing him, that it was attended with the following good effects.

"1st. The appeal, which his consistent conduct lodged in the consciences of his people, kept the greater part of them from wandering, and recovered others that had wandered. His congregation increased, God set his seal to his word, and afforded his power and presence to the genuine administration of it. Many were awakened, others established in the whole truth, &c. &c.

"2d. The effect was felt by the false apostle: his congregation declined. Serious inquirers perceived that this teacher could urge no evangelical doctrine or privilege, that their own pastor did not as firmly maintain; till at length the Antinomian, not being able to raise a subscription, left them in 1796, and the place was afterwards shut up."

To the Editor of the Christian Observer.

SHOULD the following observations on a sermon preached June, 1816, in St. Paul's Cathedral, by the Very Rev. the Dean of Chester, be agreeable to truth and charity, I trust you will allow them a place in your miscellany. The *lateness* of my communication must be attributed to the Report of the Society for promoting Christian Knowledge for 1816 (to which the Dean's sermon is prefixed) not having reached me till a few weeks ago.

Not to dwell upon the view taken by the Dean of Chester, of those perils to Christianity which "more immediately force themselves upon our notice," (though I think he might have discovered some more prominent than *Socinianism* or *Fanaticism*,) I would request your readers' attention to the judgment which the Dean has deliberately passed on what has been called the religion of *the heart!* And much as I deprecate the thought of doing any injustice to so respectable a dignitary of our church, I must confess the Dean appears, in the sermon now before me, almost to blot out the article *feeling* from his religious system; and that by strangely, and no doubt unintentionally, confounding it with those phrenzied flights and raptures from which it cannot be too carefully distinguished.

That I may not appear to bring a precipitate charge, I will first give the note, in which he has made an extract from the Ecclesiastical Polity. The Dean says (page 7): "Upon this subject I cannot forbear from drawing the public attention to the following sound and seasonable observations of the great author of the Ecclesiastical Polity. It needeth caution and explication how the testimony of the Spirit may be discerned; by what means it may be known; lest men think that the Spirit of God doth testify those things which *the spirit of error* suggesteth. The operations of the Spirit, especially those ordinary, which be common unto all true Christian men, are, as we know, things secret and undiscernible, even *to the very soul where they are*; because their nature is of another and a higher kind, than that they can be by us perceived in this life. Wherefore, albeit the Spirit lead us into all truth, and direct us in all goodness, yet because these workings of the Spirit in us are so privy and secret, we therefore stand on a plainer ground, when we gather by reason, *from the quality of*

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the things believed or done, that the Spirit of God has directed us in both, than if we settle ourselves to believe, or to do any certain particular thing, as being *moved* thereto by the Spirit."

Without denying for a moment, that instances may too easily be found of that *wild* and *undefined* religious feeling which the Dean is professedly opposing, I will undertake to affirm, that he has, however unintentionally, in this note misrepresented the opinion of the venerable Hooker, respecting the *perceptible* operation of the Holy Spirit on the heart. I have traced the passage to Ecclesiastical Polity, book iii. chap. 8, and can undertake to say that Hooker was, *in no way whatever*, alluding to those "inward undefined sensations" of the fanatic to which the Dean of Chester is referring; but Hooker undertakes to shew the extravagance of those opposers of ecclesiastical discipline, who maintain that *Scripture* is to be consulted, to *the entire exclusion of reason*, in religious matters. But I shall give that part of the chapter which immediately precedes the passages extracted by the Dean, and leave your readers to form their judgment of it. "Neither can I think that when grave and learned men do sometime hold that of this principle" (viz. the lawfulness of employing *reason* in our religious inquiries) "there is no proof but by the testimony of the Spirit, which assureth our hearts therein, it is their meaning to exclude utterly all force, which any kind of reason may have in that behalf; but I rather incline to interpret such their speeches, as if they had more expressly set down, that other motives and inducements be they ever so strange and consonant unto reason, are notwithstanding, ineffectual of themselves to work faith concerning this principle; if the special grace of the Holy Ghost concur not to the enlightening of our minds. For otherwise I doubt not, but men of wisdom and judgment will grant that the Church, in this point especially, is furnished with *reason* to stop the mouth of her impious adversaries; and that, as it were altogether bootless to allege against them, what the Spirit hath taught us, so likewise that even to our own selves, it needeth caution and explication, how the testimony of the Spirit may be discerned, &c. &c."

To substantiate the opinion I have first advanced, let me extract one or two passages from the very same valuable and immortal work. Describing (Ecclesiastical Polity, book 5. chap. 72) that spirituality of mind which is produced by due observance of "the festival solemnities" of the church of Christ, the judicious Hooker says: "As higher cogitations do naturally drown and bury all inferior cares; the mind may as well forget natural both food and sleep, by being carried above itself by serious and heavenly meditation, &c." In the same page he speaks of "the serious intention of our minds, fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments which otherwise are not denied unto it." Does it appear by these extracts to have been the opinion of this great author that "the *operations of the Spirit" are "things secret and indiscernible even to the very soul where they are;" or (which the Dean is evidently aiming to establish) that we are to collect the sincerity of our religion *exclusively* from our outward conduct? Though he presently quotes again from the venerable Hooker what seems directly to support an opposite conclusion "unto the *privy intents* and *motions* of their *hearts*, *religion* serveth for a *bridle*." But I will add one extract more from the writings of this true Christian, and even from

* That the mode of his operations is secrets &c. is readily admitted.

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his sermon on "the certainty and perpetuity of faith in the elect;" in the last page of which he thus pointedly expresses himself:—"His (God's) own finger hath *engraven* this sentence on the tables of my heart: Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not."

Though more *express* passages might, I doubt not, be found in the Ecclesiastical Polity to support the comment I have offered upon the opinion of the Dean of Chester, still the foregoing extracts must satisfy an impartial reader that Hooker considered the influences of the Spirit upon the mind of man to be *perceptible* to him who is the subject of them; and that he was far from regarding *holiness* as the *only* test of their "presence" and reality.

But, as the point for which I am contending is one of no secondary importance to the interests of true religion, I will also appeal to some other high ecclesiastical authorities, and abide by their decision.—I first consult *Barrow*; and I find the following expression in his sermon on "the duty of prayer:" "When God by his *gentle whisper* calleth us, or by his *soft impulses* draweth us into his presence, we should then take heed of stopping our ears, or turning our hearts from him, refusing to hearken or comply. We must not anywise quench or damp any *sparks of devout affection kindled in us by the Divine Spirit*. We must not repel or resist any of his kindly suggestions or motions."

Let Bishop *Sherlock* next be heard on what is to be regarded as the *test* of spiritual influences upon the heart. "If (says the Bishop, in his sermon on Rom. viii. 16. towards the end) you obey the law and conform outwardly to it, but do not *love* and *like* it, you are a *hypocrite*, no servant of God, but of the world; and your outward compliance is fleshly wisdom, and not the work of the Spirit."

Bishop *Butler*'s testimony is also to be admitted on the same subject. He says (Analogy, part ii. chap. 1), "Religion comes under the *twofold consideration* of *internal* and *external*; for the latter is as real a part of religion, of true religion, as the former. Now, when religion is considered under the first notion as an inward principle to be exerted in such and such *inward acts of the mind and heart*, the *essence* of natural religion may be said to consist in *religious* regards to God the Father Almighty, &c." "Nor is observance of these institutions," alluding to ecclesiastical ones, "any *religious obedience* at all, or of any value, otherwise than as it proceeds from a *moral principle*."

My last appeal shall be made to the Seventeenth Article of our own church, which speaks of "godly persons, and such as *feel in themselves the working of the Spirit* of Christ mortifying the works of the flesh, and drawing up their mind to high and heavenly things, &c. &c." I am content to leave it to the candour of the Dean of Chester to determine on re-perusing this Article, whether the *perceptibility* of the operations of the Holy Spirit on the heart, be not the real doctrine of the Church of England.

I cannot conclude without declaring, in the most unreserved manner, that I by no means accuse the Dean of Chester of forbidding the exercise of sober and well regulated feelings of a religious kind, and for these alone I plead. Yet as he makes no distinction, in the sermon to which I have referred, between the holy fervour of a saint, and the ravings of a fanatic, the worldly reader would hence too naturally infer, that religious feelings are to be carefully and systematically suppressed. At least there is nothing in the sermon itself to obviate so false and mischievous a conclusion.

JUSTITIA.

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To the Editor of the Christian Observer.

I HAVE been reading the "Letters addressed to a serious and humble Inquirer after Divine Truth," by the Rev. Edward Cooper; and, having greatly admired and approved the work, am rather anxious for the correction or explanation of what appears to me an inconsistency in one of its arguments.

In speaking of Calvinism, he urges in its favour, that it produces in its advocate (p. 97) "more enlarged desires and resolutions of more seriously devoting himself to the Divine favour, of more decidedly overcoming the flesh and the world, and of more faithfully doing the will and advancing the glory of our Lord and Saviour." And again: "Among no denomination or description of professing Christians is there to be found a larger proportion of humble, pious, and devoted servants of God, persons of a truly Christian spirit, zealous in good works, and exemplary in every duty and relation of life, than among those who hold Calvinistic tenets."

In his observations upon Antinomianism, he says (p. 150); "Another proof of the subtlety with which this system is conducted by its secret author and instigator (viz. Satan) is the character of the agents whom he employs for introducing it. We might, perhaps, have expected that his ministers on this occasion would have exemplified in their own conduct and character, the full practical tendency of the doctrines which they disseminate. We might, perhaps, have expected that they would have been generally distinguished by un-Christian tempers and practices, by immorality of life, and a bold licentiousness of conduct. But, however well founded such expectations might at first sight appear, a little further reflection would convince us of their unsoundness and fallacy. Agents of this description would not have suited the object and purposes of the deceiver." Such an open development of his designs, such a direct exhibition of the mischievous and destructive nature of the system which he hoped to establish, would at once have defeated his intentions and have rendered the attempt abortive. Neither the religious nor the irreligious part of the community would have fallen into such a snare: a more covert, and insidious course must be pursued. Those who should be employed in propagating Antinomianism must display, in their own lives, nothing of its offensive and licentious tendency: on the contrary, they must, externally at least, be correct specimens and exemplars of the Christian character: the poison which they are employed to diffuse must be gilded over by the plausible exterior of their own religious profession. By their apparently ardent zeal, upright conduct, and general purity of morals, the suspicions of mankind must be lulled asleep, and the pernicious consequences to which their tenets ultimately lead must, for a season, be kept out of sight. It is only by selecting instruments of this description that Satan could reasonably entertain any probable expectation of success; and in selecting such instruments he discloses at once his consummate policy and malignant hopes."

May not the humble and serious inquirer after Divine truth justly ask, why a pure life (apparently equal in both cases) should be cited as an evidence in favour of one set of opinions, while it affords no such evidence in favour of another; or why that is spoken of in one place as an illusion of Satan which before had been spoken of with approbation as the proper fruit of religious principle? In point of fact, however, I should greatly dispute the statement itself relative to the lives of persons professing what are usually considered as Antinomian tenets; for whatever may be their degree of exemption from many

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other sins, I fear that uncharitableness, party spirit, unrestrained tempers, self-love, and, above all, that worst of all hydras *spiritual pride*, adhere with no slight pertinacity to the system under consideration.

"A SERIOUS & HUMBLE INQUIRER AFTER DIVINE TRUTH."

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE NATURE AND EFFECTS OF PREJUDICES.

By a *prejudice*, I mean a conclusion, or opinion, imbibed before or without examination; as if a judge or jury, having formed, from report or otherwise, a bad opinion of a person accused of any crime, should, without trial or examination of evidence, or hearing his defence, pronounce him guilty, and execute the sentence of the law upon him. Now, unhappily, those who have least considered a subject are commonly the most confident and peremptory in their decisions. Subsequent examination, instead of inclining men to dogmatise, usually renders them more disposed to hesitate, and to call their former opinions into question. Prejudices of various kinds exist in different persons, arising from very different sources; a few only of which I shall at present mention.

Prejudices, in the first place, arise from birth and education.—We usually imbibe a strong *partiality* for that sect in which we were educated, with a corresponding *prejudice* against all others: and this antecedently to any adequate inquiry into the points of difference between them. In a vast proportion of men, these prejudices continue, and even grow stronger through life; but when, in other cases, inquiry has in a certain measure taken place, and particular instances of error have been detected, we often, without further proof, conclude that the *whole* is a delusion, and thus become strongly prejudiced against it. Again; numbers are so prejudiced in favour of antiquity, that they decide at once against what they think a new opinion, as if all wisdom had died when "the fathers fell asleep." But every thing is new to him who never heard it before, though it be, in itself, as old as Christianity, or as the first promise to fallen Adam. On the other hand, numbers are equally prejudiced against what is *old*, as if "wisdom had been born with *them*" while the most revered men of former ages knew absolutely nothing, and were wholly enveloped in error and superstition.

A strong prejudice is often entertained in behalf of the persons from whom men have received the first religious information, or impressions, which they deem permanently beneficial. Being persuaded that he is right in certain particulars, they conclude, without inquiry, that he must be so in all others; thus adopting his very errors with strong partiality, and holding, perhaps, his fallible decisions in the place of those of Christ and his apostles. The history of the founders of sects, and of their adherents, sufficiently illustrates this remark. "I am of Paul, and I of Apollos, and I of Cephas."

Prejudices often arise from *partial views of Scripture*.—The Apostles, for instance, had imbibed such ideas respecting the kingdom and glory of the promised Messiah, that they could not at all understand the plainest words which he used concerning his own sufferings and death. "O fools, and slow of heart to believe all that the prophets have spoken! Ought not the Messiah to have suffered these things, and to enter into his glo-

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ry?" Thus, in our own day, many persons, having peculiarly noticed the *preceptive* parts of Scripture, and not seeing their connexion with the *doctrinal*, decide peremptorily against salvation by grace, justification by faith, and other truths of essential importance; while others are equally prejudiced against the preceptive and hortatory parts of the word of God, and still more against all who venture to enforce them.

Many a good design has been thwarted or neglected, not because it was judged improper in itself, but because of a strong prejudice against the man or the party with whom it originated.

These are a few trite instances, to which every reader will be able to add very many others.

We can see each other's prejudices, but are blind to our own, and often exclaim against the inveterate prejudice of the opposing party, when at least half the ground of the exclamation rested with ourselves. The zealous Dissenter ascribes the Churchman's attachment to the Establishment to prejudice; and the zealous Churchman retaliates in like manner; while a by-stander would perhaps determine, that half the prejudice often belongs to the one, and half to the other. The same holds true to a considerable degree, concerning the zealots for any sentiment or discriminating peculiarity among Christians.

I assume, indeed, that all men are in some degree prejudiced; and that he, who is confident that he himself is an exception, is prejudiced by his own flattery. For one, I own, that, after forty years' examination, with a constant endeavour to divest myself of prejudice, I am continually detecting prejudices where I least suspected them. He, I conceive, is the most unprejudiced who is the most aware of his liability to be prejudiced, and most on his guard against the effects of the delusion.

Prejudices of all kinds are highly injurious to the person who is under their influence, both as to his deriving good from others and his being useful to them. Even the Apostles, as we have seen, while blinded by prejudice, heard both the public and private instructions of Him "who spake as never man spake," without perceiving that fundamental doctrine of Revelation, the propitiatory sacrifice of the Redeemer, until he had "opened their understandings to understand the Scriptures." "Can any good come out of Nazareth?" said Nathaniel: and, if this prejudice had not been removed, if Philip had not said to him, "Come and see," and the Almighty had not inclined his heart to compliance, he might, even while zealously seeking truth and salvation, have stood aloof from Him who alone is "the truth" and "the salvation of God."

It is not requisite to enlarge on the vast multitudes of careless and worldly men called Christians, who are so under the power of ignorant and most absurd prejudices, that if an apostle (not known to be such) should appear upon earth, they would, without inquiry, reject, if not oppose him. I really imagine there are many persons who really desire instruction, and are disquieted in mind, distressed in conscience, and greatly dissatisfied with their present views and attainments in religion, who yet have access to friends, or ministers, or books exactly suited to inform and relieve them, did not some prejudice render them incapable, for a time, of deriving the benefit which might otherwise have accrued. Thus, perhaps, Cornelius had from report imbibed prejudices against the disciples of the crucified Jesus; so that, though Philip the Evangelist resided and laboured at Cesarea, he had either never heard of him or never attended to him. Yet he might in many respects have learned the same things from him, which, by the Divine Monitor, he at length re-

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ceived from Peter, and by which "he and his house were saved." So powerfully do prejudices oftentimes hinder men from deriving benefit from those means of instruction which the providence of God affords them.

Again; nothing could be plainer than the commission and command given by our Lord to his apostles, after his resurrection, to "preach the Gospel to all nations," to "every creature," without any distinction. Yet, even after Christ "had opened their understandings to understand the Scriptures" in many things, and, what is more, after the Holy Spirit had been poured out on the day of Pentecost, they were so far under the power of their national prejudices, that they did not venture to go a step without "the partition wall," to preach to the Gentiles; and when visions and direct revelations had at length prevailed on Peter to instruct and baptize Cornelius and his company, and God, in the most extraordinary manner, had set his seal to what he had done, his Christian brethren at Jerusalem condemned his conduct. Nay, even after the church in general were convinced "that God had granted to the Gentiles repentance unto life" (Acts xi. 1—18), the remaining prejudices of numbers in many ways discouraged and interrupted those who acted on the same principle and went forth preaching salvation to the Gentiles. Indeed, this impediment to the conversion of the nations was never fully removed till the destruction of the temple and coincident events had rendered it impracticable in many things to observe the ritual law.

In like manner, nothing can be plainer in the New Testament, than the obligations of Christians to communicate the Gospel, by every proper means in their power, to all the nations of the earth: and, indeed, we have reason to rejoice that this obligation is at length very generally acknowledged. But though it was always, as well as now, the duty of Christians to exert themselves in this cause, how little has the duty been for ages recognized! Even our venerable Reformers seem to have thought very little of communicating the blessings of the Gospel beyond the boundaries of the professed Christian church. Scarcely any thing was done, or even projected by them, in behalf of Jews, Mohammedans, or heathen idolaters; and, amidst the immense funds which the Reformation threw into the hands of the several parties concerned, no provision was made for evangelizing the heathen world, no order of men appointed for that special service; so that, to the disgrace of Protestants, the Roman Catholic Church alone has a public establishment for "propagating the faith in the parts of the infidels."

Some little has been, however, for a long time, attempted by more private societies; little compared with the emergency, though highly honourable to those who, amidst the general apathy and strong prejudices against these attempts among nominal Christians, made these efforts. Yet so lately as within less than forty years, prejudices of various kinds so prevailed that the attempts which were made were generally despised, censured, and counteracted. Prejudice made many persons fancy that such attempts would be politically mischievous or destructive, or that the heathen did not need the help of Christians, or that their conversion was impossible, or that the right time was not yet come; as if the secret purposes of the Almighty were the rule of our conduct! Many of the objections have since been demonstrated to be prejudices. Prejudice, in like manner, has long operated to prevent the children of the poor from being universally taught to read the word of God. It is prejudice that makes

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the mistakes or defects, real or supposed, of some of our charitable societies, or some of the conductors of them, a ground of opposing the designs themselves for which they are instituted. Prejudice would forbid men even to cast out devils in Christ's name, because they follow not with us. Prejudice renders those rivals and competitors who otherwise might be fellow-helpers in every grand and beneficent design. Through its influence men spend their time and strength in the petty differences which prevail among them, instead of "striving together for the faith of the Gospel." Prejudice, in short, (for who can number up its mischiefs,) renders the visible church, and even the true church, a kingdom "divided against itself," instead of a city that is at unity: and thus the prejudices of Christians tend to strengthen and confirm the prejudices of infidels, Jews, Mohammedans, and irreligious men of every description.

In conclusion, I would remark, that every kind of prejudice arises from partial ignorance or error, and which usually prevails in proportion to the pride and lusts and sloth of men. He, therefore, who would be freed from prejudice, must watch and pray against every worldly passion. He must take it for granted, that he *is* in some respects prejudiced, and carefully examine in what respect he is most likely to be so. He must search the Scriptures, and humbly and carefully compare all his opinions of doctrines, of parties, and of individuals, with their infallible pages. Let him hear, read, and examine for himself, "proving all things, and holding fast that which is good;" or, if he have not leisure and opportunity, in any case, to do this, let him no more pass sentence or give an opinion, at least an unfavourable one, previously to examination, than he would, if a juryman, bring in a verdict of guilty, without hearing the witnesses or the pleadings by which his judgment was to be guided. Above all, let him pray continually and earnestly to the Giver of all good, to "open the eyes of his mind," to free him from the darkening effects of his passions, and habits, and associations of ideas, arising from habit, education, or connexions, and to give him that "wisdom which is without partiality and without hypocrisy."

Lord Bacon, I believe, has remarked, that "man is like the pendulum of a clock, vibrating backwards and forwards, through the equilibrium, but never resting in it." We should be careful, therefore, that while we renounce former prejudices, we do not change them for new ones. It is not uncommon for a man, who is convinced that his sentiments and those of his friends were grounded, in whole or in part, on prejudice, and who in consequence joins some other party, to receive as strongly what is the effect of prejudice among those whom he joins as he formerly did of those whom he has left. He hastily recurs from one extreme to the other, but is not at all less prejudiced than before.

Those who, in any tolerable measure, have been enabled to divest themselves of various prejudices which once impeded their course, must be conscious that they have effected this very gradually, and that they ought, therefore, to be more than usually tolerant towards the prejudices of other men. With what long-suffering and lenity did our Lord bear with the prejudices of his own disciples! And how gradually were they removed! While, like St. Paul, we are most decided in the grand things on which our salvation depends, we ought, like him, to become "all things to all men," in subordinate matters, "that by all means we may gain some." And if they who were, by immediate revelation, and by apostolical authority, fitted, as we might suppose,

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to decide all controversies, *ex cathedra*, never attempted to do this; but bore with others, and reasoned with them, and charged them not to judge or despise one another, because of their differences on some points, but "to receive him that was weak in the faith, but not to doubtful disputations;" it surely does not become us to be dogmatical, or impatient, because all our neighbours or brethren will not judge as we judge, or act as we act.

To the Editor of the Christian Observer.

THE silence of many wise and good men on the much agitated subject of Catholic Emancipation has occasioned little surprise to those who, like myself, have found it extremely difficult to decide upon a question neither exclusively religious nor political. Waving, however, this question, you will not, I conclude, object to the insertion of a few notices on the Catholic Academical Establishments, at present existing in Great Britain, and on the opinions which continue, as it appears, to designate their supporters. I have scarcely any thing to offer beyond a general detail of facts, the authority for which is subjoined in the notes.

The following colleges and academies were open in the year 1814 *, and, with the exception of the establishment at Penn, continue to be so; as far, at least, as my information extends:—1. St. Edmund's College, Old Hall Green, near Puckeridge, Hertfordshire; the Rev. Joseph Kimbell president: 2. Ushaw College, near Durham, Rev. John Gillow president: 3. St. Marys College, Oscott, near Birmingham, under the direction of the Right Rev. Dr. Milner, vicar apostolic of the midland district: 4. Stonyhurst College, Blackburn, Lancashire; Rev. Nicholas Sewell president: 5. Ampleforth College, near York; under the general direction of the Rev. Dr. Brewer, president of the English Benedictines, and other superiors of that body: 6. College at Aquherties, Aberdeenshire, for the Lowlands of Scotland; under the immediate care of the Right Rev. Dr. Cameron: 7. College at —, for the Highlands; under the Right Rev. Dr. Chisholm.

The schools are as follows:—1. Sedgeley Park, near Wolverhampton; 2. Acton Burnel; near Shrewsbury; 3. Baddesley Green, near Birmingham; 4. Scholes, near Prescot, Lancashire; 5. Stockton upon Tees, Durham; 6. Shefford, Bedfordshire; 7. Carlisle; 8. Penn, Buckinghamshire; 9. Bornheim House, Carshalton, Surrey; 10. Southall Park, near London; 11. Rosamond House, Islington; 12. Albion House, Hammersmith; 13. Clarendon Square, Somers Town, Nos. 55, 56; 14. Parson's Green, Fulham; 15. Brook Green, Hammersmith; 16. Church Row; Hampstead *; — 17. The Barr, at York; 18. Bishop's House, St. Peter-street, Winchester, by the Benedictine dames; 19. Taunton Lodge, Somersetshire, by the religious of the third order of St. Francis; 20. Newhall, near Chelmsford, by the ladies from Liege; 21. Spetisbury House, Blandford, Dorset, by the ladies of the order of St. Augustine; 22. Salford House, by the English Benedictines, late of Cambray; 23. Caverswall Castle, Staffordshire, by the Benedictine ladies of Ghent; 24. Heath Hall, near Wakefield, Yorkshire, by the Benedictine dames of Montargis; 25. Hartpury Court, near Gloucester, by the female Dominicans from Brussels; 26. Scorton near Catterick, Yorkshire, by the ladies of Rouen; 27. Sion House, Peckham, Surrey, by the Brigittine dames of Sion House, Lisbon †; — 28. Brook Green House, Hammer-

* See the Laity's Directory to the Church Service, for the year 1814, printed by Keating, Brown, and Keating, printers to the R.R. the Vicars Apostolic, 38, Duke-street, Grosvenor-square.

* Nos. 1 to 16 are boys' schools.

† Nos. 17 to 27 are called ladies'

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smith; 29. Clarendon Square, Somers Town, No. 50.; 30. Brook Green Terrace, Hammersmith; 31. York Place, Queen's Elm, Brompton; 32. Camden Town; 33. Bromsgrove, Worcestershire; 34. Handsworth, near Birmingham; 35. Rodney Street, Liverpool; 36. Halewood, near Liverpool; 37. King Street, Chester; 38. Coldham Hall, near Bury St. Edmunds; 39. Beaumont Street, Devonshire Street, London; —— 40. Newport, Isle of Wight*.

The establishment at Stonyhurst (No. 4. above), is a Jesuit College, and has existed about thirty years. The studies of the place are stated to be conducted upon the same system with those of the Catholic universities abroad; and there are regular professors in all the usual branches of scientific and scholastic education. The college, which is a very extensive building, has room for four or five hundred pupils, independently of the professors, managers, and domestics; and it is said to contain at the present moment five hundred or more individuals of various descriptions. It is surrounded with suitable offices for tradesmen and artisans of every description, proper for making the establishment independent, and is well supplied with the necessaries and conveniences of life. To the college are attached more than a thousand acres of land, which the Jesuits keep in their own hands, and farm under the direction and management of one of their members. In addition to the produce of this land, which is consumed in the college, the Jesuits by means of large purchases from the neighbouring farmers and others, extend their influence, and with it their faith, throughout the whole of the surrounding country. The pupils in the establishment are collected from various parts of Great Britain, Ireland, and the continent *; so that the Jesuits in this college have extensive communication with various parts of the world. Their present number of pupils is supposed to be from two to three hundred, which is thought to be not more than the average for the last five and twenty years. Within a quarter of a mile of the college, is a seminary for boarding and educating boys, preparatory to their entering the establishment at Stonyhurst. The college is supposed to be possessed of considerable wealth. The society's influence is greatly strengthened by their being the accredited heads of the neighbourhood, especially in their own manor and the surrounding district; so that they feel no necessity to be either timid or private in their endeavours to make proselytes. By their exertions Popery has alarmingly increased in the duchy of Lancaster. It is certain that whereas, before their arrival, there were not, perhaps, half a score Papists about Stonyhurst, the greater part of the population, to the amount of some thousands, are now become such; and the principal Jesuit priest of Preston is said to have made a boast, that when he came to the place a little more than twenty years ago, a small room would have accommodated his whole congregation, whereas now two large chapels which have been since erected, and are each capable of containing two thousand persons, are not sufficient for their converts. —The Roman Catholic chapels in that part of England, which are nearly as numerous as the Protestant churches, are filled, not with ordinary priests, but with priests of the society of the Jesuits. In conjunction with the Papists in general, the Jesuits lately erected a

schools in communities; that is, in religious houses for Nuns.

* Nos. 28 to 40 (except the last, which is a preparatory seminary for boys) are Indies' schools.

* Among these is the son of the Duke of San Carlos, the Spanish Ambassador to the Court of his Britannic Majesty.

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large school, upon the Madras system, for the education of children of both sexes to the number of about a thousand; to which the members of parliament for Preston, as well as certain clergymen and other avowed Protestants, are stated to have largely contributed. These Jesuit priests have regularly and systematically preached, for years past, in the populous town of Preston, against the English church and faith. It may be added, that they exert an ascendancy over the clergy and magistracy in the neighbourhood; and boast among their patrons and allies names of considerable influence and respectability*.

Having referred above to the opinions at present current among the Catholics, I may repeat a sentiment lately found in your pages, that it is a strange mistake to suppose that time has softened the doctrinal tenets of the Roman Catholic Church. For all that appears in the very numerous publications issuing from that communion, from the classic and refined production of Mr. Eustace to the Orthodox Journal itself, the creed of Leo the Tenth is substantially the general faith, even to this hour, of the Catholic world. On the present occasion, I shall confine the remark principally to the stedfast hostility displayed by the Romanists to the free circulation of the Scriptures. In May, 1817, a Catholic priest, the Rev. John Fletcher, published a translation of Bossuet's Exposition of the controverted Doctrines of his Church; prefaced by a long preliminary discourse on the opinions of British Protestants; in which, among other things, he writes:—"As a kind of reply to the preceding reflections . . . perhaps it might here be remarked... that it is not any peculiar code of faith, nor yet the authority of private opinion, that guides the belief or constitutes the foundation of the faith of the enlightened Protestant; but the voice alone and the authority *of the sacred Scripture* . . . '*The Bible*, THE BIBLE ONLY,' as Chillingworth expresses it, 'is the religion of Protestants.' Flattering but pernicious argument! Specious but delusive sophism! which, proving any thing, in fact proves nothing: for this is precisely the argument which is urged in defence of every form of error, which is made the proof of every heresy, and the evidence even of the grossest impiety. The Bible, sacred and insulted thing! is the mantle which men now profanely use to cover every frightful sore."—"Itself declares, that '*it is hard to be understood.*' Flaccus Illyricus, a very learned Protestant, has enumerated a great variety of reasons, upwards of fifty, for its peculiar obscurity. . . . Bayle asserts, that '*it is quite impossible for the ignorant to understand it.*' Dr. Maltby contends, that out of the sixty-six books which compose the canon in this country, only seven of the Old and eleven of the New Testament are fit for general circulation.—But, at least, do not the learned Protestants understand their Bible? No; not even these. For who, in fact, have quarrelled so much as these about its meaning? . . . But, in short, in order to be convinced how difficult a thing it is to interpret the Bible wisely, let any individual merely consult the different requisites which the Protestants themselves—for example, such writers as Doctors Marsh, Tomline, Van Mildart, &c.—have defined as essential for this important purpose. These requisites, (they are extensive learning,

*British Review, No. XVIII. Art. 20. Can the above account of the college at Stonyhurst be authenticated? The Review professedly took its facts from the "History of the Jesuits," lately published; but, I have understood, not without making such previous inquiries, among clergymen and others in the neighbourhood, as led the writers fully to believe the statements therein contained.

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the knowledge of various languages, wisdom, judgment, piety, &c.); these requisites evince, that not only is the interpretation of the Bible, in the opinion of the above divines, a very arduous and perplexing task, but that hardly any individuals in society should presume to undertake it. At least, they clearly demonstrate this:—that it is absolute folly to imagine, that the illiterate and the vulgar are competent to explain the sacred volume even tolerably; and folly, therefore, to put it indiscriminately into their hands."—"It is true, according to the real principles of Protestantism, that the Bible, *as it is understood by each individual*, is the proper foundation of the Protestant's belief. Hence, it is also true, that it is an act of consistency in Protestant teachers to encourage and promote the circulation of the sacred volume. But is it wise in the Christian, or reasonable in itself? For why every where circulate a book which men cannot, it is admitted, understand? . . . . The indiscriminate circulation of the sacred Scripture, with an encouragement to all to interpret it, is, in the eye of good sense, imprudence. It is an evil injurious to religion, because it is a source of error; hurtful to piety, because it is a principle of fanaticism; dangerous to establishments, because it is the occasion of fresh division. *Indeed*, says Archbishop Bramhall, — and the good sense of several Protestant prelates begins now to feel and admit the same,—*the unrestricted liberty of reading the Bible is more injurious to religion than all the restraints of the Catholics.* Time will, I fear, ere long, prove this*."

Such are, unquestionably, the sentiments of the Catholic communion at this hour; for, on *this* subject at least, the present author may be considered as the prolocutor of the whole body. In offering the above notices to the attention of your readers, I am very far from wishing to exasperate the feelings of the Protestant public, by what will be, to many persons, a disclosure, not only unexpected, but offensive and alarming, of the numerous and by no means feeble positions occupied by the forces of the Romanists. On the facts which have been stated I leave them to make their own comments. Respecting the opinions of the editor of Bossuet, assuming him to be the organ of his communion, I cannot withhold the expression of my deep regret, that he has it in his power so directly to hail certain ecclesiastics of the Reformed Church of England as allies in the warfare of the Catholics against the unrestricted circulation of the Scriptures. Without recurring to Mr. Gandolphy's congratulations to Dr. Marsh—when the latter wrote only as a private divine, and not as one of the accredited supreme dignitaries of the hierarchy—we have here a decided partisan of the Bishop of Rome claiming the concurrence of British prelates in principles, or in the one master principle, which, once admitted, will wither the strength of the whole Reformation! Archbishop Bramhall introduced, on this occasion, as the sub-stratum on which to lay Mr. Fletcher's living authorities, is one of those minor names which are known only to such persons as dig down low enough into the obscurities of our religious history to find what will suit any given purpose. And even supposing that this name of Bramhall created the same lofty sensations which are diffused by the enunciation of Butler, and Barrow, and Stillingfleet, yet the members of our reformed establishment own no prolocutor of the general body; we need neither dead nor living interpreters as witnesses of a creed

* Vide the Catholic's Manual; or, Exposition of the Controverted Doctrines of the Catholic Church, by Bossuet: with Preliminary Reflections and Notes, by the Rev. John Fletcher. Newcastle, 1817. pp. 75—79.

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which may be known and read of all men; but, in faithful accordance with the Protestant world, invite every individual to search the Scriptures, and to search also the creed which we profess to have modelled, not after the *dictum* of an individual prelate or individual church, but after the plain revelation of God himself. *That* will be the true day of Catholic Emancipation, when the professors of Maynooth and Stonyhurst will unbind the eyes of their fettered pupils and present before them the open page of revelation, thus marshalling the way by which they may advance towards the "glorious liberty of the children of God." Any deliverance short of this, whatever advantages it may give them in other respects (a point which I am not arguing), will, in its eternal relations, leave them in their original ignorance and penury. Neither, as it appears, are the Catholics the only religionists of the empire who need emancipation from the tenets of ancient superstition; for, in effect, such Protestants as symbolize with their professed opponents, in their jealousy of the Bible, have entangled themselves in the very toils from which their ancestors laboured and died to disengage them. Who can contemplate without anxiety any approaches towards this ominous *doctrinal* re-union (for I am not, of course, censuring offices of Christian kindness and conciliation) between the ecclesiastical posterity of the Marian martyrs and the active successful descendants of Ignatius Loyola! The interests of these rival communions of Christendom are, and must ever be, utterly and totally irreconcileable; and it is not to be questioned, that in proportion as persons, of whatever rank or responsibility, defraud mankind of the pure light of Heaven, as it shines by means of the inspired volume into the dark places of the earth—no matter by what sophistry they may succeed in stifling the remonstrances of an offended conscience—in that proportion must they one day answer for the consequent ignorance, criminality, and wretchedness of their fellow-creatures in time, and for their irremediable misery in eternity.

MEMENTO.

To the Editor of the Christian Observer.

I AM rejoiced to find, amidst the ardour of the pending controversy, respecting the Church Missionary Society, that no party, as far as I have heard, ventures openly and explicitly to deny the *duty* and *necessity* of attempting the conversion of the heathen. This, at least, is a point gained. The time is fresh within the memory of us all, when it was the *object* rather than the *mode* that excited animadversion. In reference, for example, to India, we were told of the harmlessness of the Hindoo faith, and the purity of Hindoo morals. At present we hear little or nothing of this kind. The pages of Dr. Buchanan, and other writers, among which I may fairly include yourself and your correspondents, with the discussions in Parliament, &c., have done much to set this question at rest. Indeed, I only wonder how it was ever raised. The subjoined extract, for instance, from a Charge, delivered twenty years ago, by Archdeacon Owen (since well known as Chaplain General to his Majesty's Army and Navy), before the Society for promoting Christian Knowledge, will shew what was the opinion of persons capable of judging on the subject at that time. But controversy warps every object it touches. It was necessary to impeach Dr. Buchanan's credit, and no great delicacy was studied as to the means of doing so. Time has added new corroborations to Dr. Buchanan's evidence; but even had it not, Archdeacon Owen's Charge, among many other proofs, would shew that the

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broad facts on which so much discussion arose were not more strongly coloured by Dr. Buchanan than by other gentlemen whose testimony was never called in question. Mr. Owen was Chaplain to the Presidency of Bengal, and possessed extensive opportunities of ascertaining the native character.

But I am wandering from my object, which was not to shew that the Hindoos or other heathens stand in need of Christian instruction, but to congratulate your readers that this important preliminary is at length very generally admitted; and to express my anticipations that the present controversy, beginning as it does on ground so much higher than the last, will terminate in a manner the most auspicious to the much-abused cause of missions. Having recognized the duty, I trust we shall not stop at this initial point. Archdeacon Thomas has set us an admirable example in devoting the profits of his pamphlet to a respected Society for propagating the Gospel, which it seems he himself had never thought of assisting before. Let his readers go and do likewise. At least let them not be satisfied till they have joined *some* society for this momentous object. I need scarcely add, that if they will only consult their conscience, rather than their prejudices or their pocket, I have no doubt that the Church Missionary Society will be fully as great a gainer by this measure as either of her sisters.

A. B. C.

"Still it is asked, what benefit would attend your success? Are not the Indians a people of good morals, with a few harmless superstitions? It is answered, Their morals are *not* good, neither are their superstitions harmless. Idolatry has never yet produced good morals. The licentious adventures of their gods are no great incitement to purity in the worshipper. The effect of this is seen in various appendages of their religion. A set of licensed courtezans, at once the instruments of their lust and avarice, are the attendants of the southern Bramins, when they take an idol in procession. I have observed on those wooden temples to which the people annually harness themselves, *such scenes depicted as I dare not mention*, and yet it is beneath the wheels of this ponderous mass that each year some infatuated persons seek destruction.

"*Where* shall we look for the morals of this people? Among the Bramins? They who officiate at the great pagodas are licentious and eager for gain to an inscrutible extent. The unbounded superstition of the people *protects* them in their vices. In this respect it would be difficult to say, whether their priestcraft has been more fatal to themselves or to their followers. Will you seek for morals among their myriads of *Fakirs* and *travelling saints?* It is common to see one of *these* extorting money from the reluctant manufacturer, by a torrent of obscenity in which he insults him, and the threat of curses which no Hindoo will incur. Will you inquire among their merchants, or manufacturers, or landholders? The great feature in a Hindoo's character is the desire of amassing wealth. This he does with a cold unfeeling perseverance that baffles all consideration of morals or humanity. The rich are oppressive, the poor are knavish; it is craft against violence. Their avarice is connected with parsimony; and hence, as from other causes, they are free from much of the luxury of their Mohammedan invaders, who to equal avarice united boundless profusion."—Vide "Owen's Charge, delivered at Bartlett's Buildings, April 4, 1797, at a general meeting of the Society for promoting Christian Knowledge, to the Rev. W. Ringeltaube and the Rev. J. Holzberg; published at the unanimous request of the

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Board." After proving by facts, and particularly by the immolation of human victims, that the native superstitions are the very reverse of "harmless," Mr. Owen most justly remarks:—"All false religions have been accommodated to the corruption of human creatures, by whom nothing is less sought than justice or purity of heart. It has ever been 'bodily exercise that profiteth little,' instead of 'godliness that is profitable for all things.' The people of India have, indeed, line upon line, to make clean the outside of the cup and of the platter. But is that superstition harmless by which a man would sanctify unjust gain by giving part of it to an idol, or purify his soul as he washes his body in the Ganges? I have seen them shew strong symptoms of uneasiness when urged upon this side; and no wonder.

"But it may be asked, if learned men have at no time produced sublimer speculations in morals? Recluse and contemplative men among them have delivered sublime truths, but commonly involved in mysticism or fable, and in such form as should benefit only the learned. Nay, persons of inferior cast have been prohibited, under heavy penalties, from looking into such books, or acquiring that knowledge without which they cannot read. *But the religion of a country is not to be estimated from the meditations of a few recluse men, but from the actual state in which it is delivered to the people.* Like other religions of antiquity, they have their doctrines for those that are within, and their doctrines for those that are without. But amidst the round of processions sacrifices, ablutions, and the mummery in which they seek to be heard for their much speaking, urged on them from all sides, by precept and example, *who of those who undertake to lead them will ever harangue on justice, mercy, and truth? There are enough to recite the legends of their gods with every comment that can seduce the imagination. But I have not heard by whom or in what circumstances any thing like moral instruction is delivered to the people.*"

REVIEW OF NEW PUBLICATIONS.

An Address to the Church Missionary Society, holden at the Town-Hall in the City of Bath, under the Presidence of the Hon. and Right Rev. the Lord Bishop of Gloucester, on Monday the first Day of Dec. 1817, *Word for Word as delivered, from Writing; with a Protest against the Establishment of such a Society in Bath.* By the Rev. JOSIAH THOMAS, A.M. Archdeacon of Bath. Bath: Meyler and Son. 1817. 8vo. pp. 16.

A Defence of the Church Missionary Society, against the Objections of the Rev. Josiah Thomas, Archdeacon of Bath. By DANIEL WILSON, Minister of St. John's Chapel, Bedford Row. London: Wilson. 1817. 8vo. pp. 44.

Counter-Protest of a Layman in Reply to the Protest of Archdeacon Thomas, &c. By GEORGE PRYME, Esq. Barrister at Law, and late Fellow of Trinity College, Cambridge. London: Hatchard. 1818. 8vo. pp. 16.

A Second Protest against the Church Missionary Society, addressed to Lord James O'Brien, Chairman to the Committee of the Bath Missionary Association. London: Hatchard. 1818. 8vo. pp. 12.

A Letter to the Rev. Josiah Thomas. By A MEMBER OF THE CHURCH OF ENGLAND.

Free Thoughts on the Bath Mis-

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sionary Society. By A FRIEND TO CONSISTENCY. Bath: Hickman. 8vo. 1818. pp. 15.

A brief Defence of the Archdeacon of Bath, &c. By the Author of "Free Thoughts." Bath. 1818. 8vo. pp. 15.

A Defence of the Protest of the Rev. Archdeacon Thomas, in Reply to the Rev. Daniel Wilson, with Strictures on the Rev. T. T. Biddulph's Letter to the Rev. Fountain Elwin. By A MEMBER OF THE CHURCH OF ENGLAND. Bristol. 8vo. pp. 16.

WE suppose there is scarcely an individual in the three kingdoms above the lowest ranks in society, who is at this moment ignorant of the fact announced in the title-page of the pamphlet placed at the head of the above catalogue; that on the first of December, 1817, an Archdeacon of the Church of England introduced himself into a meeting called expressly of the friends of the "Church Missionary Society," and delivered an "Address" and a "Protest against the establishment of such a society in the city of Bath." The facts also, as stated in that title-page, are unquestionable—that the Lord Bishop of Gloucester was in the chair at that meeting, and that this "Address" and "Protest" are printed "word for word" as "delivered from writing" on that occasion. The title-page, however, does not further take upon itself to describe the tone and *manner* in which the Address was delivered; and we have little disposition to strip from the Rev. the Archdeacon that mantle which he has prudently thought fit to throw over these subordinate circumstances. We are content to have the piece itself, and leave to others to describe the way in which it was got up, and performed. If the Archdeacon offended in the particular mode of discharging this new office, some allowance will probably be made for the entire novelty of the undertaking. Bath, though famed for the strictness of its ceremonial laws, had not, we presume, framed any anticipatory rule for the behaviour of a church dignitary under such circumstances. And we venture further to believe, that, if the Archdeacon violated any rule of good manners, he has by this time been made sensible of his misdemeanor, and is sincerely sorry for it. His first offence in this line will, we think, be his last.

When this event was first announced, it produced very various effects upon the public mind. Some persons, as usual, fled to the hostile banners of party, as the only secure post for those who refuse to think and act for themselves. Others pursued, as usual, the ordinary round of gay or busy life, thinking, perhaps, that while they themselves were unmolested at home, it mattered little what became of nearly eight hundred millions of people abroad. Some injudicious friends of the Establishment rejoiced at this additional effort of a somewhat rash and inconsiderate advocate to sustain, by the props of bigotry and contention, that edifice which can be upheld only by the pillars of Truth and Charity. Some persons, on the contrary, who were enemies to the Establishment, rejoiced to behold her own children employed in rending her garments and exposing her, or rather themselves, to the derision of the world. The majority of the country, or at least those members of it who are sincerely interested in the well-being of the Church of England, stood by in painful dejection—wept over this new example of the *odium theologicum*—lamented to see the venerable name of the Church identified with any resistance, and especially *such* a resistance, to a society formed for the circulation of the Gospel in heathen lands—and longed and prayed for the happy days when "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim."

For ourselves, we will own, that

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we felt little astonishment at this new assault. The demon of discord is a personage with whom the experience of many years has given us a pretty familiar acquaintance; and her unvaried practice has been to take her station on some of the high places of the land; where, having kindled her torches, she throws round her baleful eye to discover some individual weak, or, shall we dare to say, wicked enough to throw them within the precincts of Charity and Peace. What peculiar qualification may have recommended her present torch-bearer it is not for us to decide. Certainly, however, he has discharged the prescribed duty very faithfully. He has not only carried the torch into a large assembly at Bath; but, with certain other kindred spirits, he has borne it into every part of the kingdom. To drop the metaphor—the Address has been advertised and placarded, and scattered with a prodigality sufficiently demonstrative of the active zeal and large resources of the circulators. Some of the newspapers complain even that it has been forced upon them by a sort of "requisition." We do not exactly know what is meant by the term as applied to the free press of this privileged country; but we trust that none of the editors of these journals are such enemies to the Church Missionary Society as *not* to publish the Protest the instant it is forwarded to them.

But if not astonished at the "Protest," we were certainly much *grieved* at it. Some of the reasons for our regret will appear hereafter. At first, indeed, we were greatly disposed to omit all notice of the subject. We seemed to ourselves to be mitigating the evil while we kept out of the contest, and entertained a hope that the Protest might, after all, sink into the obscurity which it deserved. But that hope has vanished. The "Address" has not only been most laboriously circulated, but it has been followed, both by some truly decisive replies, and, as will be seen in the list prefixed to this paper, by several affiliated addresses. Silence, in this state of affairs, is impracticable; and we shall, therefore, proceed, with all possible impartiality, to put our readers in possession of the main facts of this controversy, and the pretensions of the contending parties.

To this end we shall begin by briefly noticing the various works to which we have introduced our readers, which constitute the whole of those which have happened to fall under our own notice, though possibly, before this paper meets the public eye, these eight may have multiplied to dozens.

At the head stands the original and redoubtable "Address" and "Protest." Next to this comes what, in the absence of an official document, must be considered as the authoritative and accredited reply to this Protest; the Society, with that forbearance which has ever characterized another much assailed institution, having preserved a wise and dignified silence on the occasion.

The next in order is a very judicious, sensible, and independent paper of Mr. Pryme; who, professing to differ in some points from that body of men whom he calls the Evangelical Clergy, and whom he, with the Archdeacon, conceives to be mainly concerned in originating and sustaining the Church Missionary Society, yet justifies the Society itself, and condemns its reverend assailant.

Next to this stands a "Second Protest against the Church Missionary Society," by an anonymous writer. Though published at Bath, it certainly is not, as might have been supposed by the title, the work of the Rev. Archdeacon himself, and has been attributed to various writers, but, whoever be the author, he is clearly a friend

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of the Society. It is, in fact, a sort of parallel to the Archdeacon's Protest, designed, by putting his arguments into plain English—by shewing them, as it were, without their robes—to unmask and expose them to the world.

The fifth document in this collection, is a letter to the Rev. Josiah Thomas, by a gentleman signing himself J. C. R. It touches on the inexpediency of any such public protest—on the particular spirit in which *this* appears to have been made—on the disqualification for missionary exertions in the Society for the Propagation of the Gospel in Foreign Parts, originating in its want of zeal—on the neglect on the part of the Society for promoting Christian Knowledge, in bringing its new exertions up to the level of its increased means—on the impropriety of charging those with the assumption of the title of Evangelical whom the world have designated by that name—and on the existence of a far larger, and more mischievous, sect than these in the Church of England; a sect who are mournfully "deficient in the doctrines, preaching, and practice of the fathers of our church, and of many equally bright examples who have succeeded them; who abound too much with the pride of reason to carry into the pulpit the self-abasing doctrines and high tone of piety which pervade our most excellent Liturgy." From this table of contents, which is not much shorter than the letter itself, our readers will be enabled to judge of the general tone and object of this production. We find in it much to commend, and little to complain of; except, indeed, that the author should think that the Archdeacon was "correct" in his *entrèe* to the Society, as far as respects "the *discipline* of the church."

Next come certain "Free Thoughts on the Bath Missionary Society," by a "Friend to Consistency," and who, by way of making good his claim to this high sounding title, sets out with telling us, that he is "more anxious to heal than to foment the present unhappy dissensions between members of the Establishment," and then proceeds to throw the apple of discord between them with all possible assiduity. What, for instance, will be thought of *his* pretensions to consistency, who, with the language of charity on his lips, accuses the clergy connected with the Church Missionary Society of instructing the heathen, that they never yet heard the Gospel from any other Church of England missionaries; that the majority of Church of England ministers do not preach the gospel; that the consoling doctrines, respecting the grace and love towards mankind in general, of HIM whose beloved Son "died for the sins of the whole world," is a gross delusion; that a few only, out of the posterity of Adam, are elected to eternal life; that what they have hitherto heard of Christian virtue, piety, and morality, is only dung and dross; (we should like to know whence this last quotation is taken) and that unless they can see the Scriptures in an evangelical point of view, Christ will profit them nothing? But we beg the author's pardon. Let him omit his short preface, in which he has announced his intention to heal the dissensions between the members of the Establishment, or let him substitute the word "foment" for "heal," and he will then be perfectly consistent. It may be a satisfaction, however, before we quit these "Free Thoughts," to let the world know our author's opinion, that the Society for the Propagation of the Gospel in Foreign Parts is sufficiently active and extensive to render any other society superfluous. We had certainly understood that this society never has employed missionaries of any kind, either in Africa, or Asia; that is, in two quarters of the globe. But this friend to

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consistency has doubtless visited the fountain head of information, has witnessed the sleepless zeal of that Society, has witnessed the troops of missionaries dispatched by its committee, has listened to the letters of congratulation and thanks from Africans and Hindoos, or has seen, and rejoiced to see, the converted idolater come to cast his idols into the fires of the institution. If such is the case, the friends of the new Society will certainly find it somewhat more difficult to make good their case, and establish the necessity of a second institution.

Some equally incredulous or ill informed persons will be equally surprised to learn from this author of "free thoughts," or, as they would be better entitled, "free facts," that many of the clergy and other members of the Bible Society "have withdrawn their assistance from that motley group;" and lest the interests of "dissent" should suffer by this defalcation, the Church Missionary Society is kindly "playing another card into the hands of Dissenters." We really do not understand this. But if the author means to insinuate that there is in this society, any union of Dissenters, he is entirely mistaken. The conduct of its affairs is confined to Churchmen exclusively. The writer ends by telling us somewhat good humouredly, that they have "hot water" enough at Bath without seeking to increase the quantity by *artificial means*. Can he design irreverently, to describe the Archdeacon under the vague and unecclesiastical expression "artificial means?" We should deem such an offence impossible, but that we really know of no other person or persons to whom the imputation could apply; as it is very evident, that there was no "hot water" in the meeting till the Archdeacon pumped it in.

But this writer is not satisfied with a single blow; he comes again upon us in the next article, under the form of a "brief Defence of the Archdeacon of Bath, against the vehement Attack of the Rev. Daniel Wilson," modestly claiming to himself no title in this new enterprize, but that of being "the Author of the Free Thoughts." Here indeed the "consistency" of the writer discovers itself. As were his "Free Thoughts," such is his "Defence." If they were wise, so is this. If they injured his cause, this injures and dishonours the champion of the cause; that is, the Archdeacon. In one page of the "Defence" Mr. Wilson is gravely rebuked for calling the missionary "magnanimous," when he ought to have known that no blessing is pronounced on magnanimity, in the Sermon on the Mount. (p. 7.) In another part of the "Defence," Mr. Wilson is again condemned for resting on the commission to "preach the Gospel to every creature," when he ought to have known that it is not "found in the Gospel of St. John—the favourite disciple of Christ." We will tell the writer, however, what declaration is found in the Gospel of St. John. "He that believeth not the Son, shall not see life—but the wrath of God abideth on him." What, then, becomes of the *security* of the heathen, and what of these "addresses" and "protests" against societies designed for their conversion, St. John being the judge? But we must have done with this very harmless writer, leaving him to tell the world, in some future edition, in what part of the Old Testament he found the precise words which he quotes in the title-page of his first pamphlet, and on what grounds he charges the friends of the Church Missionary Society with Calvinism in his "Thoughts," and acquits Mr. Wilson of this heavy crime in his "Defence."

We have now come to the eighth and last document which we shall think it right to notice on the present occasion; and this is another "Defence of the Protest of Arch-

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deacon Thomas—with Strictures," &c. &c. But as what it says mainly applies to some questions put by Mr. Wilson in his Defence, we need not make any observations upon it.

Having thus got rid of these "minores gentes" in the controversy, we feel at liberty to enter, as was proposed, upon our examination of what may be considered as the accredited works on either side—the "Address and Protest" of Archdeacon Thomas, and the "Defence" against this attack on the Church Missionary Society by Mr. Wilson. And here, notwithstanding the wide circulation of both these documents, we shall not hesitate to quote largely from one of them: as some of our readers may not have seen them; some may have seen a less perfect edition of Mr. Wilson's, than that from which we quote (the fourteenth); still more may not have been able to bring them into close comparison; and all, we trust, will be glad to find at least one of these works rescued from its ephemeral form in a pamphlet, and embodied in what, we fondly venture to hope, will be the more permanent pages of our work. As true sons of the Church, we follow her precedent in thus suspending the colours of the victors and the vanquished together—to perpetuate in the minds and memories of our children's children a signal instance of the defeat of error, and of the triumph of truth. It will be our endeavour to state some of the main arguments of the Archdeacon, and to give Mr. Wilson's replies to them.

The Archdeacon sets out by claiming a "right," as "Archdeacon of Bath," to declare his sentiments, in the presence of a "Church Society," under the presidence of a bishop of the Church of England, on the subject of their meeting; and that his appearance in that assembly was to be considered as altogether official.

Let Mr. Wilson be heard in reply to this exordium.

"The Archdeacon appears to found his claim of jurisdiction over the meeting, on the circumstance of our Missionary Society being a Church of England Society. He will not, indeed, allow, what he states to be its pretensions to the title; but he obviously assumes his right of interference on that ground. Now it is manifest, that the Society never affected or pretended to represent the Church of England; still less to act by any commission or delegation from that venerable authority. It neither is, nor ever assumed to be, any other than a voluntary institution, supported by the free contributions of individuals, in conformity with the doctrine and discipline of the Church. No mistake could arise, on this head, to any one at all acquainted with its design, principles, or proceedings. All misapprehension was effectually precluded, by the publicity with which the Society has uniformly acted. The title, 'the Church Missionary Society,' never meant—it was never intended to mean—a society supported by the collective authority of the Church of England; but simply, a society conducted by members of that church, and by members of that church only. It merely imports that the individuals who compose the society are attached, not to the Lutheran, or Calvinistic, or Presbyterian, or Baptist, or Moravian, or Methodist religious communities, but to the English Establishment; and that it is the Christian religion, as taught by that Establishment, which they wish to diffuse among mankind. For many years, the title was, 'the Society for Missions to Africa and the East, conducted by Members of the Established Church.' When the rise and progress of other missionary institutions, and the extending labours of its own, made a shorter and more definite name desirable, 'the Church Missionary Society for Africa and the East" was gradually, and almost imperceptibly, substituted. Thus the familiar title, 'the Bartlett's Buildings' Society,' is sometimes used for the longer and less convenient appellation, 'the Society for promoting Christian Knowledge, meeting in Bartlett's Buildings.' In short, the Church Missionary Society is a voluntary association, formed for a lawful object, but not pretending to be established by law—conducted with a due respect to constituted authorities, but preferring no claims, as of right, to their countenance or patronage. In all points which fall

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within the province of ecclesiastical enactment, its members conscientiously submit to the canons and usages of the church: in matters, like those of voluntary charity, which the wisdom of the church has left, with a thousand others, to the decision of private conscience and feeling, they claim, as Britons and as Protestants, the right of being guided by their own. In effect, every voluntary society conducted by members of our church, rests, in these respects, precisely on the same grounds. No institution of this nature possesses, or can claim, any ecclesiastical jurisdiction. Such a jurisdiction could be conferred on it only by a direct grant from the legislature, which no existing society in our church, however highly respectable, and whether incorporated by charter or not, has received.

"Such being the nature of the Church Missionary Society, and such the object of the meeting, it is not very easy to discover in what manner the Archdeacon had acquired the jurisdiction which he claimed over it, or what was that official title by which he felt himself warranted to reprove and inveigh against its proceedings. The lawful jurisdiction of an Archdeacon of the Church; the visitatorial authority by which he is empowered to inspect the state of the churches, and 'the sufficiency and ability' of the parochial clergy; the judicial functions by which he takes cognizance of scandalous or notorious immorality—in which respects he is figuratively called 'the Bishop's Eye;'—all these rights and powers he possesses without dispute. But it is not apparent how any of these, or all of them together, should entitle him 'officially' to force his denunciations on such an assembly as has been described—an assembly pretending to no ecclesiastical commission or character—not a meeting of the clergy in visitation, nor a chapter of the canons of a cathedral, nor, strictly speaking, a religious meeting of any kind—but simply a voluntary association of benevolent persons met to form a charitable institution, under the protection of the laws of the land. If this meeting acted irregularly, it was amenable, not to the Archdeacon of Bath, but to the civil power." Wilson, pp. 12—14.

Having thus disposed of this part of the Address, and met, with equal force, some parts which follow, Mr. Wilson proceeds to notice the personal attack upon the justly revered and indefatigable Bishop of Gloucester.

"But the most extraordinary, and really indecorous part of the Archdeacon's denunciations, is that which he ventures to make against the honourable and right reverend the Lord Bishop of Gloucester, who took the chair at the meeting.

"What interference there could be with ecclesiastical jurisdiction, in simply being the chairman at a voluntary meeting of a benevolent society does not immediately appear, and is unfortunately not explained by the reverend Protestor. Surely it never could occur, to any unbiassed mind, that the yielding to the wish of the friends of the proposed association, to direct the proceedings of their meeting, was any invasion of episcopal authority. Any other nobleman or gentleman might have been invited to the same brief and harmless duty. Such circumstances take place in every city of every diocese of Great Britain, without the slightest offence or umbrage.

"The choice fell on the Bishop of Gloucester merely from the natural and high respect entertained for the character and rank of his lordship. As one of the Vice-patrons of the Church Missionary Society, he was almost necessarily led to comply with an invitation which related to a proposed branch of the parent institution, and especially in the chief city of a diocese in which his lordship held the distinguished station of Dean.

"But, in fact, any one who had heard of the name of the Lord Bishop of Gloucester, of his assiduity in his parochial duties previous to his elevation to the episcopal bench, as well as in the discharge of his high ecclesiastical functions since that event, of his zeal for the establishment of national schools, his activity in espousing the cause of the Society for promoting Christian Knowledge and the British and Foreign Bible Society, and his ardour for forwarding the salvation of the heathen world, would immediately be induced to apply to him for aid on such an occasion as gave rise to the Protest. Undoubtedly it was impossible for a man of his lordship's principles and character, when he was once requested to take the chair at such a meeting, to decline the task: undoubtedly he could

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never endure that the proposed society should in any measure fail of success, because he refused to give it any aid which it might be in his power to furnish.

"But these statements, though more than sufficient to silence the voice of intemperate censure, are rendered unnecessary by the circumstance that his lordship actually did consult the Bishop of Bath and Wells previously to his consenting to preach on the subject at Bath, and acquainted his lordship with his design of attending the meeting. The following short statement under his own hand is to be seen at his lordship's bookseller's in London, which places the whole question on totally new ground, and makes the indecorum of the Archdeacon's language the more reprehensible:—

"'We have authority from the Prelate, who took the chair at the desire of the meeting of the friends of the Church Missionary Society at Bath, to declare, that, having previously mentioned to the bishop of the diocese *his intention of attending the meeting, as well as submitted his design of preaching for the Society, to his lordship's decision*; he had not the SLIGHTEST REASON to suppose, that in taking those steps, he was acting in a manner disrespectful or displeasing to his lordship; the introduction of whose name, as protesting against the meeting, is firmly believed by the prelate above mentioned to have been entirely unauthorised and unjustifiable.'" pp. 16—18.

The following passage, which will explain its own object, is too important to be omitted.

"The question then recurs, What is the authority of this Protest of the Archdeacon of Bath? None whatever. He appears to have had no more right to assume any jurisdiction over this peaceable and lawful meeting of benevolent individuals for a simple and legitimate object of charity, than he would have had to interrupt an assembly convened for planning a bridge or projecting a hospital: he might, in fact, almost as well have advanced a claim of right to enter the private abode of individuals, in order to regulate the detail of personal beneficence.

"The reverend the Archdeacon, however forgetful of these obvious principles, and assuming a variety of positions, every one of which turns out to be unfounded, ventured to overstep his lawful authority, and to make a Protest, which loses all its weight the moment the real circumstances of the case are explained;—a fault this, surely, of no common magnitude. Respect, indeed, is always due to measures, however erroneous, if they have been suggested by an honest zeal, and a strong and imperative sense of duty. But when the act to which zeal and duty impel men, is itself that of protesting against intemperate zeal and a mistaken sense of duty in others; when a censor stands up specifically to point out the distinction between a well-informed and an ignorant piety; when such a censor is invested with an office of respectability in the church, and his denunciations derive weight from his public station; and, above all, when such a person comes forward to deliver an address composed in the calmness of the closet, and therefore with every advantage of previous deliberation; it is plain that we have a right to expect more than common caution and reserve, a mind well-informed on his subject, and arguments sound and perspicuous in support of his assertions. I will not stop to say how totally the Archdeacon has failed in all these respects.

"But this is not all. Even if the Archdeacon had erred in judgment, as to the nature of the proposed society, and the extent of his jurisdiction, the consequence of the mistake would have been quickly remedied, if he had preserved any thing of a right temper in the expression of his sentiments. The intemperate proceeding of forcing himself upon the meeting, was little calculated to sustain the just dignity of his character, or to effect the object which he professed to have in view. If it was his simple design to prevent what he considered to be irregular, was it not most proper to exert himself first in private? Were there no opportunities of previously remonstrating with the leading persons concerned? Was it decorous—I had almost said, was it honourable—to receive the clergymen* of his jurisdiction, who waited upon him before the meeting to solicit his favour for the Society, with no single notice of disapprobation—for I am persuaded that every reader will be astonished to find that this was really the case—and

* See the Address of the Bath Committee.

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them to come forward with an unexpected and rude claim of interference? Was it just, was it generous, to leave the right reverend Prelate who was called to the chair, and the clergy of the neighbourhood, in total ignorance of the intended Protest? Was it decent to insist on delivering this censure before the secretary had been allowed even to explain the nature of the proposed institution? Above all, was it becoming—and, to use the Archdeacon's phrase, was it canonical—to insult a most amiable and dignified personage in his own presence? Was it suitable for an Archdeacon to arraign before a numerous assemblage a bishop of the church? Was contumely a necessary part of an interference which, as official, should, of course, have been calm and dispassionate, resting on undisputed authority, and proceeding with dignity? What right had the Archdeacon of Bath to determine, by his mere assertion, what is regular and what is not; to decide, at once, on the supposed conduct of another; to remind, with an air of insult, a prelate of our church, that as Dean of Wells, he owes canonical obedience to his diocesan, and even to charge him with a breach of the duties of his exalted station? For it may be necessary to state that he actually imputed to the honourable and right reverend prelate in the chair—deliberately imputed to him—'an indifference to the dignity of the high office to which he had been but a few years consecrated, as well as a contempt of ecclesiastical order.' Is this the most natural way to express reverence for the episcopal office? Is this to act as a well-informed member of the Church of England? Is this to conduct himself as an inferior clergyman ought to do towards his superior in the church." pp. 19—21.

Having thus considered the "right" of the Archdeacon to enter his Protest, and the spirit in which it was made, Mr. Wilson enters upon the investigation of the subject-matter of the whole Address.

The Archdeacon contends, that the Church Missionary Society was "originally unnecessary," because the Society for propagating the Gospel in Foreign Parts was, and is, in existence and in action. Mr. Wilson reminds his opponent that this old and chartered Society "directs its labours, in conformity to its charter, to the supply of our foreign plantations, colonies, and factories, with ministers and schoolmasters;" that it has no connexion with Africa or the East, and scarcely any, rather absolutely none, with *heathens* any where;—that it has not a single English clergyman; he might have added, nor a single individual of any kind, engaged as a missionary amongst the heathen. And this is the society which we are told is to supersede the labours of every other in the conversion of upwards of six hundred millions of human beings. Mr. Wilson proceeds feelingly to remark that, "to Christians nothing appears so necessary as to send the Gospel to all the accessible parts of the world—nothing so necessary as to awaken the tardy love of Christendom in such a cause—nothing so necessary as to invite, by new associations, the contributions and efforts of all around:—'necessity is laid upon such, yea, woe is unto them, if they promote not the most extensive diffusion of the Gospel of Christ.' If labours such as these are superfluous, then were the pious missionaries who first visited our own shores, when our ancestors wandered with their painted skins and offered their sons and daughters unto devils, engaged in an useless project. But surely it cannot be endured for a moment, that the descendants of the converts of these very missionaries should consider it as unnecessary to carry the Gospel to those heathen nations, who are in the same circumstances now, in which their own forefathers originally were. Forbid it, sacred Charity, that such a thought should be entertained in a Christian's breast! Forbid it rather, O Divine Mediator of mankind, that we should receive the infinite grace of salvation ourselves, to withhold it from a perishing world! Forbid it, O Thou Eternal Father of Mercies, that the chilling deductions of a cold selfishness should oppose, for an instant, the exuberant designs of thy stupendous love to the whole of the lost children of men!" pp. 25, 26.

To the objection of the Archdeacon, that the Church Missionary

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Society increases its funds by means unworthy of the Church—such as by collecting small sums from servants, children, or the lower orders of society—Mr. Wilson opposes the obvious facts that the Church of England herself collects the Easter offerings, the smallest alms at the Sacrament, and the humblest donations for Briefs, and does not measure the worth of the gift by the extent of the sum, but by the capability and the disposition of the giver. He also reminds him of the approbation bestowed by our Lord on the gift of "two mites," and of the journeys of St. Paul to collect from the "deep poverty" of the Christian Churches the "riches of their liberality."

To the invidious allegation, that the Church Missionary Society originated with and is maintained by a "sect" in the Church of England, Mr. W. feels it unnecessary to reply, except by the simple and decisive question whether its doors are not open to *every* member of the Church of England.

To the imputation against the Society, founded on the fact that only two bishops have lent their names to it, is opposed the statement, that sixty years after the establishment of the Society for promoting Christian Knowledge, only fourteen bishops were found on the list of its members, and that the two archbishops and the Bishop of London are the only part of the Bench who have yet added their names to the members of the "Naval and Military Bible Society." The truth is, that bishops may be cautious, may be poor, may be timid, may even be indolent, may prefer following to leading the public opinion, may be mistaken, as to their duty, or may be negligent in discharging it. Their neutrality, therefore, to a society may as possibly be a blot in their own escutcheon as in that of the institution.

To the allegation, that the Bishop of Calcutta has taken no cognizance of the Missionaries of this Society, it is replied, that his lordship appears at present to consider his episcopal jurisdiction as confined to the chaplains of the East-India Company—but that the only missionary whom he has noticed to commend, is one connected with this very institution.

To the Archdeacon's protestations of his own zeal in the cause of missions, the stubborn fact is opposed, that he is *not* a member even of the missionary society whose honour and interests he so strongly advocates — and that the prelate whom he so sternly rebukes for his indifference to that institution, is, in fact, a member of it.

After some other observations, Mr. Wilson thus concludes—and we think that our readers will not complain of the length of the extract:—

"But on such a subject this will be far from satisfying the truly benevolent mind. To have repelled the attack of a misinformed assailant is a small matter. The stupendous cause of all the unconverted nations of the earth is involved in the question which has been treated—a cause which is sometimes injured by descending to too minute details of argument. In such details we may possibly err; but, in the general appeal to the members of our Church on the imperative duty of missionary efforts, it is impossible to mistake. For these reasons I have already endeavoured to restrain the warmth which I could not but feel at the harsh and even acrimonious language of the Archdeacon's Protest. Perhaps I have not been sufficiently on my guard. But my deliberate wish is to consult the great question of Missions generally. I had far rather be less triumphant in my argument, than injure the success, and diminish the universal acceptance, of this cause. I feel that the interest of millions is at stake; and I should be ashamed of being too much moved with our own personal grievances, when the mighty injuries sustained by these vast neglected regions of the earth, which, with a tardy kindness, we are at length calling on our countrymen to redress, are passing in review before us. There never was such an importunate cry of pity raised from all the divisions of the heathen world, as that which now

addresses itself to the conscience and feelings of Britons. The whole earth is waiting for the salvation of God. A general disposition to inquire into the records of our faith is manifesting itself. Facilities for establishing Missions in the most distant quarters are presented. The success which has attended the Missions of the Society for promoting Christian Knowledge, as well as those of other institutions, inspires us with the warmest hopes. Men of holy constancy and zeal are not found to be wanting, when due encouragement is afforded them. The dawn of prophecy already breaks on our view, and invites us to new tracts of exertion, and new scenes of labour. The unparalleled success of the British and Foreign Bible Society is preparing our way. And whither can the fainting eye of human misery turn, but to this great Protestant Empire, which God appears to have aggrandized, at the present momentous period, with the design of employing her as the herald of mercy to mankind?

"Where, then, is our love to our fellow-creatures, if we do not rise to communicate to them that unspeakable blessing, which has first visited us, that it may be sent on to others? Where is our humanity, our benevolence, our compassion, if we spring not forth in this office of grace? What! shall the unhappy widow still perish on the funeral pile—shall the helpless infant still sink under the hand of its parent—shall the deformed orgies of Juggernaut continue to prevail, and the bones of the wretched pilgrim whiten its plains—shall the horrid rites of cannibalism yet subsist, and temples for the worship of devils be openly reared—shall all the disgusting ceremonies of impurity and blood remain in undiminished force—shall ignorance, and vice, and despair, brood over the fairest portion of the globe, and the prostrate understanding and savage passions of man bind him a slave to earth?—and shall Britons hesitate to convey to the several sufferers the knowledge, and grace, and life, of an eternal Redemption? We plead, it is true, the cause of unknown strangers, in urging this great question; but of strangers who are children of the same common parent with ourselves, and who might now, if God had pleased, been in circumstances to communicate to us the very blessings which they supplicate at our hands.

"Englishmen do not know enough the state of the heathen world; they do not enough consider the immense obligations which their religious blessings bring with them; or they could not be unmoved, in the degree in which they still are, at the sorrows of mankind. Where is our love to our dying Redeemer, if we remain indifferent to the communication of that grace which he came down from Heaven and expired on the cross to purchase?—Where is our most ordinary wisdom, if we neglect the opportunity which the providence of God affords us, of consecrating our national greatness to the Divine Glory? Where is our regard to our own church, if we labour not to plant her more deeply in the affections of our own people, by diffusing her mild and parental sway over the heathen lands? Where is our very sense of shame, if we allow other Confessions of Christians to outstrip us in this holy race; and consign to a doctrine and discipline which we profess not wholly to approve, that task of conversion which should in all reason be our own? Where is our patriotism, if we desire not to involve and bind up our country with the prayers and benedictions of mankind?

"Let us awake, then, from our sloth. The indolence and selfishness of Christian nations have too long impeded the tide and current of life. Unnatural quarrels, the magnifying of small matters, and interminable disputes on subordinate points, have too much absorbed their attention. Now, at length, let all the Protestant communities come forward to take their share in this 'work of the Lord.' Let our own Church, the glory and bulwark of the Protestant Faith, lead the way. Let the members of our two venerable societies occupy the foremost ground. The friends of the Church Missionary Society are actuated by no undue partiality for their own particular plans. Human judgment, fallible in its most unbiassed operations, will lead the best of men to different conclusions as to the comparative merit of this or that missionary institution. Let only the great work be wisely and vigorously prosecuted, and none will more sincerely rejoice than ourselves. Let, then, our two revered societies redouble their efforts. Let them fairly appeal to the good sense, feeling, piety, and gratitude of the nation. Let them

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no longer confine themselves to their present limits, but boldly enter on new spheres of action. Let one, or two, or more, distinct missionary establishments be formed for the different quarters of the world. There is room enough for all. Charity would hail and bless the day. Then, engaged in the actual work of missions, minor objections would fade away, and unnumbered difficulties would be removed. Every thing would be practicable, under God's blessing, if we were fairly in earnest. A more copious effusion of the grace of the Holy Ghost might be expected to descend. Our parishes and congregations at home would feel the sacred influence: a general revival of pure and scriptural piety would take place: prayer would be more abundantly and more fervently offered up at the Throne of Mercy: a holy unity and order would accompany and strengthen the warm emotions of love and zeal: the glory of our reformed and apostolical church would break forth all around; and the cause of missions, undertaken by its members as by one man, might usher in, perhaps, that day of prophetic rapture, when all 'the kingdoms of the earth shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever.'" pp. 36—39.

These extracts speak so strongly for themselves, as to render it unnecessary for us to pronounce any judgment upon this masterly Defence. The composition also is highly spirited, and, what is no small thing to say, is as good as the argument itself. On the whole, it is a "Defence" on which the friends of missions in general, and of the "Church Missionary Society" in particular, may confidently rest their cause. The Archdeacon has kindly paved the way for its appearance; has ensured it a pretty general reading; and we cannot but hope that the many thousand copies of it put into circulation may be expected, under God's blessing, to effect a considerable movement and revolution on the subject of Church Missions in the public mind. This, we are sure, will be the best and greatest satisfaction to the mind of the pious and benevolent author to whom the Christian public is so greatly indebted on this occasion.

And here, though we ourselves might feel reluctant to encounter the risk of impairing the force of Mr. Wilson's powerful Defence, by adding any thing of our own; yet as our readers may reasonably expect some observations from us, we are willing rather to offend against our taste than to seem negligent of our duties. Indeed, there are one or two points on which that "Defence" has not so entirely preoccupied the ground, as to leave us hopeless of gaining the attention of our readers.

One subject to which we could wish particularly to invite their attention, is the state of the public mind, especially among the higher orders of society, on the subject of missions. It cannot, we think, be questioned that a strong and deep-rooted prejudice has long prevailed as to this subject; that, in certain ranks at least, the missionary zeal of the country is very far from keeping pace with many other forms of benevolence; that it has been longer in coming to life, and, now it may be said to live, that its movements and efforts are infinitely less vigorous than, from a variety of circumstances, we had, perhaps, reason to anticipate. Now it is surely an important point of inquiry whence this peculiar languor proceeds; and why the spirit of missionary enterprise in our own country should not rise to the same level with every other species of beneficence. Our space will not allow us to say much on the question; but we are unwilling to leave it wholly unnoticed.

The particular cause of this indisposition to aid missionary exertions, which we should be disposed to place at the head of all the rest, is *the want of personal religion*; in other words, a kind of practical infidelity. Men are not likely to exert themselves to give

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that to others, on which they set *little* value themselves; and, therefore, the only source from which we hope for any considerable enlargement of a missionary spirit is the improvement of national piety. When the walls of our national churches shall echo more uniformly to the sound of vital and practical religion, as exhibited in the word of God, and recognized in our own Articles and formularies—when the spirit of prayer begins to prevail more abundantly in our congregations and families—when Christian affection shall have more fully succeeded in melting down our points of discordance, and have thrown its golden chain round the hitherto divided members of the same great family; then we are disposed to think that the operation of other causes of indifference or hostility to missions will either cease, or at least be without effect. Great missionary efforts have been generally, perhaps always, preceded by a marked advancement of piety in the church. The disciples of Christ were assembled together in one place, and with one accord—that is, in the spirit of intimate union, and deep devotion—when the Holy Ghost descended, and missionary gifts were bestowed upon them. And when *we* thus assemble, when personal piety is strengthened and deepened, the Lord of the harvest, we may humbly conclude, will invest us with new dispositions and afford new facilities for missionary exertions, and our own island will become a spot on which to fix the lever by which we are to move the world.—If, then, we may be permitted to give our advice to the friends of missions, we should say, Let them set a watch over their own hearts; let them not be betrayed, by any acts of aggression on the part of others, into peevishness, or harshness, or misrepresentation, or retort, or into the abandonment of a single point or post in the camp of the Lord. That enemy who touches their piety, touches the very nerve and marrow of missionary enterprize and success. He poisons the stream of religious beneficence at its fountain head. But if we preserve and increase the spirit of true religion, we shall have an increasing fund of missionary zeal and strength far beyond the reach either of stratagem or open hostility.

Another such cause is a *secret persuasion*, very widely diffused, of *the sufficiency of heathenism for the wants, and duties, and happiness of its possessors.* Now, without arguing respecting the purposes of the Almighty, relative to the heathen, it may at least be confidently affirmed, that no one sentence of Scripture gives us any promise of their final escape. And, indeed, it is impossible to compare those declarations which assert the absolute necessity of holiness to the enjoyment of heavenly happiness, without being deeply impressed with a sense of their danger. Our ideas of heaven are apt to be too gross and earthly. Heaven is not represented so much as a place, as a state of mind—a state of mind in which the happy spirit desires only what it ought to possess, and possesses all which it desires. But by what possible process is the heathen to be elevated to this condition of mind? To what deformed image must he bow—in the steps of what Avatar must he tread—into the abyss of what mysteries must he dive, to gain this capacity for the pure happiness of glorified spirits? Will he find it amidst the orgies of intemperance—or the vaunted waters of the Ganges—or in the caves of Elephanta—or in the wild incantations and mystic charms of Obeah? We cannot, indeed, too earnestly entreat our readers to endeavour to descend into their own bosoms, and to ascertain whether any such infidel hypothesis lurks in their dark recesses; and, if so, to cast this vain and unscriptural imagination to the same "moles and bats" to which

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we would devote the idols of a more gross but scarcely more mischievous idolatry.

A third check to missionary zeal with some individuals, is the association, and almost identification, in the public mind, of the missionary cause with the cause of Dissent. Properly speaking, the missionary cause in these realms ought (as far at least as precedence in time may be considered as connecting missionary zeal with any particular body) to be associated with the Church of England: because the Church of England for a long time enjoyed the exclusive honour of labouring in this particular field. For nearly a century no missionaries were dispatched from this country, except by the Society for promoting Christian knowledge. But when at length various Dissenting bodies began to co-operate in this great undertaking, they soon, by means of the division of labour, and perhaps by superior zeal and facility for enterprize, outstripped the older society. Indeed, for some years, such has been the attention of the Dissenting and Methodist communities to this particular department of beneficence, that the public had, to a considerable extent, learned to identify what certainly had no necessary connexion. Hence, among no small number of churchmen a considerable degree of odium is attached to missionary exertions in general. We need scarcely insist upon the injustice of this mode of argument; if, indeed, prejudice and suspicion deserve to be honoured by that title. Is it reasonable to drive the Dissenters, by our own supineness, to do what we ought to have done ourselves, and then to be angry with them for doing it? Is it reasonable, because the Dissenters may, in the judgment of some persons, have exhibited to the heathen a less perfect model of Christian worship than they themselves could display, to determine that therefore nothing should be done by any party? We ourselves are certainly among those who think that no purer pattern or model of Christianity can be presented to the heathen than that exhibited by our own church; and also, that the conquests of the Establishment from heathenism to Christianity are more likely to be secured and perpetuated by the contemporaneous introduction of the unchanging creeds and formularies of a national church, than by the laxer regulations and more variable instructions of less organized societies. But shall we, on this account, either lament the activity of Dissenters in so holy an undertaking, or turn with distaste from the object which so nobly occupies their labours? On the contrary, we rejoice in their vigour, and zeal, and self-devotion. We are not ashamed, when our lamps go out, to light them at theirs; and if they occupy one extremity of those dark corners of the earth, we hope to occupy the other, and not to pause in our career till we have conquered the intervening space—till we meet as victors at the central point, and lay down our arms to welcome each other as brethren, and to sacrifice, as we may then be disposed to do, our petty differences on the altar of our common Redeemer. We are persuaded that this species of holy alliance, without compromise of principle, must be more acceptable with the God of peace than the perpetual conflicts of hostile opinions and the rush and jar of angry passions.

But, to return; it cannot be questioned that this identification, or at least intimate association, of missionary enterprizes with Dissent has contributed, in many instances, to injure the missionary cause. But let those who are influenced by this consideration remember, that the remedy for the evil of which they complain, is in their own hands. The numbers, rank, wealth, and talents of the Church of England will command the precedency wherever she chooses to

seek it. Let her take the field with a force suitable to her power and dignity, and she will immediately be placed in the van of the battle, in the very post of honour and of victory. Now in connexion with these considerations it should be recollected, that it is the "Church Missionary Society" alone that has done any thing *effectual* towards giving her the rank among missionary bodies which she ought to merit and enjoy. Take this society away, and the Church of England, we believe, would not have in her employ one single missionary who is a minister of her own body. And is this a state of things in which it is to be endured that an Archdeacon of the church, with vehement protestations of attachment to her Establishment on his lips, should force his way into a public meeting, to disorganize, as far as lies in *his* power, a Church Missionary Society, and to charge the body of clergy sustaining it with hostility to that Establishment? Does he imagine that, according to the fashion of our popish ancestors, we are to be laid asleep by ecclesiastical spells, and either lulled or terrified into a tame surrender of the plainest dictates of common sense? We trust that the Church has some far better friends than such advocates — friends who will feel that her best buttress is the favour of God, and that she will no longer either enjoy that, or retain the affections of the people, than she endeavours, by zeal, and holiness, and beneficence, to deserve them.

The fourth check to missionary zeal to which we shall advert, and the only one which we are disposed to treat with much respect, is that which is founded upon the alleged misconduct of some of the missionaries employed by different societies. Now, we are ready to admit, that when first the missionary spirit discovered itself amongst various classes of Christians in this country, too little care and discretion may have been exercised in the choice of the individuals employed. They may not, in some instances, have been kept sufficiently long in a state of probation, so as to afford a possibility of ascertaining either their piety or their judgment. A willingness to embark on the enterprise may have been considered too readily as a satisfactory demonstration of an aptitude for the employment. Now, to minds of a sanguine, or adventurous, or dissatisfied, or fickle temperament, any thing appears preferable to sameness, and order, and quiescence. Persons thus disposed, having enlisted themselves as missionaries, may, perhaps, set out well; but, no sooner does the novelty cease — no sooner do they find that human nature is the same in all climes; that wherever the truth is faithfully preached hostility will be excited; that whenever a man follows the Redeemer he must both take up the cross and encounter the enemies of the cross — than they begin to flag in their work. At this moment, perhaps, a new and hitherto untried class of temptations assails them. The familiarity of intercourse in savage life, the indulgences to which they are invited, the comparative importance to which they are raised, and the absence of those restraints which either their straitened circumstances or the observation of Christian friends had hitherto imposed upon them, all tend to impair their vigilance. By degrees they lower themselves to the level of those around them, and perhaps blend themselves with the very people whom they were sent to convert.

But with those who would found any opposition to the Church Missionary Society on such real or supposed examples, we might not only reply, that such an objection would be equally valid against the missionary exertions of the venerable Church Society which has been already named, but we would maintain that the past occur-

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rence of such misconduct in missionaries is one of the strongest arguments in favour of this particular society, which makes missions its sole and exclusive object. For it cannot be denied, that the best remedy for such failures is the institution of a Board of enlightened, pious, and responsible individuals, on whom the task of the selection, instruction, and superintendance of the missionaries may devolve: and, indeed, so effectual has been this remedy, that we understand the Society, with a single exception or two, during the space of fifteen years, is able to challenge a severe scrutiny into the character and conduct of the individuals whom it has sent out, and to appeal not only to the abstract plan of its institution, but also to its accredited agents, and to say, "By our fruits ye shall know us." If this be true, the Church Missionary Society is one of the strongest securities to the public against an evil which has been vehemently objected to missions generally.

But we must here check an inquiry, which might be extended to an almost indefinite length, and shall content ourselves with referring to one more popular prejudice on this subject, which we believe to have considerable weight with some conscientious minds. It is this—that "if a society happen to exist which proposes to itself some given object, it is the duty of the public in no instance to construct another society having the same object in view, but to carry all its funds and influence to the aid of the old society." Now, we are not prepared to affirm, that there is no particle of truth mixed up in this sweeping proposition; but we do confidently maintain, that, unless much qualified and guarded, it involves great absurdities, and is calculated to do the widest mischief. Let us endeavour, for a moment, to ascertain to what extent it is true or false, safe or mischievous.

Now we conceive it to be a maxim of polity which admits of no question, that instruments of beneficence are not to be multiplied beyond the obvious necessity of the case. To effect that by many which may be accomplished by one, is to waste our strength, to do our work extravagantly, to distract the public mind, and to cause an unnecessary expenditure of those contributions which ought to be employed with economy and discretion. If, therefore, it can be ascertained, with regard to any particular society, first, that it is by its constitution, &c. adequate to the end proposed; and, secondly, that it employs its means, generally speaking, to the best possible advantage; we hold him to be highly wrong who forms another institution, with the same object, at its side. On the contrary, if it can be ascertained either that a society is so defective in its constitution as to be inadequate to the end proposed, or so defective in its administration as not to apply its means, generally speaking, with the best effect; we certainly hold him to be quite right, who, actuated by a real desire to do good, establishes another society of which the constitution is more complete, and of which the administration is likely to be more effectual.

It is obvious that, in many instances, such a constitutional defect exists as wholly disqualifies an institution for accomplishing the end which it proposed to itself. The Church of Rome, for example, was an institution framed to sustain the religion of Christ. It was, however, constitutionally defective; and the Reformers very properly framed another institution, not merely in aid of the former, but in the place of it. Institutions may likewise be greatly defective in the application of the means which they possess. They may be well constituted; but their force may be ill directed, or not called into action at all: they may rust from disuse, or be prevented by circumstances

from pursuing their original purpose.

In either of these cases, *his* reverence to antiquity must approach to idolatry, who would suspend the erection of other institutions out of homage to those already in existence.

But some of our readers may now be disposed to ask—"And how does this argument affect the question of the Church Missionary Society?" We readily answer, that, in our judgment, it does more than justify the founders and advocates of that institution: it proves them to be entitled to the warmest gratitude of the friends of religion and benevolence; for we are bold to say, that both of the old institutions are defective in their constitution as missionary societies, and that both are defective also in the application of the means possessed by them to this particular purpose.

The Society in Bartlett's Buildings is obviously defective in its constitution as a missionary society, because it combines other objects with that of missions; whereas the single object of missions is enough, and more than enough, to employ the undivided zeal and assiduity of any number of gentlemen whom it would be practicable to collect. That which, in certain other respects, is the peculiar merit of this Society—namely, that it pursues many conjoint ends—to a great degree disqualifies it for so magnificent an enterprize as the conversion of the world. This object, it may be fairly said, admits of no dissipation of power, or thought, or interest, or feeling; it rather demands, that a society should be formed for every quarter of the globe, or, perhaps, for every heathen province in those quarters, than that the great object of the universal diffusion of Christianity should be left to the zeal of a Committee distracted by the multiplicity and variety of their highly important employments.

The objection which may be taken to the constitution of the Society for the Propagation of the Gospel is still more decisive. By its charter, which is now before us, its efforts are specially and exclusively devoted to *the subjects of this country living in our own plantations, colonies, and factories, beyond the seas.* If any one doubts this fact, he has only to turn to our volume for 1816, p. 201, where he will find a transcript of that part of the charter which specifies distinctly the objects for which alone the Society was incorporated. To represent this as a Missionary Society, whose labours are to supersede those of every other, is mere mockery, and can only arise, either from gross ignorance of the facts, or from a wish to delude and blind the public. It does not now employ—it never did employ—nor can it, without a departure from its constitution, expend one farthing of its ample funds in employing—a single missionary for the purpose of converting heathens or Mahometans to the Christian faith. Had it been otherwise, the Society for promoting Christian Knowledge might have been charged with the same irregular and schismatical spirit which is now alleged to have actuated the Church Missionary Society, for daring to encroach on another's province, when they first supported Ziegenbalg and Grundler, and afterwards Swartz and Gericke, in the peninsula of India.

But then, it may be said, that although the learned Archdeacon, in his intrepid Protest against the Church Missionary Society, may have proceeded on assumptions which were utterly unfounded; although, in the fervour of his zeal *against* that institution, he may have attempted to prove the inutility of its missionary efforts by the pre-existence of another society which has absolutely nothing to do with missions; his argument is still good as applied to the Society for promoting Christian Knowledge—a society which embraces missions as one of its objects, and

which, in the only mission it has attempted, has given proofs of the wisdom and efficacy of its counsels.

We have already stated our view of the defectiveness of the constitution of this society as a missionary institution. But an objection, no less strong, against leaving to that society the whole conduct of missions connected with the Church of England, is to be found in the manner in which its means have been applied to the promotion of missionary objects. It has not called forth, or attached to itself, the missionary zeal of the country, nor has it of late attempted to do so. It has not now in its service, nor has it ever had, a single missionary, who is an ordained clergyman of the Church of England. One, indeed, of this description was sent out to India, about twenty or thirty years ago; but he renounced his missionary engagements almost as soon as he had reached it. Its missions are confined to the southern part of the Indian Peninsula, and are conducted entirely by members of the Lutheran Church; and, with an income amounting to about 60,000*l.* annually, it expends only about 1200*l.* a year on missionary objects*. Such being the facts of the case, we are not afraid to ask whether, because this society exists, (although it employs no Church of England Missionaries, and although it thus partially extends its aid to Heathen and Mahometan countries, and that without any promise whatever, of increased exertion in this particular department,) every new institution is to be proscribed as the fruit of superfluous zeal, or the offspring of vexatious and schismatical hostility. As well might the national schools be deemed an undue interference with the old charity schools; or the new church of Mary-le bone be razed to the earth, as a sort of fifth-monarchy intruder on the mouldy rights and honours of that little building, which would not contain, perhaps, a hundredth part of the 60,000 parishioners of that immense parish.

But we must conclude. We cannot—except as a circumstance likely to dishonour the Church of England, to disturb the angry spirits of a few controversialists, and give us critics the burden of composing them—persuade ourselves to lament over this explosion of temper which has long been secretly at work, and which is chiefly mischievous when in a state of compression and confinement. We are quite of Hamlet's opinion, that spirits of this kind are best above ground. There we can "speak with them;" and bring them to the test of day-light. That test they will not endure. In fact, it appears to us, that this particular spirit has already begun to "scent the morning air;" and that it discovers symptoms of retreating, from the broad blaze of public discussion, into those regions from which it escaped. At all events, we have no fear for the Church Missionary Society: its cause is fairly before the public, who are usually disposed to bow to authority, while authority leans upon the arm of wisdom, but by no means to submit to the *dicta* of those who mistake the weight of authority for the strength of argument, or fancy that the name even of an Archdeacon is a sufficient apology for the absence of charity or truth. Had we a thousand voices, they should all be lifted up to beseech the friends of this institution to persevere; to escape from those petty boundaries to which such opponents would confine them; to place before their eyes those interminable wastes of guilt and wretchedness on which the sun of the Gospel has not risen; to re-

* The Society expended, last year, on its missions, the sum of 1227*l.* 17s. 7d; of which 644*l.* 3s. 9d. was received on account of that specific object: so that only 583*l.* 13s. 10d. was chargeable on the general fund, on account of missions. In the preceding year, the sum thus chargeable was but 205*l.* 1s. 9d.

member that those unhappy millions are the children of the same tender Father, "though Abraham be ignorant of them, and Israel acknowledge them not;" that a new and mighty spirit is awakened at home: that the Scriptures are translating into every language of the globe; that, in many of the regions to which the march of the missionary is directed, he will find rulers in their palaces, and slaves in their huts, bending with delight over the pages of Prophecy and Promise; that many an ignorant understanding is waiting to be enlightened, and many an aching heart longing to be comforted; that, if a few prejudiced persons are "against" the missionary cause, God, by whose providence empires and systems rise and fall, flourish and decay, is for it; and that the peculiar sympathy of Heaven is excited, and that there is joy among the angels of God over one sinner that repenteth—over one sinner carried to the foot of the Cross by the patient toil, and tender zeal, and heroic self-devotion of the man who renounces his home, and his health, and his interests, and his native land, to do the work of God upon the dark mountains of idolatry.

Essays in Rhyme, on Morals and Manners. By JANE TAYLOR. Second edition. London. 1816.

If any apology were due for our occasional interference with works of imagination, it would naturally flow from the circumstance, that publications of this kind now cover so wide a space in the area of literature that, as moral critics, we are anxious to determine their value, and thence to estimate their probable influence upon the national character. Our anxiety becomes the greater as complaints continue to be uttered, from various quarters, of a certain effeminacy or depravation of mind having developed itself among many junior members of the more disciplined circles of society, in consequence of a too unrestrained intimacy with the romances, poems, and semi-philosophy of the times. If such an effect has been produced, we suppose that even the most gentle, censor of modern manners will regret and blame the cause. Christian censors will do more: they will not barely murmur, lament, and condemn; but, as in their degree conservators of the public health, they will endeavour to resist evil by pre-occupying its place with the contrary, and will, as far as possible, expel bad books by the introduction of good ones. But then comes the difficulty: "Mentor will never write, and Sporus will." The consequence is, that the balance is perpetually gravitating, and indeed settling, on the wrong side. Disheartening, however, as this preponderance of mischief must be to persons of serious minds, a publication is sometimes thrown into the lighter scale, which, in point of dimension, subject, and ostensible claims to popularity, promises to do little, perhaps nothing, towards effecting an equilibrium; yet which at least compels despondency itself to acknowledge, that the powers of the imagination are by no means monopolized by the men of "*this generation*"

Such a volume is now before us, by a member of a family whose instructions for children, exclusively of other claims, entitle them to the public gratitude, and who seems herself to have displayed in her metrical Essays no small share of talent, reflection, and experience. She must not, indeed, be at all ranged in the same rank with Cowper, in respect to native force of intellect, or to originality and expansion of mind; neither do her compositions by any means exhibit the characteristic ease, copiousness, correctness, and skill of her great predecessor; but she may be classed as an aspirant not unworthy to follow in

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his train, and to glean some share of his secondary honours.

The imperfection most obvious in this performance is, perhaps, its inequality of excellence even according to the rank in the poetical scale which we would assign to it. And it so happens, that the first poem in the collection is, in this respect, most imperfect. It wants continuity of design and accuracy of execution; and the paragraphs are, in many instances, closed with feebleness. There is also less dexterity in the versification, and less general effect, than in some of its successors. We are the more desirous of mentioning what we judge to be the defects of the opening Essay, lest the fastidious reader should refuse to enter the recesses of the temple, on detecting the dilapidated appearance of its portal. The work is also occasionally deformed by inartificial and homely illustration; that is, by descending into certain minute details of common life, without veiling their coarseness beneath the drapery of general allusion. In this respect, the writer has graduated in the school of Cowper, with no very brilliant success.—Every lover of poetry recollects the fine painting in the fourth book of the Task, called "The Poor Family Piece;" where the figures and specimens of still life are distinctly seen upon the canvas, though there is nothing coarse, or little, to offend the mind of the spectator—no plagiarism from Flemish artists to attract the eye to the interior of a kitchen or cellar. The story is intelligibly told, but told without gratuitous detail. Had the essayist more faithfully copied her master's manner in such an instance, she would, for example, have revised her description of the housewife's domestic worldliness (p. 160); where the portrait might have been finished with equal correctness without so homely a reference to liquors and dainties. Another drawback from the claims of this volume is, as we think, a tendency now and then to deviate from that Christian feeling of mind which regards the errors and sinful obliquities of mankind with compassion, and with an ever-present consciousness that *we* too, in the sympathetic language of the Apostle, are "compassed with infirmity" in our best estate, and, as such, constantly liable to exhibit, in our own mistakes, infatuations, or positive delinquencies, the same features of character which we select in others for our irony and contempt. If the writer has forgotten herself in this respect, she may, indeed, derive partial consolation from her similarity, in the assumed deviation, to Cowper, whose spiritual character certainly gains no credit from the occasional asperity of his muse. Miss Taylor's pencil might have coloured with sufficient fidelity the couple who sit for their pictures in the opening piece, without any necessity for a derision of the mayoress's intellect (p. 4); which, however resembling a "sandy desert," was really or chiefly such in its original structure; and consequently, its barrenness being not quite chargeable upon herself, cannot be a very safe object of Christian satire. In all cases where the possessors of the perilous art of ridicule are tempted to try their skill, they will act wisely in distinguishing between the natural and wilful, the avoidable and unavoidable, weaknesses of mankind. Sarcasm is a worldly weapon, and apt to recoil, upon such as wield it, with a suddenness and punitive force for which they are generally unprepared; and their hasty attempts to parry the blow usually augment the effect of their discomfiture.

To countervail these less attractive characters of the work under examination, it may be asserted, on the other hand, that it is, after all, a valuable accession to our stock of Christian poetry; and if it fail to obtain a considerable portion of popularity, the failure will be occasioned

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by its rising in its moral tone above the average height of the popular mind—the mind of those persons who constitute the reading public of the current century. In fact, these poems are little likely to sail round our book-club circles, in the wake of Childe Harold and its applauded compeers. They will be valuable principally to those religious persons, whose views of life and manners have been the joint product of correct observation and experience. If, in addition to this, their own personal history is clouded by the painful remembrance of circumstances in which themselves or their former associates acted an erroneous, or equivocal, or criminal part, they will find in these pages a mirror which reflects the saddening recollection with useful fidelity. A performance thus characterized cannot fail to prove to those who really sympathise with its general sentiments, a profitable companion for a leisure hour.

Miss Taylor's Essays are in number thirteen. Among the shorter ones, those called "A Fable," and "The Squire's Pew," may be selected as the best. Another of intermediate length is entitled "Aims at Happiness." It reminds us of the character of Flatus, in Law's Serious Call, and is meant to describe the effects of *ennui*, and of the victim's abortive attempts to banish them by the variations of busy idleness. The following lines from this tale shall be the reader's first introduction to the volume, and they seem to us to afford a fair specimen of Miss Taylor's powers.

"How happy they whom poverty denies
To execute the projects they devise!
But *Felix*, well supplied with evil's root,
Endur'd the penance, while he pluck'd the fruit.
—He sold his house, relenting all the while,
And built a cottage, quite in cottage style:
The tasty trellis o'er the front is seen,
With rose and woodbine woven in between:
Within, the well-paid artist lays it out,
To look ten times more rural than without:
Arcadian landscapes, 'neath Italian skies,
Profusely glow, and 'alps o'er alps arise.'
In bright relief Corinthian columns stare,
Intwin'd with leaves that grow by magic there.
Ah, there he sits! poor *Felix* sits and yawns,
In spite of paper trees, and painted lawns!
—It did at first, when all was fresh and new,
While people wondered for a day or two:
But always, always that eternal view!
Yes, there they are! behold it when he will,
The dancing shepherds, always standing still;
The mountains glowing, just the same as ever;
And there the rising sun that rises never;
Oh, he could give the gaudy trappings all,
For a brown wainscot or a whited wall!"
pp. 95, 96.

We cannot spare room for noticing farther the minor Essays, some of which indicate considerable liveliness of fancy. Each of them, indeed, includes a useful moral; and, if this be amalgamated in the reader's mind with the amusement, even Felix himself will not lounge over them in vain. "Prejudice," the first as well as the most elaborate poem in the volume, has already been mentioned, with a notice of its comparative inferiority. It is, nevertheless, an essay not without force, and, in detached portions, will interest the reader. Its general design is to illustrate the universal influence of prejudice in mankind, particularly in regard to genuine Christianity. We shall leave this poem to the candid perusal of our readers, without any further remark than our sincere wish that it may be read, not in the spirit of criticism, but with a desire of benefiting by the perusal.

From the next poem called "Experience," which is certainly entitled to higher praise than that

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which precedes it, we extract the following passages.

"Midway in life we pause, compare with shame
Our present progress with our early aim;
Look back on years with purpose high begun,
In which the task intended was not done,
And see beyond us a declining sun;
Fair opportunites for ever fled;
The vigorous impulse dying, if not dead;
And we, in knowledge, habit, temper, state,
Nothing superior to the common rate.
"How false is found, as on in life we go,
Our early estimate of bliss and woe!
Some sparkling joy attracts us, that we fain
Would sell a precious birth-right to obtain.
There all our hopes of happiness are plac'd;
Life looks without it like a joyless waste:
No good is priz'd no comfort sought beside;
Prayers, tears implore, and will not be denied.
Heaven, pitying, hears the intemperate appeal,
And suits its answer to our truest weal.
The self-sought idol, if at last bestow'd,
Proves, what our wilfulness requir'd—a goad;
But if withheld, in pity, from our prayer,
We rave awhile of torment and despair,
Refuse the proffered comfort with disdain,
And slight the thousand blessings that remain.
Meantime, Heaven bears the grievous wrong, and waits
In patient pity till the storm abates;
Applies with gentlest hand the healing balm,
Or speaks the ruffled mind into a calm;
Deigning, perhaps, to shew the mourner soon,
'Twas special mercy that denied the boon.
"Our blasted hopes, our aims and wishes crost,
Are worth the tears and agonies they cost,
When the poor mind, by fruitless efforts spent,
With food and raiment learns to be content.
Bounding with youthful hope, the restless mind,
Leaves that divine monition far behind;
But, tam'd at length by suffering, comprehends
The tranquil happiness to which it tends;
Perceives the high-wrought bliss it aim'd to share
Demands a richer soil, a purer air;
That 'tis not fitted, and would strangely grace
The mean condition of our mortal race;
And all we need, in this terrestrial spot,
Is calm contentment with 'the common lot.'
"In many streams may trouble wind its course,
But to ourselves we still must trace its source,
And 'tis a thing impossible, we find,
Go where we will, to leave *ourselves* behind.
Feeling that burden wearisome to bear,
We seek to shift the scene, and change the air,
From homespun cares commence our sanguine flight,
And on some verdant, peaceful vale alight.
Sweet is the scene, and sweet the tranquil hour;
The harassed mind perceives its soothing power:
For that short moment novelty can please,
Imagines joy and health in every breese.
The moment past—the quick returning mood
Spreads its own tinge on grove, and vale, and flood:
The pearly heaven is tinctur'd with our pain,
And casts its faint reflection on the main;
The hills' bare outline seems to represent
The very features of our discontent:
The rock's fantastic fragments range as though
Fresh shiver'd to the pattern of our woe:
In vain we argue with ourselves, and *prove*
The scene delightful, just the kind we love;
In vain we urge and strain the languid sense
To w'ring a drop of happiness from thence.
Yet charge not rocks and hills with thy complaint:
The scene is lovely, but the heart is faint.
Invite sweet peace and charity to flow,
And nature brightens to her purest glow." pp. 49—54.

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The remainder of this pensive and instructive piece is chiefly occupied by a story illustrating the nature of experience, which, though the language is frequently feeble and colloquial, abounds with so many just and striking delineations, and suggests so many useful recollections, as to give it a high place in *Christian* estimation, when compared with not a few of the admired poems of the present day. It has at least deepened our conviction, that the powers of our great poets, if they were exercised on Christian subjects, in a Christian spirit, would derive thence a superadded dignity and splendor far beyond any efforts we have yet witnessed even of their commanding genius.

"Egotism," which might have borne, perhaps, the more English title of Selfishness, is constructed with much skill and knowledge of the human heart; and we should readily linger awhile among its subjects, but that we are desirous of contrasting with the citation last made a more lively extract from the piece called "Poetry and Reality." It must be premised, that the topic discussed under this title leads the author to delineate the devotional exercises of *picturesque religion* in the bosom of a sentimental poet.

——"'Tis Sabbath morning, and at early hour
The poet seeks his own sequestered bower.
The shining landscape stretches in full view;
All heaven is glowing with unclouded blue:
The hills lie basking in the sunny beams,
Enrich'd with sprinkled hamlets, woods, and streams.
And hark! from tower and steeple, here and there,
The cheerful chime bespeaks the hour of prayer.
The poet's inmost soul responsive swells
To every change of those religious bells;
His fine eye ranging o'er the spacious scene
With ecstacy unutterably keen.
His mind exalted, melted, sooth'd, and free,
From earthly tumult, all tranquillity.—
If this be not devotion, what can be?
"The village church, in reverend trees array'd,
His favourite haunt—he loves that holy shade;
And there he muses many an eve away,
Though not with others, on the Sabbath-day;
Nor cares he how they spend the sacred hour,
But — how much ivy grows upon the tower.
Yes, the deluded poet can believe
The soothing influence of a summer's eve.—
That sacred spot — the train of pensive thought,
By osier'd grave and sculptured marble brought—
The twilight gloom, the stillness of the hour,
Poetic musings on a church-yard flower,
The moonshine, solitude, and all the rest,
Will raise devotion's flame within his breast;
And while susceptive of the magic spell
Of sacred music and the Sabbath bell,
And each emotion nature's form inspires,
He fancies this is all that God requires.
—He shuns the world, but not alone its toys,
Its active duties, and its better joys:
'Tis true he weeps for crime—at least his muse—
And sighs for sorrows that he never views;
Indulges languid wishes that mankind
Were all poetical, and all refin'd;
Forms lofty schemes the flood of vice to stem,
(But preaching Jesus, is not one of them;)
And thus in waking dreams from day to day,
He wears his tranquil, useless life away.
But true benevolence is on the wing,
'Tis not content to look sublime and sing;
It rises energetic, to perform
The hardest task, or face the rudest storm." pp. 79, et seq.

Across the church-yard where this refiner is indulging his wayward fancies hastens that most unpoetical personage, an *itinerant preacher* (p. 88), to whose object and character the writer allows every claim of sincerity and truth. In this place it may be proper to apprize the reader, that Miss Taylor is a Non-

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conformist, and that her present publication indicates, in various places, the tone and tact of dissent. But though evidently labouring under no small measure of prejudice from this source, she has no need to be informed that the *pattern* itinerant described in her pages, cannot, in an age of obtrusive and questionable zeal, be received as a fair average specimen of the mass. *Pattern* preachers may doubtless be found in the lower circles of religionists; but it is only common caution, in the existing circumstances of the Christian world, to balance the ecclesiastical account, by describing also those preachers who, whether stationary or ambulatory, kindle the fires of the pulpit at the altar of the world. If Miss Taylor will draw from the stores of her mind, an essay under the title of "The World in the Christian Church," she may, as we anticipate, paint with vivid colours, the form and pressure of the time, as they are seen in the mere sectarians of *every* communion. She could tell of the consequences of half-knowledge grafted upon native ignorance; of a change of opinions mistaken for the possession of principle; of individuals who display, in a licensed barn, the airs of a lord cardinal; of a partisan's fiery attachment to the theology of one individual, and his refusal to read the refutation of such theology by another; of an orator's self-idolatry on the hustings of a charitable society; and of a thousand other matters which demonstrate the existence of the polluted nature of man, in the very situations from which, as the unwary might calculate, ambition and vanity would flee away. Miss Taylor must be well aware, that the identity of the human character accounts equally for the conduct of the intolerant and intriguing Dissenter, and the stiff and politic Churchman; and that these men are different, merely by the accidents of education and worldly interest:—and she is perfectly able to analyse the fact, that an archbishop in his palace may be poor in spirit; while a mendicant sectary, in the neighbouring cottage, thanks God that *he* is not as other men are, or even as this prelate. Her consciousness indeed, of the depressed and earthly condition of the religious world is strikingly developed in the last two poems in her volume called "The World in the Heart," and "The World in the House." These Essays are likely to be the most generally beneficial in the collection. They are more *intelligible* than their predecessors. The reader may enjoy them with an inferior share of the qualifications derived from experience, and long familiarity with the preceding subjects. They speak of things visible, audible, domestic, and of daily occurrence in the middle and commercial classes of society. The former of the two poems opens with a picture of an affluent *professor* of religion reposing in the noon-day beams of prosperity; surrounded by expensive luxuries, enjoyed by himself and family; *without* cards, dancing, and the theatre; and *with* a mechanical routine of religious externals. He is, of course, a patron of the magnificent Christian institutions which mark the present age. The latter circumstance is thus amplified:—

"Besides, our fair professor's name behold,
On neat *esquir'd* committee-lists enroll'd,
And long subscription-rows, that bring to light
Name, place, donation, and the annual mite;
Duly proclaiming every right-hand deed,
Trusting the *left* has never learnt to read.
A little gold, a morning or a day
Spent in the cause, he freely gives away:
Perhaps, his pious zeal may even reach
The neat dimensions of an annual speech,
Gliding in well-turn'd compliments along
To every titled Christian in the throng.
The ladies too, his daughters, draw up rules
For lady-charities and Sunday-schools;

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Set down their names, their fair committees call;
Busy and pleas'd, if they may manage all.
Meantime, the pious bustle, prais'd and told,
Has cost them nothing but their father's gold." pp. 144, 145.

Most persons, we suppose, have seen or heard of the originals of the above sketch; and, as the general subject conducts us once more to the interminable discussion concerning the Bible Society, we may observe in passing, that its opulent patrons, as well as all who patronize it by their eloquence or activity, will do well to remember the caution administered by a revered prelate at a recent anniversary; namely, that "the enemies of the institution are very apt to measure its pretensions by the lives of its friends;" and we recollect, that the late lamented Mr. Henry Thornton inculcated a similar lesson, when, at a public meeting in Southwark, he reminded the members of an auxiliary society, that, by circulating the Scriptures among others, "they had given a bond for their own good behaviour." If any reader feel disposed to blame our recurrence to these monitory speeches, he may find our apology in the following lines.

"How customs and opinions change their place!
Religion, now, is scarcely in disgrace:
Her outward signs, at least, will even raise
Your credit high in these convenient days.
Fashion, herself, the cause of Virtue pleads,
Becomes chief patroness of pious deeds,
And lets us e'en pursue, without restraint,
What once had stamp'd us *puritan* and *saint*.
The good is done,—let fashion bear her part,
And claim the praise, with all the Christian's heart:
Motives are *all* in Heaven's impartial eye,
But 'tis not ours to doubt and give the lie;
Let each grant credit to his neighbour's share,
But analyze his own with utmost care.—
That thus the scale is turn'd, the praise is due
To Him, who hears and owns the righteous few;
Whose silent prayers and labour Heaven employs
To do the good while others make the noise." pp. 145, 146.

Willingly, did the limits of the article permit, could we transcribe, page after page, from the concluding Essay. Our next extract, which the reader will probably consider as taking an awful range on the limits of eternity, may, with every propriety, be the last.

"Are there not portions of the sacred word
So often preach'd and quoted, read and heard,
That, though of deepest import, and design'd
With joy or fear to penetrate the mind,
They pass away with notice cold and brief,
Like drops of rain upon a glossy leaf?
Such as the final sentence on that day
When all distinctions shall be done away,
But that the righteous Judge shall bring to light
Between the left-hand millions and the right!
"The question is not, if our earthly race
Were once enlighten'd by a flash of grace;
If we sustain'd a place on Zion's hill,
And call'd him Lord—but if we did his will.
What, if the stranger, sick, and captive lie
Naked and hungry, and we pass him by!
Or do but some extorted pittance throw,
To save our credit, not to ease his woe!
Or, strangers to the charity whence springs
The liberal heart, devising liberal things,
We, cumber'd ever with our own pursuits,
To others leave the labour and its fruits;
Pleading excuses for the crumb we save,
For want of faith to cast it on the wave!
"What, if in strange defiance of that rule,
Made not in Moses', but the Gospel school,

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Shining as clearly as the light of Heaven,
'They who forgive not, shall not be forgiven,'
We live in anger, hatred, envy, strife,
Still firmly hoping for eternal life;
Resisting evil; indispos'd to brook
A word of insult, or a scornful look;
And speak the language of the world in all,
Except the challenge and the leaden ball!
—"We are but marching down a sloping hill,
Without a moment's time for standing still;
Where every step accelerates the pace,
More and more rapid till we reach the base;
And then, no clinging to the yielding dust,
An ocean rolls below, and plunge we must.
What plainer language labours to express,
Thus metaphoric is employed to dress:
And this but serves, on naked truth to throw
That hazy, indistinct, and distant glow,
Through which we wish the future to appear;
Not as it is indeed—true, awful, near.
"And yet, amid the hurry, toil, and strife,
The claims, the urgencies, the whirl of life,—
The soul—perhaps in silence of the night—
Has flashes, transient intervals of light;
When things to come, without a shade of doubt,
In terrible reality stand out!
Those lucid moments suddenly present
A glance of truth, as though the heavens were rent;
And through that chasm of celestial light,
The future breaks upon the startled sight.
Life's vain pursuits, and Time's advancing pace,
Appear with death-bed clearness, face to face;
And Immortality's expanse sublime,
In just proportion to the speck of time:
While Death, uprising from the silent shades,
Shews his dark outline ere the vision fades.
In strong relief against the blazing sky,
Appears the shadow as it passes by;
And though o'erwhelming to the dazzled brain,
These are the moments when the mind is sane;
For then, a hope of Heaven—the Saviour's cross,
Seem what they are, and all things else but loss." pp. 166, et seq.

We conceive that the spiritual elevation of these passages, in combination with their poetical merit, will vindicate the character which we have ventured to attribute to the writer in the present criticism; and our readers will probably join in our hope, that Miss Taylor may indulge the public with farther "Essays on the Habits and Pursuits of the Age." We are indeed aware that, in writings on transient topics, there is great danger lest remonstrances against human inconsistency, in its current forms, should betray the writer unconsciously into what may appear like personal allusion, the inconvenience and worse consequences of which are doubtless unpleasant both to feminine and moral feelings. But, though the difficulties attending such a career are great, yet we apprehend they are not insurmountable: and it certainly is a strong reason why writers should choose for their subjects living manners and morals, that the taste of the age is to read, write, and talk about the passing topics of the day. We, therefore, are anxious to find among the new publications, which in these times circulate with such ominous rapidity through all our reading families, some antidotes to the morbid excretions of the press. The world *will* read, and the world will also keep in pay a host of writers, who contract on their side to furnish a supply of new books; for, with regard to the old ones, they generally seem to be dead and gone, without any hope of restored animation, except an occasional reprint; and even then, when our complete editions are once bound and stowed in the library, they too often undergo a kind of second

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dissolution. What will be the end of this state of things no lover of letters, of his country, or of pure Christianity, will take joy in computing; but one way of re-establishing the ancient empire of sound learning is to mingle with the brigands of fashionable literature such friends of the old government as will, in their writings, recommend a return to good sense and correct principles. The attempt is doubtless to be made under embarrassing circumstances. The revolutionary party has resources in talent, influence, and numbers, by no means to be despised. They have the arts of popular composition; and they have novels, poems, travels, biography, encyclopædias, dramas, essays, in rhyme and not in rhyme, science made easy, compendiums of political economy, and every thing else but the grave and salutary philosophy of Revelation. What have the loyal party? Whatever they have, the amount may too easily be reckoned, and we shall not present the detail. It is too meagre to disclose either to friend or enemy, lest it should discourage the one and stimulate the other.

It is impossible for us, however, to allude to this painful subject, without recollecting our obligations to one venerated individual, now standing on the verge of the eternal world, whose pen during half a century has been unceasingly employed in counteracting the insidious labours of the revolutionary philosophists; who has addressed herself with equal effect to the prince and the peasant; whose lighter pieces, the delight of every rank and of all ages, have been adapted with exquisite skill to allure the thoughtless to the perusal of her graver volumes; and whose graver volumes are calculated, under the influence of the Divine Spirit, to train the Christian to a meetness for his heavenly inheritance. Could we infuse a portion of her active and laborious zeal, of her unwearied diligence in doing good into the minds of some living men whom we could name, possessing genius and talents not unworthy of being associated even with Hannah More, we should not despair of seeing literature and religion united in a closer alliance than, perhaps, this world has yet witnessed.

In inviting Miss Taylor, however, to join this association, which we do with great cordiality, we should not act honestly if we did not state, that the volume before us affords matter of serious complaint to every sincere member of the Established Church, on the score of either her gratuitous insinuations, or affected forbearance, in reference to the national communion. It might have been previously calculated that a writer, whose works generally breathe the pure atmosphere of Christianity, would have found in her own principles an antidote to every feeling inconsistent with the spirit of unity and peace. Shall we also say, that the querulous tones of Non-conformity are still more discordant when uttered by a female? Miss Taylor has observed the waywardness of human kind with too much sagacity, not to know, that the same amount of error, and bigotry, and worldliness which develops itself in the mere Churchman, may also be found in the mere Dissenter. Neither does it matter what shape may be assumed by persons who, however they may shew themselves as antipodes—one in the cathedral, the other in the conventicle—may yet be classed as belonging to the same genus, and who differ barely as the alligator differs from the crocodile. She knows perfectly well that no community of Christians can be answerable for the obliquities of its members; and her lessons would have lost none of their spiritual symmetry, had she preserved a rigid neutrality on points where many who are joined in spirit mutually agree to separate in ex-

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ternals. In short, we wish the reader to understand, that we consider Miss Taylor's sectarianism—this is really not too severe a word—to be a stain on the religious reputation of her Essays; and that our surprise on this subject is the greater, as we do not recollect that in her other performances she has deviated from the direct path of utility towards the wilds of contention. We trust that in future productions she will not thus unseasonably repel many who otherwise might derive from her productions pleasure and benefit.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life of Granville Sharpe, Esq., by Prince Hoare;—Southill, a Poem, by Robert Bloomfield;—Picturesque Tour in Italy, by J. Hakewill;—An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D., by his Son;—A Work on Pompeii, by George Townley, Esq.;—Survey of the *Campagna di Roma*, by Dr. Sickler;—Life of Thomas Paine, by Wm. Cobbett!!—Voyage to Barbary and Residence at Algiers, by Signor Pananti;—Sermons by Rev. J. Marriott, A. M. of Exeter.

In the press:—Letters written during a Tour in Ireland, by J. C. Curwen, Esq. M.P., in 2 vols. 8vo.;—A volume of Sermons by the Rev. Mr. Gallaudet, of Hartford in Connecticut;—History of the Endowed Grammar Schools, by Mr. Nicholas Carlisle;—Scripture Testimony of the Messiah, by Rev. J. P. Smith, D. D.;—Sermons, by Dr. D. Dewar;—Narrative of a Voyage to Newfoundland and Labrador, by Lieut. Chappell;—A correct and enlarged edition of Bythner's Lyra Prophetica;—The Connection of Natural and Revealed Theology, by Rev. E. W. Grinfield.

The number of patients admitted to the Small Pox Hospital, at Pancras, during the year 1817, was as follows:—Casual small pox, 160; for inoculation, 42; for vaccination, 3; out-patients for vaccination, 3124. Of the 160 admitted with the casual small pox, forty-eight have died; and of the forty-two with the inoculated small pox, one has died. Not one has died in consequence of vaccination. We are astonished to find that the small pox inoculation is still permitted. A large portion, probably, of those under the head of casual small pox, were infected by inoculated patients.

The following is an extract from a Baltimore newspaper. It needs no comment, except indignation at the cruelty and pity for the folly that could dictate such an enactment.

"An ordinance has been passed in the city of Savannah, by which any one who teaches a Person of Colour, either slave or free, to read or write, or causes such person to be so taught, is subject to a fine of 30 dollars for each offence; and every Person of Colour who shall keep a school to teach reading or writing, is subject to a fine of 30 dollars, to be imprisoned ten days, and whipped with 39 lashes!"

The following article appears in the Russian Court calender for this year:—"Three hundred and fifty-five years have elapsed since all the Russian provinces were united under one government, during which period the Russian frontiers have been from time to time extended, without a single instance in Russian history of a cession of territory. The acquisitions of territory made by Russia took place as follows:—Siberia, in 1573; Little Russia, in 1644; Livonia and Esthonia, in 1710; White Russia, in 1772; the Crimea, in 1783; Lithuania and Courland, in 1793; the remainder of Poland, in 1795; Georgia, in 1801; Bialystock, in 1807; Finland, in 1809; and the duchy of Warsaw, in 1815."

Some curious remarks have lately appeared relative to the supposed deterioration of the climate of Great Britain.—Our springs, it is said, are now later, and the summers shorter, and both those seasons colder and more humid, than they were in the youthful days of many persons, and those not very aged, who are now alive. We learn from our old chronicles, that the grape has formerly been cultivated in England, for the manufacture of wine, but we now know

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that, even with much care and attention, it can scarcely be brought to ripen a scanty crop under walls exposed to the sun, sheltered from cold wind, and in every respect in the most favourable aspect; and it would be folly to attempt its growth in the method of a vineyard, as a standard.

But what may be considered as coming more home to the present generation is, that on ground where the vine once flourished, even the apple has of late years scarcely ripened. It is now sixteen years since the orchards have afforded a plentiful crop.

We are not however, it seems, alone; for in all the northern parts of our hemisphere the mean annual temperature is on the decline: and on recurring to the accounts of modern travellers, it appears that in mountainous parts of Europe the accumulation of ice and snow is very sensibly increasing. This is perhaps particularly the case, and is easily observable, in the vicinity of Mont Blanc; and the glaciers which, descending from the summits of that and the adjoining peaks, invade the adjacent valley of Chamouny, are making such progress as to threaten, at no very remote period, to render the heart of that district inaccessible to the traveller. In a recent Number of the "Bibliotheque des Sciences et des Arts," Professor Pictet informs us, that the Glacier des Bossons has very lately advanced fifty feet, much to the dismay of the neighbouring villagers. But if we resort to more northern climates we shall find yet more alarming evidence of the great increase of snow and ice; and of this, the history of Greenland furnishes perhaps the most remarkable facts upon record. That country received its name from its verdant appearance; and the original colony continued to prosper, and to carry on an extensive commerce with Norway, until the beginning of the 15th century, since which period all communication with East Greenland has ceased, and what was once known respecting it is almost buried in oblivion. Since that period too, the east coast of Greenland, which once was perfectly accessible, has become blockaded by an immense collection of ice, so that till within these few months no vessels could approach near enough even to see land in that direction.

To this accumulation of ice is attributed the deterioration of our own climate; and which, if the same causes continue to act, is equally threatening to our neighbours upon the continent of Europe. From America, too, we learn, that, in consequence of the coldness of the seasons, Indian corn will no longer ripen in New England, and that the farmers have consequently taken to the cultivation of wheat, which has succeeded so well as to render it likely to supersede maize.

Hopes are entertained of the amendment of the climate of Britain, from the gradual breaking up of the ice, which has advanced so far as to re-open the communication with East Greenland. For further information on this subject, we must refer our readers to the Quarterly Journal of Arts, from whose pages we have selected the above observations.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Account of the Life and Writings of the late John Erskine, D.D. of Carnock; by Sir H. Moncrieff Wellwood, Bart. 8vo.

The Reformation from Popery commemorated: a Discourse on the Third Centenary of that Event, delivered in the Independent Meeting-house, Stowmarket, Nov. 9, 1817; by W. Ward. 1s.

Sermons; by John B. Romeyn, D. D. Pastor of the Presbyterian Church, Cedar-street, New York. 8vo. 10s. 6d.

The Domestic Altar: a Six-Weeks' Course of Morning and Evening Prayer; by the Rev. W. Smith.

A Funeral Sermon for the Rev. James Jones, Curate of Glasbury, Radnorshire; by the Rev. P. M. Proctor.

The New Testament of Our Lord Jesus Christ; translated into pure Biblical Hebrew, for the Use of the Jews in every Part of the World. 21s.—26s. fine.

MISCELLANEOUS.

Delineations of the celebrated City of Pompeii: consisting of forty picturesque Views, from Drawings made in 1817; by Major Cockburn. folio.

Strictures on Dr. Chalmers's Discourses on Astronomy; by John Overton.

Nature displayed in her Mode of teaching Languages to Man; or an infallible Method of acquiring Languages with unparalleled Rapidity; adapted to the French; by N. G. Dufief. 2 vols. 8vo. 1l. 4s.

Outlines of a Theory of Algebraical Equations, deduced from the Principles

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of Harriott, and extended to the Fluxional or Differential Calculus; only eighty copies printed; by William Spence. 8vo. 14s.

The Principles of Mechanics; in Three Lectures: designed as an Introduction to this Branch of the Mathematics; with an Appendix; with Plates. By William Shires, formerly Nautical Master in the Royal Navy. 8vo. 8s.

Observations on the Circumstances which Influence the Condition of the Labouring Classes of Society; by J. Barton.

Letters from the Hon. Horace Walpole, to George Montagu, Esq. from 1736 to 1770, now first published from Originals in Possession of the Editor. Royal 4to.

The Encyclopædia Metropolitana, or Universal Dictionary of Knowledge, on an original Plan; comprising the two-fold Advantage of a Philosophical and an Alphabetical Arrangement, with twelve appropriate and entirely new Engravings, by eminent Artists. Part I. 4to. 1*l.* 1s.

The Fourth and last Canto of Childe Harold's Pilgrimage; by Lord Byron.

Original Letters, from Richard Baxter, Matthew Prior, Lord Bolingbroke, Alex. Pope, Dr. Cheyne, Dr. Hartley, Dr. Sam. Johnson, Mrs. Montague, Rev. Wm. Gilpin, Rev. John Newton, Lord Geo. Lyttleton, Rev. Dr. C. Buchanan, &c. &c; with Biographical Illustrations. Edited by Rebecca Warner, of Beech Cottage, near Bath. 8vo. 10s. 6d.

A Narrative of the Rev. C. I. Latrobe's late Tour in South Africa: together with some Account of the State of the Missions of the United Brethren in that interesting Country. 4to. with Engravings.

Notes on a Journey from Virginia to the Illinois; by Morris Birkbeck, Esq. 6s.

An Investigation of the Cause of Easter 1818, being appointed on a Wrong Day, plainly shewing that unless the present System of Computation shall be abolished greater Errors must ensue; containing also, Proposals for a Universal Calendar. By a Member of the University of Oxford. 1s.

A New Translation of the Satires of Persius, with Life and Notes; by W. Gifford. 2 vols. 8vo. 1*l.* 1s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE accounts of the progress of the Gospel in different parts of India have of late been very auspicious. There is a considerable accession of converts and native teachers; and the schools in most places are upon the increase. From Madras the Rev. Mr. Thompson writes;

"We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every station, we seem to be prospering."

"You will hear, with great pleasure, of the raising up of three other valuable native instruments for us, beside our Reader Christian—of three native Christians, who have been giving themselves to the service of the Lord among their countrymen, in the most disinterested manner, without patrons, but not without an evident Divine blessing:—Sandappen, to the north of Madras, about twenty or thirty miles distant; Appavoo, to the westward, through a considerable circuit; and a third, Jacob Joseph, at Cannanore, on the western coast."

"Just as I am closing my letter, intelligence comes in from Mr. Rhenius, that some respectable Mussulmans are applying to him to establish schools for THEIR children also, as for the Hindoos."

We observe, with much pleasure, in MR. Thompson's communications, that there is an increasing demand in India for school books, and for both elementary and standard books in divinity, with Prayer-books and the Homilies. Mr. Thompson lends his utmost aid to procure and give circulation to such works. We rejoice to add, that religion is on the increase among all ranks in the Presidency.

Mr. Corrie and the missionaries who accompanied him had arrived at Madras, after a quick and favourable voyage of three months and seventeen days. The prospects of usefulness, and the demands for missionary labour in that neighbourhood, were so very extensive and promising, that it was considered expedient for Messrs. Schmidt to remain there instead of proceeding, as originally intended, to Calcutta.

TRAVANCORE.

Mr. Thompson has sent home most encouraging dispatches relative to the prospects of this mission. He remarks; "For Allepie, I must even let it speak for itself. Here, above all, you will rejoice. Well may Mr. Norton write of his astonishment to see what has

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been done for the establishing of a powerful mission at Allepie, in a few months only: and, under Heaven, we owe this to the zeal, activity, and decision of the resident. Yet, whatever he has done for us, is but a beginning of service. He entreats for more missionaries; and is prepared to do as much for them, as for the three whom we have sent him. But our chief regard must now be for the supply of Madras, with a view especially to the branching out northward and westward. He has dispatched Mr. Dawson to the south of Travancore, where converts seem to increase rapidly. This is to be attributed, Colonel Munro observes, to their having the Bible, or rather the Tamul New Testament."

"There is yet an article, under the head of Allepie, which you will expect me not to pass over lightly—the appointment of the new Bishop of the Syrians. The discovery of such a man among the poor Travancore Syrians, we may well consider among the peculiar and very encouraging features of the time. You will find a sufficient account of him in Mr. Norton's letter, and probably will be struck by the people's expression concerning him, as 'a man of much prayer.' You will rejoice greatly for his sake, and for their sakes: for his, that he is such a man; for theirs, that they know the value of 'a man of much prayer.' Surely it proves, that, notwithstanding the degeneracy of this poor people, there is still some good, a little leaven, remaining among them."

"This 'man of prayer,' now so happily raised to the primacy over the Syrian Churches, will draw down blessings upon them, from Him that heareth prayer: while the abundance of Syriac New Testaments, now among them, from the British and Foreign Bible Society, the result of Dr. Buchanan's visit to those churches, will doubtless, under such auspices, together with the patronage of the Resident, be the means of re-edifying them daily in their ancient faith."

BENGAL.

Mr. Fisher writes thus to Mr. Thomason, under date of Meerut, May 6, 1817—

"You know Anund Messeeh is now baptized: I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession; and we hope for many beneficial results, from his zeal, ability, and consistent life."

"The other day he asked my permission to leave his little school at Meerut, to go over a few days to Delhi. During his stay there, a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled together, nobody knew why, in a Tope near the imperial city; and were busily employed in friendly conversation, and in reading some books in their possession, which had induced them to renounce their caste, to bind themselves to love and to associate with one another, and intermarry only among their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the Tope, which had been pointed out as the place of their meeting. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly looking man, and accosted him, and the following conversation passed:—

"'Pray who are all these people; and whence come they?' 'We are poor and lowly, and we read and love this book.' 'What is that book?' 'The book of God!' 'Let me look at it, if you please.' Anund, on opening the book, perceived it to be the Gospel of our Lord, translated into the Hindoostanee tongue, many copies of which seemed to be in the possession of the party: some were *printed*, others *written* by themselves from the printed ones. Anund pointed to the name of Jesus, and asked, 'Who is that?' 'That is God! He gave us this book.' 'Where did you obtain it?' 'An angel from heaven gave it us, at Hurdwar fair.'—'An angel?' 'Yes, to us he was God's angel: but he was a man, a learned pundit.' [Doubtless these translated Gospels must have been the books distributed, five or six years ago, at Hurdwar, by the Missionary.] 'The written copies we write ourselves, having no other means of obtaining more of this blessed word.' 'These books,' said Anund, 'teach the religion of the European Sahibs. It is their book; and they printed it in our language for our use.' 'Ah! no,' replied the stranger; 'that cannot be, for they eat flesh.' 'Jesus Christ,' said Anund, 'teaches, that it does not signify what a man eats or drinks. Eating is nothing before God. *Not that which entereth into a man's mouth defileth him, but that which cometh out of the mouth, this defileth a man*: for vi'

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things come forth from the heart *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts; and these are the things that defile.*' 'That is true; but how can it be the European book, when we believe that it is God's gift to us? He sent it to us at Hurdwar.' 'God gave it long ago to the Sahibs, and they sent it to us.'

"I find from Anund, that these Testaments were circulated at Hurdwar, I believe by Mr. Chamberlain; and falling into the hands of several people resident in different but neighbouring villages, they were soon found to be very interesting records, and well worth the attention of the people. A public reader appears to have been selected by themselves, in each of the different villages, for the express purpose of reading this miraculous book; and their evenings have been habitually spent, now for many months, in the blessed employment; crowds gathering to hear God's Book. The ignorance and simplicity of many are very striking, never having heard of a printed book before; and its very appearance was to them miraculous. A great stir was excited by the gradually increasing information hereby obtained, and all united to acknowledge the superiority of the doctrines of this holy book to every thing which they had hitherto heard or known. An indifference to the distinctions of caste soon manifested itself; and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo brethren; and to establish a party of their own choosing, four or five, who could read the best, to be the public teachers from this newly-acquired book. The numbers daily and rapidly increased, especially among the poor; which, at last, suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted this new doctrine. The large grove of trees near Delhi seemed a convenient spot; and this interesting groupe had now all met for this very purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made diligent and daily use of the Lord's Prayer."

Mr. Thomason remarks, that though the particulars rest, at present, on the authority of Anund Meseech, there is no reason to doubt the substantial points of the narrative—that the Scripture has been received by these people—that they acknowledge it to be God's Word—and that they are eager for further instruction."

(LONDON) MISSIONARY SOCIETY.

While angry controversialists are denying the utility or expediency of missionary establishments, it is a high gratification to the mind of the Christian to be able to repose upon such facts as the following.

Idolatry is totally abolished in Otaheite and Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat their Catechism word for word.

The following are extracts from the letters of the Missionaries. After detailing some serious feuds in the islands, they add:—

"These things had a happy effect upon the minds of the idolaters. They unanimously declared, that they would trust their gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

"In the evening after the battle, the professors of Christianity assembled together, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was by universal consent restored to his former government of Tahiti and its dependencies; since which he has constituted chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

"In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great but formerly unexpected satisfaction of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether, in profession, Christian Islands. The gods are destroyed, the maraes demolished, human sacrifices and infant murder, we hope, for ever abolished; and

the people every where calling upon us to come and teach them.

"The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

"But this is not all; we have also good news to communicate about the Leeward Islands. Tamotoa, or as he is now called Tapa, the principal chief, has also publicly renounced idolatry and embraced Christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society Islands; namely, Huahine, Raiatea, Tahaa, and Borabora. Two chiefs of Borabora, named Tefanora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country."

"The school, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighbouring island, some of whom are teaching others in the different islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the four Evangelists, and parts of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian catechism, which several hundreds have learnt, and can repeat perfectly. The spelling-books which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 2000 copies of a lesser spelling-book printed in the colony: these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the catechism and small spelling-book to the colony, and get 2000 or 3000 printed; but having heard that a printing-press is sent out for us, we thought it best to wait awhile, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible."

"We enclose a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case, directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed."

Extract of a Letter from Pomare, King of Tahiti, to the Missionaries.

"Friends,

"May you be saved by Jehovah and Jesus Christ our Saviour! This is my speech to you, my friends. I wish you to send those idols to Britain for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune (even to Vairaatoa:) and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God, and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died and are gone to destruction, kings and common people: they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things.—It was you that taught us; but

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the words, the knowledge, were from Jehovah. It is because of this that I rejoice, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

"I am going a journey around Tahiti, to acquaint the Ratiras with the word of God and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

"That principal idol, that has the red feathers of the Otuu, is Temeharo—that is his name—look you: you may know it by the red feathers; that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts; it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods.

"Should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Saviour by whom we sinners can be saved."

"POMARE, King of Tahiti, &c. &c.

"*Tahiti Motuu, Feb.* 19, 1816."

DEATH OF SABAT.

The following brief narrative of the circumstances attending the latter days of the unhappy apostate Sabat, is taken from the Madras Courier.

"On renouncing the religion which he had embraced with all the zeal and fervour of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work intemperate abuse of many respectable gentlemen who had been his benefactors. He immediately left Calcutta, visited Ava and Pegu, and a short time afterwards was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunction and remorse of conscience which he attempted to describe in his communications with several persons on that island. He stated that he never could be happy till he had made atonement for his offences, and had been received back into the church he had so shamefully abandoned. In a letter which he published in the Penang Gazette of the 9th of March, 1816, he had the effrontery to avow himself a true believer in Christianity! notwithstanding the book he published contained a refutation of Christianity—a refutation of the divinity of Christ—a refutation of the objections of both Jews and Christians to the divine mission of Mahommed—proofs of his mission—and his own profession of faith! From other sources of information, however, we understand that he testified extraordinary devotion as a Soonee, the sect of Mohammedans of which he was an original member. But in all his recent wanderings in different parts of Ava, Pegu, and Sumatra, it seems that the renown of his apostacy soon destroyed the friendly connexions he had formed on his first appearance, and in every place of sojourn he became finally despised and neglected. The following particulars, which describe the latest circumstances of his life, are derived from a native merchant of respectability. A short time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to Acheen, and succeeded in wresting from a Rajah the possession of his provinces. The dethroned Rajah was obliged to seek refuge at Penang;—but no person feeling interested in his fate, or making any inquiry respecting his condition, he continued on board the vessel which had conveyed him from his native country. Sabat and Haman-ibni-Salim, another Arab, having opened a communication with the exiled Rajah, engaged to return with him to Acheen; but the followers or attendants of the Rajah, for some unspecified reason, turned the two Arabs on shore on a neighbouring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he dispatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to expel him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these

particulars was there. But on his voyage back to this port, he was informed that the usurper above noticed, after having kept the wretched sufferers in prison six months, had ordered them to be tied up in a sack filled with heavy stones and thrown into the sea! Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper; and having been discovered in carrying on a scheme to overthrow the new authority in favour of himself, he was punished with the horrible death already described. The story of the revolution in Acheen may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The affairs of this country are still unsettled. The allied powers, it is thought, in making their demands, are inclined to pay some regard to the present state of the French finances; but it would appear from late discussions, that the existence of dangerous parties in the country is still too formidable to allow of withdrawing or greatly diminishing the army of occupation. An atrocious attempt was made on the night of the 11th of February to shoot the duke of Wellington. A pistol was fired at him, but happily without effect. The assassin has not been discovered. Considering how effectual a barrier this illustrious captain has opposed to the re-establishment of the revolutionary government, as well as the distinguished share he had in overturning it, there is, we fear, too much reason to suspect that this attempt is but a part of the plan of the disaffected in that kingdom, for paving the way for the destruction of the existing order of things and the triumph of their own anarchical principles.

SWEDEN.

Charles XIII., King of Sweden, after a lingering illness, expired on the 5th of February, in his seventieth year. Bernadotte, who was elected crown prince in 1810, has been proclaimed king.

GREAT BRITAIN.

Two or three royal marriages are in prospect. The Duke of Cambridge is expected to receive the hand of the Princess of Hesse. The Princess Elizabeth also is about to be united to the Prince Frederic of Hesse Homberg.

The debates and transactions of both Houses of Parliament form the chief domestic feature of the preceding month. The Habeas Corpus Suspension Act has been unanimously rescinded, and that by a process of unusual celerity.—The chancellor of the exchequer stated early in the month, that the Bank of England was making the most ample arrangements for resuming payments in specie at the time fixed by Parliament, and that nothing existed either in our interior circumstances or our connexions with foreign countries to render a prolongation of the restriction necessary. He, however, added, that the pecuniary arrangements of other powers, although they were not to be in any respect guaranteed by our government, might possibly be of such a nature and extent as to change the line of our policy on this subject. There is, however, at present a still stronger reason than any which the chancellor of the exchequer has stated, to render it impossible for the Bank, without a very great change indeed in its system, to revert to cash payments: the market price of gold is now about 6 per cent. higher than the mint price. Unless, therefore, the present excessive issue of bank notes should be restrained, we see no hope whatever of its resuming its payments in specie.

The financial measures for the year will not be brought forward till after Easter. In the mean time, we may congratulate the public on the cheering statement of the chancellor of the exchequer, by which it appears, that, although compared with the year ending January 5, 1817, there is an increase of 12,000,000*l.* in the unfunded debt, yet there is a diminution of the funded debt within the year ending January 5, 1818, to the amount of nineteen millions. Thus during the last year the national debt has been nominally reduced by the sum of seven millions; though, as the addition of 12,000,000*l.* to the unfunded debt is in *sterling money*, while the diminution of the funded debt is in *stock*, the real difference is considerably lessened. Still the account is much better than was perhaps, all things considered, to be expected.

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Committees have been appointed for considering the poor laws and the state of the nation. To the labours of the former we look with considerable hope and confidence, judging, from the effects of last year's Reports, that much benefit may be derived from their patient and enlightened exertions. The latter, which are secret, are concerned chiefly in examining into the circumstances connected with the late seditious proceedings, and the conduct of ministers towards the persons confined under the powers of the suspension act. After attending carefully to all the circumstances disclosed in Parliament, we discover no reason to accuse ministers of any thing like harsh or intemperate conduct. Still a bill of indemnity is necessary to prevent their being obliged, in their own defence, to make such disclosures as might expose their informants to popular odium.

ANSWERS TO CORRESPONDENTS.

We have received a farther communication from Dr. Watson, of the Deaf and Dumb Institution in London.—He disclaims all knowledge of the obligation, stated by the Secretary of the Edinburgh Institution to have been required by that in London, not to communicate, under a penalty of 1000*l.*, the art of teaching the deaf and dumb to any other person. On that point we can only refer him to our informant, Mr. James Farquhar Gordon of Edinburgh, whose letter is now before us.— Dr. Watson denies that it is possible in a few months to qualify an efficient instructor of the deaf and dumb, and he is of opinion that experience will prove his view to be correct. We by no means intend to question its correctness. Our only question was, whether liberality did not require a free and unrestricted communication in England, as in France, of the art of teaching the deaf and dumb. On that point our sentiments are unaltered.— Dr. Watson seems to apprehend that this discussion is calculated to injure the deaf and dumb institution in the public esteem, and proportionably to impair its usefulness. We should deeply regret such an effect: nor do we in the slightest degree apprehend it. The institution itself is above all praise. If it were less valuable and important, we should have been less solicitous respecting the diffusion of its benefits. The only point on which we have ventured to doubt the propriety of its rules is not one which renders it less adapted to benefit the immediate objects of its own benevolence, but which tends to confine its benefits too exclusively to those objects. Why should this particular school, supported by public bounty, remain under peculiar restrictions with respect to the communication of knowledge?—Dr. Watson explains the *usual terms of* engaging assistants to be, to allow them a salary, board, &c. for a period to be fixed by mutual consent, generally five years, the salary increasing yearly according to merit. Now this certainly seems to be very liberal treatment towards those who choose to engage themselves as assistants; but still the question recurs, why may not persons, like Mr. Gallaudet, who want neither salary nor board, and who do not choose to bind themselves to labour for years, under indentures, at the bidding of another, but who would rather pay for the instruction they receive, be allowed to acquire their knowledge in some other way less irksome and onerous?

We beg to inform W. M. that, considering the whole of the circumstances, and the many claims of a similar kind which are made from time to time on our attention, we do not feel that we ought to bring forward his case in the way he proposes.

We are requested to acknowledge, on behalf of the British and Foreign Bible Society, an anonymous donation of one hundred pounds, from "A Friend," under date of the 18th February.

Clericus; A.Z.; נתן; Metrios; H. G.; R.; W. A. C.; A Christian; E; Juvenis; Paulinus; P. C.; A Constant Reader; A Country Clergyman; Pacificator; and Clericus Cestriensis, have been received, and are under consideration.

We are afraid to involve ourselves in the interminable controversy to which E. S.'s paper would give rise: we have therefore left his MS. at the Publisher's, as he desired.——G. W.'s papers are left there likewise.

We fully agree with J. B. that the epithet "adverse," used by a correspondent in our last Number, in reference to the Bishop of Chester's Chaplain, was much too strong. The extract from his sermon was eminently manly, candid, and conciliating.

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THE
CHRISTIAN OBSERVER.

No. 195.] *MARCH*, 1818. [No. 3. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(Continued from p. 73.)

No. III.

I NOW turn to Mr. Wright's inference from his next fundamental doctrine, the Messiahship of Christ. I am certainly ready to grant that any doctrine which is *really* inconsistent with the Messiahship of Christ, thereby proves itself to be no part of Divine Revelation; because the Messiahship of Christ is a distinct and indisputable part of that Revelation, which cannot contradict itself. But at the same time we cannot be at liberty to reject any testimony of the sacred volume, though it happen to be a matter of controversy, merely because it appears to us to clash with the doctrine of Christ's Messiahship. Every testimony in the sacred volume is of equal authority with the rest; and, if any two parts *seem* to us to be inconsistent with each other, the only inference which we have a right to draw is, that we are ourselves mistaken, either in the sense of one of them, or in the opinion respecting their inconsistency. But, surely, we are not authorised to conclude, that one of them is false, and the other true; still less to choose which of them shall be received, and which rejected. An assumption of such a right as this would lay the axe to the root, not of Divine Revelation only, but of sound reason and common sense, and set us afloat upon a wide sea of conjectures.

But what is the inference which our author derives from this principle, in arguing respecting the person of Jesus Christ? "Common sense," he remarks, "teaches, that the same individual person cannot be a being of two distinct orders at the same time. The same person cannot be a man and a creature of an inferior class; he cannot be of the angelic order and one of the human race; much less can he be the self-existent God and a creature at the same time. If the power of God transformed a man into an insect, it must cause him to cease to be man: so if God chose to become a man, he must necessarily cease to be God; for things essentially distinct cannot become identical. Such are the dictates of common sense. As all Christians admit that Christ was truly man, and this is so clearly the doctrine of the Gospel that it cannot be questioned, the unlearned may safely reject, as erroneous, all notions concerning his person which are inconsistent with his true humanity."

I need take no other method of proving how fallacious, how utterly untenable, is this mode of reasoning, than by simply transferring it to another case, on which there is no difference of opinion. Common sense teaches, that the same individual person cannot be a being of two distinct orders at the same time. The same person cannot be an animal and a creature of an inferior class. He cannot be of the order of animals, and one of the vegetable race. Much less can he be an immaterial spirit and a corporeal animal at the same time.

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If the power of God transformed an animal into a plant, it must cause it to cease to be an animal. So, if a spirit were to become an animal, it must necessarily cease to be a spirit: for things essentially distinct cannot become identical. Such are the dictates of common sense. As all the world admits, that man is truly an animal, and this is so clearly the doctrine of naturalists that it cannot be questioned, the unlearned may safely reject, as erroneous, all notions concerning his nature, which are inconsistent with his true animality.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

I might apply the same parallel to our author's next argument.

"Common sense teaches that God could not die: consequently that if Christ had been truly God *he* could not have died and risen from the dead, that the Second Person in the Trinity could no more die than the First or Third, and that, if the popular notion of the Divinity of his person be true, the real Christ was incapable of dying. It follows that, as it cannot be denied that the *real* Christ died, and not merely what was not essential to his existence, he could not be the true God."

Common sense equally teaches, that spirits cannot die: consequently, that if man be truly a spirit, he cannot die and rise from the dead; that a human spirit can no more die than an angel; and that, if the popular notion of the immateriality of the soul be true, men are incapable of dying. It follows that, as it cannot be denied that men do die, man cannot be a spirit.

This application of our author's reasoning may help to shew, that arguments which appear plausible upon the surface may not always be sound at the core; that grave questions are not always to be solved in a sentence; and that even appeals to common sense may be so conducted as to lead to conclusions with which common sense is at variance. Even admitting it to be a sound principle in religious controversy, thus to bring the points, on which Christians differ, to the test of those in which they agree—(and, if this mode of argument be not exclusively relied on, but every testimony of Scripture be impartially admitted in evidence, I do not dispute its soundness)—still it may not be sufficient of itself to guide the unlearned reader to a knowledge of the truth. He may be mistaken in the application of his test: he may be mistaken even in his conception of the standard by which he is to form his judgment; and the only safe appeal at last is to the law and to the testimony. Let, however, nothing be received, but what is plainly taught in the Bible—let every thing be alike received which is so taught—and let the guidance of the Holy Spirit be sought in earnest prayer, that our judgments may be preserved from every bias, whether of prejudice or misconception, or unholy dislike of the truth—and then, but then only, may we hope, that the whole body of Christians, acting under such principles, will become finally united, and walk in purity and love.

In the mean time, it is desirable to settle the principles in conformity with which scriptural doctrines may be justly examined and compared, and by which those persons who at present unhappily differ in judgment upon such doctrines may be brought to agree. The principle recommended and acted upon by Mr. Wright—namely, that of deducing some fundamental maxims from detached passages of Scripture, and then bringing down every other scriptural testimony to the level of those deductions—appears eminently unfair, because it exalts our deductions from Scripture above Scripture itself, and reduces the measure of revealed wisdom to a standard of our own

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devising. I would therefore suggest another principle;—which is, to receive every scriptural declaration, whether fundamental or not, in its plain and obvious meaning, only taking care, according to the wholesome caution in our Twentieth Article, not so to expound one place of Scripture that it be repugnant with another. It is in this way, that we may be well contented to have all our doctrines judged; and I certainly think we are setting up a less fallacious criterion, by appealing to the plain language of the sacred writers, than by making our own inferences from one part of Scripture the rule for judging of another.

With these preliminary remarks I proceed to comment on the author's objections to the several articles of the Trinitarian creed. He furnishes his readers with twenty reasons for not being a Trinitarian; the first of which is, that Trinitarianism is not the doctrine of Scripture. Truly, if he can establish this, we may wave the other nineteen reasons, and reject the doctrine without further ceremony. But, as at present I cannot think that the nineteen reasons are superfluous, I will examine those of them which carry any apparent weight, and which may not be more conveniently discussed under another head.

First he urges, that the word Trinity is not to be found in the Bible. Neither, I may add, is the word Unitarianism; nor would the word Trinity ever have been wanted, if the doctrine had not been denied. But the names of the Three Divine Persons, who constitute that Trinity, are mentioned in order, and in such a connexion as infallibly leads to the orthodox conclusion. First, the Apostles are commanded to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Now the name of the Father implies his authority; and consequently with the authority of the Father we have here united the authority of the Son and of the Holy Ghost. Can we then suppose, that the authority of God alone was insufficient for their warrant in this office, or that the authority of any created being is associated with that of the eternal Father? Much less can we imagine that any but a *person* was intended, in whose name this commission was to be discharged. The word *name* implies personality: and the association of the name of the Son, and the name of the Holy Ghost, with the name of the Father, imports the essential Deity of each. The same remark will apply to the apostolical benediction at the end of the Second Epistle to the Corinthians: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all;" whence, besides the essential Deity of each Person, we may also infer their equality, the name of the Lord Jesus being here put before that of the Father, as though the order were a thing of indifference. From these single passages it results, that either there are three Gods—an idea which the Scriptures abhor—or, which is the only remaining alternative, that in the one only true God there are three persons.

It might also be shewn, that every known incommunicable attribute of Deity—as eternity, omnipresence, self-existence, omnipotence—is indiscriminately attributed to each of the three persons. The same actions likewise are ascribed to each; and all are supposed to concur in one united operation. We must believe, therefore, however difficult we may find it to comprehend the mystery, that in the unity of the Godhead there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

The author quotes Zech. xiv. 9: "In that day shall there be one Lord, and his name One."

this text is opposed only to the innumerable gods and names of gods among the heathen, as may be seen by a reference to the context. It cannot, therefore, be referred with propriety to the question of a simple Unity or Trinity in the essence of the one God himself: and yet, even if such an application of the text could be allowed, how does it affect the Trinitarian system? For we ascribe to each and all of the three persons but one Deity, and only the one incommunicable name of Jehovah. Though we say that God is three, still we do not contradict another assertion, which we hold with it; namely, that God is one; for we believe that the Three are One.

To the way of arguing which appears convincing to *us*, upon each of the two texts relating to the form of baptism and the apostolical benediction, the author has furnished a distinct answer, by bringing forward others in which the name of God is found in connexion with that of a created being. But with regard, in the first place, to the form of baptism, between it and all the texts which are cited by Mr. Wright there is a palpable distinction. Moses may be believed, Samuel may be feared, the elect angels may be witnesses, as well as Jehovah: but they can add no authority to his. But in the baptismal form the authority of the Son and of the Holy Ghost is added to that of the Father. Unless, therefore, the authority of the Son and of the Holy Ghost be of such value as to be fitly united to the authority of the Father himself, the form which directed the Apostles to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, could never have been used: for it is written, "I am the Lord. That is my name; and my glory will I not give to another." (Isa. xlii. 8.) Supposing it, then, to be taken for granted, that, as our author defines it (p. 424), "baptism is merely a testimony to the truth of Christianity," still it may be asked, Can that testimony receive any additional sanction from the name of other beings when it has already received the sanction of God?

Of the other texts adduced to confirm the preceding objection to our argument from the baptismal form, it may be said, that none of them are parallel to the case with which they are compared. We never read of the Jews being baptized in the name of the Father, and of Moses, and of the Holy Ghost: and it is this juxtaposition, this addition of the name or authority of the Son and Holy Ghost to the name and authority of the Father, on which the whole argument turns.

It is fair, however, that Mr. Wright's own exposition of the passage should be here quoted: —"Baptizing in the name of the Father, of the Son, and of the Holy Spirit, simply means initiating the disciples, by that rite, into the Christian religion, as originating with the Father, made known by the Son, and confirmed by the miraculous gifts of the Spirit."

Even in this exposition it may be remarked, that a distinction is made by the author between the Father and the Spirit, which is elsewhere forgotten by him. Now, either the Spirit is one person with the Father, or he is a distinct person in the Godhead; or he is a creature; or he is a mere attribute of God or emanation from him. If he is one person with the Father, here is tautology, and the name of *another* person, himself a creature, is unaccountably interposed between these two appellations of the one Creator. If he is a distinct person in the Godhead, we are right in saying, that God is a Trinity. If he is a creature, we are baptised in the name of the Creator and of two creatures. If he is a mere attribute or emanation, we are baptised in the name of the Creator, of a creature, and an emana-

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nation. Let the intelligent reader choose which of these alternatives he will adopt.

On the practice of the Apostles in this matter, the author has observed with great justice:—"We are informed, that they baptized in the name of Christ, or in the name of the Lord Jesus. (See Acts ii. 38. and viii. 16. and x. 48. and xix. 5.) They must have understood this to amount to the same thing as baptizing in the name of the Father, of the Son, and of the Holy Spirit."—But, then, could any language be more suitable than this to the opinions of those who hold that the Father, the Son, and the Holy Ghost are one God?

Having given the author's comments on the form of baptism, I must *now* advert to his remarks on the apostolical benediction. Are we then to believe, on the authority of this writer, without further proof or discussion, that the benediction of the Apostle may be translated thus; "The favour of God, which flows through Jesus Christ, and the love of God, and the participation of Divine gifts and powers, be with you all!" First, it can never be proved that the communion of the Holy Spirit means the participation, not of the Holy Spirit himself, but of Divine gifts and powers; or that the grace which is ascribed to our Lord Jesus Christ, in the very same form of construction in which love is immediately afterwards, and in the same sentence, ascribed to God, and communion to the Holy Ghost, means not the grace of our Lord Jesus Christ himself, but the grace of the Father through him. Can it, indeed, be credited that the Apostle would class the blessings he desired for his people in such an order as to implore for them the grace of a man, the love of God, and the participation of gifts and powers?

Such being the author's objections to the doctrine of a Trinity, as inferred from the baptismal form and the apostolical benediction, I will next advert to the light thrown upon that doctrine by the peculiarity of construction which belongs to the Hebrew name for God. Mr. Wright justly objects to the doctrine being *grounded* on that peculiarity: and accordingly the utmost which I pretend to affirm concerning it is, that it affords at least a very singular illustration of a doctrine which may be gathered from other sources. I admit, that the mystery was not fully revealed to the Jews. But yet it was shadowed out to them in various parts of their economy, not only by this remarkable idiom, but by various other methods. The plain view of this fact is as follows:—

The very name of God, in the language of the Old Testament, indicates a plurality in his nature; for it is a plural noun: and it points out, moreover, a unity in that plurality; for it constantly agrees with singular adjectives and verbs. Nor was this occasioned by any idiom of the language. It is a *peculiarity* which occurs in no other instance, and which was not necessary in this: for the noun in question has a singular number, which is occasionally used, as if to shew, that the plural form, when it occurs, is adopted by design, and not by chance or necessity: and so convinced were the Hebrew doctors of some mystery being concealed under this peculiar phraseology, that some of them had actually, before the coming of our Saviour, deduced the doctrine in question, from the obscure hints which are scattered throughout the Old Testament.

But the peculiarity of scriptural phraseology is not confined to the name of God. The language occasionally ascribed to him justifies the same inference. Thus, in Gen. i. 26, he says, "Let us make man in our image, after our likeness;" and in Gen. ii. 7, "Let us go down and there confound their language!"—speaking of himself, as more

than one person, though still maintaining his unity of essence. The first of these passages, in particular, is decisive of a plurality in the Godhead: for if it be alleged that he associated the holy angels with himself in the creation of man, it is answered, that man was not made in the image or after the likeness of angels.

But this plurality seems also to be limited to a Trinity in several parts of the Old Testament. Thus the solemn blessing in Num. vi. 24—26. is pronounced three times in the name of the Lord; and the cherubic vision in Isaiah vi. 3. address the Throne of Glory with that thrice repeated invocation, "Holy, holy, holy is the Lord of hosts."

To this explanation of Hebrew phraseology the author's objections are various. I will first quote his observations on the use of the plural pronouns, *us* and *our*. "As, in the passages referred to, God is the speaker, the notion of one person speaking to other persons in the same Godhead is manifestly absurd." But, as the first person is used in these places, not the second, it is plain that one person in the Godhead is not here addressing the others, but delivering the united sentiment of all; as, when a judge on the bench pronounces the opinion of the court, or says, "It is our judgment," or, "We think," he does not address his fellow-judges, but pronounces their unanimous decree.

The author seems to be mistaken also in what he further says. "It is common in all languages, and appears always to have been so, for an individual to use plural terms, when speaking of himself only; especially, if that individual be a king or ruler; instead of saying, *I, me, my*, he uses the pronouns *we, us, our*, though he means himself only." This solecism is indeed universal in modern languages, and was used by Greek and Latin writers, when speaking of themselves, perhaps under a notion of avoiding egotism and including their readers in what they delivered. But I question if any specimen can be produced of this alleged regal style in any regal speech, preserved to us in any ancient language. Even the ostentatious vaunt of the mighty Nebuchadnezzar himself was couched in the singular number. "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honour of my majesty?" (Dan. iv. 30.) In fact, the pride which dictated this assumption of the plural number seems to have defeated itself; for it certainly displays a more absolute power and superiority, to be able to say, as Cæsar did, "Veni, vidi, vici," than in the plural form of modern sovereigns, "We will," and "we decree," a mode of expression, which seems to share the honour with others, while it aims at a state above access or participation.

Mr. Wright, however, observes, that "other nouns in the Hebrew, with a plural termination, such as *Adonim* and *Baalim*, are used when only one person is spoken of." Yet I believe, that no instances can be cited of this use of the words brought forward by Mr. Wright, except where they are applied either to the true God or to those idols, whose description was impiously borrowed from that which belongs to Him alone.

On the other hand, Mr. Wright argues, that "many instances might be produced of the name *Aleim* being given to single persons: as to Moses, Exod. vii. 1; to the golden calf, xxxii. 4; to Dagon, the idol of the Philistines, Judges xvi. 23." The instances here adduced require to be separately examined.

In the first of them (Exod. vii. 1), the sense in which it is applied to Moses renders it plainly inapplicable to the author's purpose. "I have made thee a God to Pharaoh:" that is, a representative of God. An ambassador from a republic is

a representative of the nation which sent him, and his acts accordingly are the acts of the nation; and yet this representative character neither proves a plurality of persons in the ambassador nor disproves it in the republic.

In the second instance (Exod. xxxii. 4), the language which could only be applied with propriety, and which had been usually applied, to the uncreated God, is misapplied by Aaron, not, perhaps, without some tacit scorn of the idolatry to which he timidly submitted, to the brazen calf, just molten before the eyes of the people. "These are thy gods, which have led thee up." The only inference is, that such language was common in regard to God, not that it was proper when used concerning the idol.

In Judges xvi. 23, we have a Hebrew translation of the language used by the Philistines; and of course it follows, as all translations must adopt the idiom of that language into which it is made, that the words in which the Hebrews were accustomed to speak of the true God, would be here put into the mouths of the Philistines and applied to Dagon: and the effect must have been very striking and impressive upon the mind of a religious Hebrew, when he saw the same name given to a visible image, which belonged only to the true Deity. These citations, therefore, rather strengthen than impair the effect of the Trinitarian argument.

The preceding remark furnishes an explanation of the whole difficulty urged in what follows.

"It is impossible for Trinitarians so to translate the word *Aleim* as to make it favour their hypothesis. They must either render it God, or Gods. If they translate it God, the idea of a plurality is lost; if Gods, instead of a plurality of persons, they have a plurality of Gods, which they dare not admit." The fact is, that there is no other language which has the same idiom in this respect with the Hebrew; and every translation from Hebrew into another language must be made into its own idiom. It is, therefore, very remarkable, that in the language of the people, who were in a peculiar manner guardians of the doctrine of the Divine Unity, the name of God includes in it a notion of plurality; while, in the language in which the doctrine of a Trinity was first generally revealed, that name is expressive of Unity. How suitable is all this to the sentiments of those who hold the doctrine of a Trinity in Unity, and Unity in Trinity, who desire in the language of our Collect, "by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity!"

(To be continued.)

To the Editor of the Christian Observer.

MATT. viii. 4.—Καὶ λέγει αὐτῳ ὁ Ιησῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῳ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὁ προσέταξε Μωσῆς εἰς μαρτύριον αὐτοῖς.

English Version:—"And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

And so, with little variation, Mark i. 44; Luke v. 14.

In this passage, the clause rendered in our Bible "for a testimony unto them," is usually connected with the act prescribed by our Lord to the individual whom he had just cleansed of his leprosy; the act of shewing himself to the priest, and offering the gift appointed in the Law of Moses; and it is generally, I believe, understood that the *act thus performed*, in conformity with the Mosaic ordinance, was designed by *our Lord* to serve the purpose of a testimony, to the priests in particular, or to the Jews in general, *at the time of its per-*

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formance. It is so explained, without any exception, by the various commentators adduced in Pool's Synopsis, as well as by some others not cited by Pool (as Calvin and Beza), and, I believe, by modern commentators in general; though some slight difference occurs in the interpretation given of the meaning of our Lord's words. I wish, however, to ask your correspondents, whether the clause rendered "for a testimony unto them," may not with equal propriety be connected with the *command given by Moses*, by taking away the comma between "commanded" and "for:" thus, "offer the gift that Moses commanded for a testimony unto *them*," *i.e.* unto the *Israelites*, to whom the ordinances respecting the cleansing of the leper were immediately given by Moses. It does not appear to me to be any considerable objection to this reading of the passage, that there is no personal noun mentioned in the preceding part of the verse to which αὐτοῖς may be referred. It is not unusual with the sacred writers to leave the personal noun, which is the subject of the verb, to be collected from the sense of the passage and of the verb itself, as in Luke xii. 20, την ψυχην σε ἀπαιτουσιν. Luke xvi. 9, ἱνα...δεξωνται ὑμᾶς εις τας αιωνιους σκηνας. John xv. 6. και συναγουσιν αὐτα, και εις πῦρ βαλλουσι.—In a *similar* manner (I do not say in precisely the *same* manner), I conceive that πατρασιν ἡμῶν, or τοῖς αρχαιοις (as Matt. v. 21, 28, &c.), or some other equivalent expression, denoting the Israelites in the time of Moses, may be understood as implied in the pronoun αὐτοῖς; and thus our Lord's words will convey the meaning above hinted at, namely, that in prescribing the ceremonies to be observed by the leper in the day of his cleansing, Moses, acting under Divine direction, expressly designed to hold forth to the children of Israel a *testimony*, or instructive intimation, of certain spiritual truths which lay concealed beneath the surface of those typical institutions. I need scarcely suggest to your readers that the word μαρτυριον, "testimony" is appropriately used in this sense in different passages of Holy Writ. (Psa. lxxxi. 5.) "This (viz. the solemn blowing of the trumpet), he ordained in Joseph *for a testimony*;" where the Seventy translate μαρτυριον εν τῳ Ιωσηφ εθετο αυτον. Compare Psa. lxxviii. 5. But I would refer particularly, in illustration of my meaning, to Heb. iii. 5. Και Μωσῆς μεν πιστος εν ὁλῳ τῳ οικῳ αυτῆ, ὡς θεραπων, εις μαρτυριον τῶν λαληθησομενων ... "for *a testimony* of those things which were to be spoken after." What this passage teaches us, *generally*, respecting the ultimate design of the Mosaic dispensation, and what we are taught in different other passages of the same Epistle to the Hebrews, concerning the tendency of the whole, and of some particular parts, of the Levitical institutes, *that* (if I am right in my idea) our Lord himself teaches us expressly respecting the ordinances relative to the leper, in the passage and its parallels which have given rise to the above remarks.

H. G.

To the Editor of the Christian Observer.

HAVING read in your Number for last September a quotation from the writings of Dr. Crisp, which must, I think, have shocked every pious and considerate mind, I should feel obliged by your insertion of the following passage from Bishop Hopkins, which, I trust, may prove a proper antidote. I do not exactly agree with every one of the worthy prelate's remarks; and have ventured to omit two or three lines of the extract; but, upon the whole, I think that his opinion upon Christian obedience and the obligations of the Moral Law will both interest and benefit your readers.

C. C.

"Another objection against this doctrine is this: Thus to press

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men to obedience and working, is prejudicial and derogatory unto Christ's merits; by which alone we are saved, and not by our own works. Hath not Christ already done all for us? Hath he not finished and wrought out our salvation himself? And is it not to render his work as insufficient, thus to go and piece it out by our obedience? Is not this, to set up our works as antichrist, in flat opposition and defiance to the gracious undertaking and perfect accomplishment of Jesus Christ; when all that we have now to do, is to believe in him, and to get a right and title to him, and saving interest in him?

"To this I answer: The merit of Jesus Christ, and our working, are not inconsistent; but there is a sweet harmony and agreement betwixt them, in carrying on the work of our salvation.

"And, to make this evident, I shall lay down the due bounds and limits of each of them; that so it may appear what Christ hath done for us, and what he expects we should do for ourselves.

"Christ, therefore, hath done two things, in order to the carrying on of our salvation.

"He hath purchased and procured eternal happiness, to be conferred upon us hereafter.

"He hath merited grace, to be conferred upon us here, to prepare us for that happiness.

"1. He hath purchased happiness and eternal life, for all that do believe in him. 'I give unto them eternal life,' says he himself. (John x. 28.) And says the Apostle, 'He is the Author of eternal salvation unto all them that obey him.' (Heb. v. 9.)

"Now as there are two things that must be done for us, before we can be brought unto a state of salvation; namely, a freeing of us from our liableness unto death, and a bestowing upon us a right unto life eternal; so, Jesus Christ, that that he might bring us into this state, hath performed both these things for us.—First, He hath satisfied Divine Justice for us, snatching us from under the vengeance of God, substituting himself in our room and stead, bearing the load of all that wrath and punishment that must otherwise have fallen insupportably heavy upon us. *His soul*, says the Prophet, was made *an offering for sin.* (Isa. liii. 10.) And he was made *sin for us*, says the Apostle; that is, he was punished as a sinner for us, *who knew no sin.* (2 Cor. v. 21.) And, secondly, he hath perfectly fulfilled the commands of the Law, by his active obedience; so that the life, promised by God in the Law to the doers of it, doth now undoubtedly belong to all those for whom Christ did obey the Law; that is, for all those that believe in him. And by both these—bearing the penalty of the law and fulfilling the duties of the law—God is propitiated, justice is satisfied, vengeance is pacified; and we are reconciled, adopted, and made heirs of glory according to the promise.

"But what! shall glory and happiness be presently bestowed upon us? Shall we be installed into it, without any more circumstance? Must nothing intervene betwixt Christ's purchase and our actual possession? There must: for,

"2. Christ hath purchased grace, to be bestowed upon them, upon whom he bestows salvation. *When he ascended up on high, he led captivity captive, and gave gifts to men* (Eph. iv. 8.), and, among others, especially the gifts of grace; for *of his fulness*, says the Apostle, have *we all received, and grace for grace.* (John i. 16.)

"And why did Christ make this purchase? Why did he merit grace for us? Was it not, that we might act it in obedience? And, if Christ merited grace, that we might obey, is it sense to object that our obedience is derogatory to Christ's merit? If one end of Christ's doing all that he did for us was to en-

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able us to do for ourselves, will any man say, 'Now I am bound to do nothing, because Christ hath done all?' How lost are such men, both to reason and religion, who undertake so to argue! No: salvation was purchased and grace was procured, that, by the acting and exercise of that grace, we might attain to that salvation; and both these are to be preserved entirely, as things most sacred, ascribing them solely to the merits of our Saviour. So far are we from exhorting men to work out their salvation by way of merit and purchase, that we conclude them guilty of the highest sacrilege and practical blasphemy against the Priestly Office of Jesus Christ, who think by their own works to merit the one or the other.

"And therefore, though Jesus Christ hath done thus much for us; yet, that he might leave us also some work to do, I shall now shew what he expects from us, in order to the working out of our own salvation.

"And as he hath done two things for us, so he requires two things from us.

"1. He requires, that all those, who are void of grace, should labour for it with that power and strength that they have. And, in in so doing, they do not at all intrench upon the work of Christ; neither is it at all derogatory to his merits. See how the Prophet expresseth this, Ezek. xviii. 31: *Make you a new heart and a new spirit.* He speaks to those that were in a state of nature; and he bids them make them a new heart and a new spirit, 'for why will ye die?' noting, that, if they did not labour after a new heart and new spirit, they would certainly die the death. Let every sinner know, that this is it that he is called upon for: this is that which God expects from him: it is his work, to repent and return that he may live: it is his work to labour to change his own heart, and to renew his own spirit. *It is true, it is God's work also; for he hath promised to give a new heart and a new spirit* (Ezek. xi. 19): *and it is Christ's work also, as he is God;* but yet it is not Christ's work, as a Mediator: and, therefore, to endeavour the working of a new heart in us, is not at all to intrench upon the Mediatory Office of Jesus Christ: for, so, his office is not to work grace, but to procure it; not to implant grace, but to purchase it. You cannot, therefore, sit down and say, 'What need is there of my working? Christ hath already done all my work for me, to my hands.' No: Christ hath done his own work: he hath done the work of a Saviour and a Surety; but he never did the work of a sinner. If Christ, by meriting grace, had bestowed it upon thee, and wrought it in thee, then indeed there was no more required of thee to become holy, but to cast back a lazy look to the purchase of Jesus Christ: then, thy sloth would have had some pretence why thou dost not labour. But this will not do: our Saviour commands all men to *seek first the kingdom of God, and the righteousness thereof* (Matt. vi. 33); and the Apostle exhorts Simon Magus himself, though *in the gall of bitterness and in the bond of iniquity*—yet *pray*, says he, *if perhaps the thought of thine heart may be forgiven thee.* (Acts viii. 22.) Do not, therefore, cheat your own souls into perdition, by lazy notions of Christ's merits. What though Christ hath merited, yet God requires that you should work and labour, to change your own hearts, and reform your own lives: but if you sit still, expecting till the meriting grace of Christ drop down into your souls, of its own accord, and change your hearts; truly it may be, before that time, you yourself may drop down into hell with your old unchanged hearts.

"2. Christ expects and requires

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that those that have grace should put forth the utmost strength and power thereof, in labouring after that salvation that he hath purchased for them.

"He hath merited salvation for them; but it is to be obtained by them through their own labour and industry. Is not that which Christ hath already done sufficient for them? Is it not enough, that he hath reconciled them to God by the blood of the covenant? that he hath made their peace and procured pardon for them? But must Christ repent, and believe, and obey for them? This is not to make him a Saviour but a drudge. He hath done what was meet and fit for a Mediator to do: he now requires of us what is meet for sinners to do; namely, to believe, to repent, to be converted, and to obey. He now bids you wash and be clean. And what would you have more? Is it enough that salvation and happiness are purchased; that the way to heaven is made passable; that the bolts and bars of the New Jerusalem by Christ are broken off? Alas! what of all this? Thou mayest still be as far from heaven and from glory as ever, if thou dost not walk in the way that leads to it. Still thou art as far from entering heaven as ever, if thou dost not strive at the entrance into the strait gate. It is, therefore, in vain that Christ died, unless, as he hath purchased great things for his people, so also he hath purchased to himself a peculiar people zealous of good works; a people, *who, by patient continuance in well-doing, seek for glory and immortality*, and by that way obtain it. Thus we see that Christ's doing all for us, is no excuse for our doing nothing. Though Christ's works alone were meritorious, yet by the actings of faith we must apply his merit, and by the actings of obedience confirm them to ourselves. I might add also, when Christ is said to obey the law in our stead, as well as to suffer in our stead; though his bearing the punishment of the law by death doth excuse and exempt us from suffering; yet his obeying the law doth not excuse our obedience unto the law. Christ obeyed the law in a far different respect to the obedience which is now required from us: *He obeyed it as a covenant of works; we only as a rule of righteousness.* If he had failed in the least tittle, he could not have purchased life that was promised; but we, though we fall infinitely short in our obedience, may yet inherit that life that Christ hath purchased: Christ's obedience was fully perfect, yet ours is not derogatory thereunto, because it proceeds from other grounds than Christ's did.

"But I will not proceed further in this, only conclude this answer with two practical things in reference to this question.

"First, So work with earnestness, constancy, and unweariedness in well-doing, as if thy works alone were able to justify and save thee.

"Look, with what affection and fervency you would pray, if now God with a voice from heaven should tell you, that, for the next prayer you make, you should be either saved or condemned: look, with what reverence and attention you would hear, with what spiritualness of heart you would meditate, if your eternal state and condition were to be determined and fixed by the next of those duties that in this kind you were to perform: with the same fervency, affection, and spiritualness perform all the obedience that you do. Why should you not do so? Are not God's commands as peremptory and as authoritative for obedience, under the Covenant of Grace, as they were under the Covenant of Works? Is not obedience of as absolute necessity now as ever, *though not to the same end and purpose?* And, since the end of our obedience is graciously changed, doth not this

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change lay a farther obligation of *gratitude* upon us to obey God, who requires it from us, *not as merit but as duty?* Still there is as great an obligation to obey now under the condition of the Covenant of Grace, as ever there was while mankind stood under the tenor of the Covenant of Works. Certainly, Christ's merit was never given to slacken our obedience: and it is the most unworthy, nay it is the most accursed, use that any Christian can make of it, that therefrom he should take encouragement to grow more remiss and slack in obedience. Would you not thereby turn the grace of God into wantonness? Would you not abuse the infinite mercy of a Mediator? Think with yourselves: 'How would I strive and struggle were I to stand or fall upon the account of my own works and duties!' Use the same diligence, put forth the same endeavours, as indeed in that case you would do.

"Secondly, So absolutely depend upon the alone merits of Jesus Christ for your justification and salvation, as if you never had performed an act of obedience in all your life. This is the right Gospel frame of obedience: so to work, as if you were to be saved only by your own merits; and, withal, so to rest on the merits of Christ, as if you had never wrought any thing. It is a difficult thing, to give to each of these its due in our practice: when we work, we are too apt to neglect Christ; and, in professing to rely on Christ, we are too apt to neglect working. But that Christian hath got the right skill and art of obedience, that can mingle these two together: that can, with one hand, work the works of God; and yet, at the same time, with the other hand, lay fast hold on the merits of Jesus Christ. Let that Antinomian principle be for ever rooted out of the minds of men, that our working is derogatory to Christ's work. Never more think Christ hath done all your work for you; for that is unbecoming the free spirit of the Gospel; but labour for that salvation that he hath purchased and merited. Could such senseless objections prevail with those men who ever seriously read that Scripture in Tit. ii. 14: *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works?* Were this place seriously pondered over by men, they would be ashamed to object any longer, that our duties and works are derogatory to the purchase of Christ; for he gave himself for this end, that he might purchase such a people that might be zealous of good works."

FAMILY SERMONS.—No. CXI.

Prov. iv. 14, 15.—*Enter not into the path of the wicked, and go not into the way of evil men — avoid it — pass not by it, turn from it, and pass away.*

In all worldly pursuits, decision of character is allowed to be of the highest importance for securing any great and valuable object. A man who turns aside every moment from his path, or stumbles and hesitates at every difficulty, can never be expected to excel. It is only by firmly fixing the mind on the intended object, and pursuing it with such constancy and zeal as shall make every thing else give way to it, that any thing truly great can be expected to be obtained.

Thus, also, it is with religion. If our souls be of little or no value, if the Gospel be untrue, if heaven and hell are fables; then it is perfectly right to let them possess but a secondary place in our thoughts. It is, then, quite a matter of indifference that we indulge the lusts of the flesh, the lusts of the eye, and the pride of life. But if the contrary is the case, if these things are supremely important, if the soul is of infinite

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value, if it is impossible for those to escape who neglect so great salvation as is revealed in the Gospel; *then* religion demands our whole soul, and mind, and strength;—then to be indifferent is to perish; then the same decision of character which men evidence in their worldly affairs is necessary also in the affairs of eternity.

It appeared fit to make this observation, by way of introduction to the command in the text; chiefly because the duty here enjoined is one by no means pleasing to the natural mind, and cannot possibly be softened down to suit the taste of the worldly man. It is indeed true, that the way of wisdom, when once we are in it, is, above all ways, a way of pleasantness and a path of peace: but its pleasantness or unpleasantness is not at present the question; if the soul be valued, the duty before us *must* be performed. It depends not upon our inclination, but upon the command of God. Our salvation is at stake; and we shall be for ever lost if we neglect it. Putting, therefore, the duty upon this its proper basis, let us proceed briefly to consider it; not calling it "a hard saying" as if this were an argument to allow us to disobey it; but asking only if it be a *true* saying, and, if so, determining by the grace of God to let it produce its due effect upon our conduct.

We propose to inquire,

I. What society we are to avoid;

II. *How far* we are to avoid it;

III. *Why* we are to avoid it.

I. What society we are to avoid.

Now here there can be no difficulty with regard to persons of openly immoral lives, whose society none but persons like themselves can possibly approve. Again; the case of those who boldly deny religion, or are attempting to make converts to their infidel opinions, is equally clear. But, doubtless, the maxim goes much farther; so that we ought to shun the ways, not of these more notorious characters only, but in general the ways of all who do not love and fear God. These persons may be differently divided, and may have various shades of virtue and vice amongst them. One may plunge much deeper into sin than another; their examples may not be all equally injurious; but however different they may appear in some respects, the general effects produced by their society will be at length great, and perhaps *fatal*, though they may be for a time concealed. A cold-hearted formalist, an inconsistent hypocritical professor of religion, a man who knows what is right and scriptural, but has no true feeling of piety in his soul, is a dangerous companion for him who would walk humbly with his God — oftentimes, indeed, *more* dangerous than even the avowedly worldly character. The reason of this we shall see in a further part of these remarks: in the mean time, let us endeavour to answer an inquiry that may be made; namely, how far it is possible or right to conform to such a rule. Shall we, it may be said, go out of the world and forsake even our friends and connexions in life, because they may not be religious? Shall we break all the bonds of society by such a scrupulous strictness of conduct? This leads us to consider,

II. The second thing proposed; namely, *How far* the society of those who do not love and fear God is to be avoided.

Now here we cannot, as Christians, hesitate to admit, that if it could be proved that the word of God required *absolute* and *unceasing* seclusion from all who are not partakers of true religion, it would be our duty to obey the command. However irksome it might be, whatever consequences might attend the performance of it, if such a duty were clearly laid down, it would be at the peril of our souls to violate it; for our Lord him-

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self hath taught us, that whosoever will not forsake *every thing* for him, is not worthy of him.

But it is not necessary, or indeed scriptural, to suppose that this separation from all worldly things and persons is thus entire and absolute; for then, as the Apostle argues, we must needs go out of the world. There must be a degree of intercourse with but too many men who are not adorning the doctrine of God their Saviour, otherwise society could not exist. We may, therefore, lawfully have commerce and transact our daily affairs with various persons who are not partakers of true religion.

Neither, again, must we forsake the professing church of Christ merely because many hypocrites and false members are to be found connected with it; or because many profess a love for sound doctrine whose hearts are dead to God; or because many snares and temptations are seen to spring even from hallowed ground. In this world the tares and the wheat must thus grow together; and to try completely to separate them would be a vain attempt.

Nor, still further, are we so to forsake the society of men as to prevent our labouring for their salvation. We may converse with sinners for their good; as our Lord did when upon earth, or as a friend or physician enters the abodes of contagious sickness with a view to benefit those who labour under it. Joseph lived untainted in Egypt; Nehemiah in the court of Ahasuerus; Lot in Sodom; Moses in the household of Pharaoh; and Daniel in the court of Persia.

What we are then to avoid, is unnecessary familiarity with sinners, and a disposition to comply with their sins. When David would describe "a blessed man," he speaks of him as not walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful. And there is nothing more frequently inculcated in Scripture than the duty of coming out from the society of such men, and "having no fellowship with the unfruitful works of darkness." We ought not to imbibe their spirit, or follow their example, or adopt their maxims of thinking and judging respecting things connected with the soul and religion. We may love them with all due regard and friendship; but we must not imitate their conduct, or learn from them to account the ways of the world harmless or those of religion burdensome and useless. If our intercourse with men be so conducted as to weaken our affections towards God, destroy the tenderness of our conscience, make us forget or neglect our souls, or unfit us for prayer and communion with our Maker, we may be assured we have transgressed the scriptural limit, and are gone over to the world instead of coming out of it and being separate.

III. But it may be asked, Why, after all, is the path of sinners to be thus carefully avoided? Why should Solomon so multiply his cautions—"Avoid it, pass not by it—turn from it—and pass away?" What is the real danger? Why should a duty that requires so much daily caution and self-scrutiny be so urgently enforced?—Let us then, *thirdly*, consider this point.

The duty under consideration ought to be attended to, both for our own sake and for that of others. It is, however, chiefly on the first of these considerations, that it will be necessary to insist.

Let us suppose, then, that a person is really in earnest respecting his salvation; and let us examine what will be the effect of his neglecting the duty in question. Alas, how hard will he find it to preserve the true spirit of religion in the midst of worldly society! Evil example will gradually prevail; and he will receive, perhaps, more spiritual injury in a few days or hours than can be counteracted

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in as many months or years. For the conversation of the wicked has far more power to corrupt the righteous than the conversation of the righteous to amend the wicked; just as it is much easier for the healthy to become diseased by communication with the sick, than for the sick to be restored by communication with the healthy. Solomon was well acquainted with this when he warned us—"Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways and get a snare to thy soul."

One reason why the society of those who are not truly religious will be a great hindrance to the Christian is, that, if he will not give up the dictates of his conscience, he must expect to meet with the scoffs of men. His example, if he live as becometh his high profession, will reprove the world even when his lips are silent; and there are few things which men will less forgive than such a reproof. "The world hateth me," said our Lord, "because I testify of it that the works thereof are evil." It is impossible, therefore, for the Christian to live as he ought with his God, and yet retain the friendship and confidence of the wicked. Such contrasts cannot be reconciled. He must either become more like them or be unsuited to them: to the former, there are, alas! a thousand temptations addressed to his pride, his natural feelings, his love of ease and respectability in life, and every other human passion; while the disposition to submit to the latter is opposed by every thing in him and around him.

There would be less danger to the Christian in mixing with sinners, if it were not that they are always ready to entice him to their evil ways. Good men, it is to be lamented, are not usually as anxious to bring their companions to the knowledge and practice of true religion, as bad men often are to tempt the good to wander from it. Many a person, after feeling his heart impressed with the things belonging to his eternal peace, after seeing his guilt and danger, after being softened for a moment with the love of a Redeemer, and determining to give himself up to God, has been fatally ruined by mixing with those who viewed his religion with suspicion or contempt, and were desirous to make him forget the sacred impression. Besides, if we truly desire to serve God, the company of the wicked will be offensive to us. To mix with them will be like a loyal subject frequenting the society of rebels and traitors. David says, "Do not I hate them, O Lord, that hate thee? and am not I grieved with them that rise up against thee? I hate them with a perfect hatred; yea, I count them my enemies." Not that the Christian hates the *persons* of those who do not fear God; on the contrary, he would willingly do them all the good in his power; but he hates and avoids their sins, because they are contrary to his own new nature and the will of his Redeemer. St. Paul lays down this distinction very clearly, when he says, "If any man obey not our word by this Epistle, note that man, and have no company with him; yet count him not as an enemy, but admonish him as a brother." Even the meek and amiable St. John, who leaned on Jesus' bosom, could say, "If there come any unto you that bringeth not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

But the strongest reason for obeying the command in the text, is, that our salvation is endangered by the society of the wicked. The man of wisdom hath taught us; "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And in

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a similar manner a voice from heaven was heard by St. John, warning and inviting the faithful to come out of the mystical Babylon: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If, then, we love the ways of the wicked, there is no alternative but that we be partakers of their punishment. Thus life and death, good and evil, are set before us; and a merciful God, who willeth not the death of a sinner, but rather that he return, and repent, and live, invites us to make a choice. And shall we, with so much grace and mercy on the one hand, and so much wrath and danger on the other, deliberately choose the wrong? Shall we still persist in the path of the wicked and the way of evil men, knowing whither it will inevitably conduct us; and neglect that way of pleasantness and path of peace which leadeth to life everlasting? May we have grace given us to avoid this most awful of all sins! May we be taught by the Holy Spirit to prefer, like Moses, affliction with the people of God, to enjoying the pleasures of sin for a season! May our delight, like David's, be with the excellent of the earth; and our portion be with them for ever in heaven!

For the Christian Observer.

PRACTICAL REFLECTIONS ON THE CONDUCT OF SHADRACH, MESHACH, AND ABED-NEGO.

THE brief history of Shadrach, Meshach, and Abed-nego is one of the most interesting in the word of God, and is replete with useful instruction. The conduct of the king, of the courtiers, of the three Israelitish captives themselves, and the general events of the narrative, are all highly important, and might furnish several useful subjects of meditation; but the part which appears to me particularly striking, and to which I intend to invite the attention of the reader, is the following: —

"*Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*" Dan. iii. 16—18.

The events of the narrative need not be detailed: I will suppose the previous scenes completed; that the king has given the command to worship the golden image; that the Chaldeans have informed him that the three young Israelites have refused so to do; and that they are brought before their incensed sovereign to answer to the charge. The king once more gives them their choice, to worship or to be burned in the fiery furnace. Let us hear their alternative: without hesitation or delay, they reply, "We are not careful to answer thee in this matter. Our God whom we serve is able to deliver us out of the burning fiery furnace; and he will deliver us out of thy hand, O king." Thus, being strong in faith, they gave glory to God; they were raised above the natural fears of so painful a trial; their confidence even increased as it drew near; for they doubted not that either a way should be made for their escape, or that they should be supported under the infliction.

This narrative, divested of the miraculous parts of the history, seems very closely to apply to the case of the Christian in the present age, and may furnish us with a useful guide to the line of conduct which we ought to pursue when exposed to any risk or difficulty for the cause of our Redeemer. Let us examine a few of the leading circumstances.

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Shadrach, Meshach, and Abed-nego were three very young men, worshippers of the true God in a heathen land. They were exposed to much persecution and distress on account of their religion, yet they were enabled to act with faithfulness and prudence "in the midst of a crooked and perverse generation." Now our Lord hath expressly told us also, that offences will come; and it is further said, that *all* who will live godly in Christ Jesus shall suffer persecution; so that although in a Christian country like ours open persecution is unknown, yet still there is, and must be, a cross to bear, and a warfare to maintain, by all who are in earnest respecting the salvation of their souls, and really desire to tread in the steps of their Redeemer. Religion, where it is genuine and active, will inevitably excite the hatred or contempt of the world. The true Christian will be obliged to stem the surrounding stream: there will, there must, be opposition: if he were of the world, the world would love its own; but because he is not of the world, but is chosen out of the world, therefore the world will hate him.

Now let us imagine a person, and especially a young person, such as were the three individuals mentioned in the text, in such circumstances. How difficult oftentimes and painful the line of duty! How much need is there of some animating example, or affectionate and faithful advice, to keep such a person from offending against conscience, and forgetting his obligations to his Redeemer! To be faithful where others are unfaithful—to worship God truly in a family, a parish, a neighbourhood, in which almost all around us conspire to forget him—to be in earnest in religion where our friends, and associates, and connexions are indifferent—to forsake sin, and the world, and temptation, where every thing invites us to love them and follow them, is no easy task. It can be performed only by the aid of Him who is at once a Comforter and a Sanctifier; and may He bless the consideration of the example before us, to strengthen and confirm in us that holy resolution which appeared in the language and conduct of these three illustrious individuals.

It appears from the narrative, that Nebuchadnezzar the king set up a golden image, and commanded all his subjects to fall down and worship it. In like manner, in the present day, is sin in its various shapes an idol which the world delight to serve. By nature we are its slaves and votaries; and it is not till we have learned, like these three young men, to come out from the world and to worship the true God, that we begin to feel the burden of this service. New idols are constantly presented, to confirm the sinner in his slavery, and to tempt the true Christian from his allegiance to God. Babylon surely abounded with idols enough; yet a new one must be set up for the occasion; and thus the world is always varying its temptations. Whatever be the last evil custom, the last new mode of sinning, men are expected to follow it. In general, they comply with the wish of their spiritual enemy: they crowd to the broad road of destruction, and rejoice to walk in it. Thus no sooner was the command given, than "princes, judges, governors, captains, treasurers, sheriffs, counsellors, and rulers," with the people at large, all with one accord eagerly flocked to the idolatrous rite. These three persons only are mentioned as not complying with the order—a proof that even the most youthful Christian ought not to be ashamed of religion, or to reject it; namely, because there may be but few around him who think as seriously as himself. Indeed it is expressly to strengthen such a one to patience in well-doing, and to bear with meekness and faith the opposition he may meet with from the world, that the narrative before us

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seems to have been recorded. Should all the rich, the wise of this world, the gay, the splendid, be against serious religion; should a thousand new baits and allurements be added to seduce us from it; should unsuspected dangers and persecutions, spring up every moment around our path; yet we may learn from the example before us a lesson of faith, and constancy, and reliance upon God, and be incited from the the merciful support given to his servants of old, to commit ourselves unto him as a faithful Creator, knowing that with the temptation he will also make a way for our escape.

Let us view yet more particularly the case before us. These three young men, we find, did not court martyrdom or persecution: they did not break out into violent invectives against other persons: they gave no willing offence;—thus teaching another most useful and important lesson. The Christian is not to affect any thing that may justly draw down the opposition of the world;—if he live holily, justly, and unblameably as he ought to do, and if he evidence in his life and conduct the faith, the hope, the prayerfulness of a true disciple of Christ, opposition will almost inevitably arise without his seeking it. He ought, as much as in him lies, to live peaceably with all men;—but where this is impossible, and the offence arises entirely from the side of the world who dislike his earnest piety, without being able to impeach his character or conduct, he may learn from the example before us how to act so as at once to glorify God and to preserve his own peace of mind.

Behold, then, this illustrious example! Firm and decided for Jehovah, these three martyrs approached the eventful spot. Life or death was the alternative: they knew that in a few moments they must be cast into the fiery furnace, heated seven times hotter than before, if they disobeyed the king's command. No human way of escape was open before them. Destruction, instant destruction, and that in its most awful form, frowned upon them. Thus tempted to waver, on the one hand, by dread of torments and death, they might also be allured, on the other, by hopes of reward. They might even be ready to plead that the sacrifice was but small, and that they were not required expressly to forsake their own God, while they accommodated themselves to the wishes of those around them. These and various other reasonings might naturally enter their minds; and, had not *Faith* been powerfully in exercise, would, doubtless, have overcome their resolution. But this Divine grace was able, amidst all, to preserve them. By it they overcame all the terrors and allurements which were presented to their view, and thus added their names to that glorious catalogue enumerated by St. Paul, in the eleventh chapter of the Hebrews —that catalogue of worthies whose deeds are conspicuously held up for our imitation, and who all obtained so good a report *through faith*. Were this Divine grace existing in full vigour in our minds, even the youngest and most timid Christian would be able to withstand all the artifices of the world, the flesh, and the devil; and to say with Joshua of old, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Instead of being ashamed or afraid of confessing the name of a crucified Redeemer, and of living as becomes his faithful disciples, we should use the decided language before us; and, placing our whole trust and confidence in the supporting arm of an all-gracious Father, should learn to do every thing, and bear every thing, rather than forsake the cause of our Redeemer. Indeed, where faith exists but in the smallest degree, it will produce *something* at least of this holy disposition of mind; the frowns or smiles of men will appear of comparatively little con-

sequence; death and judgment, and heaven and hell, will become considerations of far too much importance to allow of our sacrificing our hopes of salvation to the example or the customs of an evil or unthinking world.

There are four things which are often powerful obstacles in the path of the youthful Christian; namely, *the allurements of pleasure, the commands of authority, the dread of persecution, and the specious solicitations of friendship and kindness.* All these occurred in the case before us; and to a far greater degree than usually, or indeed ever, takes place in the present age. Yet these three servants of God overcame them all; and why may not even the youngest Christian, in our own day, imitate their bright and holy example?

They overcame, in the first place, *the allurements of pleasure.*—What a festive scene was before them! The "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," united their persuasive notes to tempt them to sin. Pleasure assumed all its most winning and seductive shapes, to court their compliance. Yet, though in the midst of health and youth, they steadily refused to join the multitude to do evil: they accounted the reproach of Christ better than all the poisoned baits of the world. They were, doubtless, considered by those around them as gloomy and precise persons, who railed at what others thought innocent pleasures;—but they knew the side they had taken; they knew also the power and love of their heavenly Parent, and they feared not the result.

Neither, again, could *the commands of authority* tempt them to commit this sin.—They were strangers and captives in a foreign land; the hand of power was over them; they were represented as factious persons, as enemies at once to the government and the religion of the country; Nebuchadnezzar, a despotic monarch, was infuriated against them;—yet they stood firm. They knew that the *first* authority to be obeyed, is God; and that, though all other authorities should come in competition with this, yet that *one* was their Master, even that Messiah who, doubtless, they knew was to be revealed for the pardon of their sins, and who himself appeared for their support and comfort, walking in the midst of the devouring flames. They were not, as we are, privileged with a government and church built upon and supported by true religion;—how doubly inexcusable, then, is *our* conduct, if *we* suffer any thing to dissuade us from living openly as becomes our sacred profession!

The dread of persecution, we have already seen, they also manfully overcame; nor did they less resist *the specious solicitations of kindness and friendship.*—Many a young Christian, who could have braved all the terrors of open persecution, has given way to this temptation, and has for ever ruined his soul, for the sake of that friendship with the world which is enmity against God. Not so these illustrious sufferers. Though they had received innumerable kindnesses from Nebuchadnezzar, and were in the way of receiving many more; though nourished by his bounty, and loaded with his favours; yet when religion was to be the sacrifice, they would not, they durst not make it. He offered to afford them another trial. If they would even *now* bow down and worship, the past should be forgotten. But no: they would doubtless have willingly shed their blood in his cause, if lawfully called to do so, as a proof of their gratitude for his benefits; but conscience and the favour of God were things too sacred, and of far too high a value, to admit of *their* being also sacrificed. The result is well known: God wrought a miracle in their favour; his presence was with them in the fire; while their persecutors were

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consumed in the very act of casting them into the flames — an awful proof of the danger of opposing the cause or the people of God. Not even the garments of these triumphant confessors were singed; nothing was consumed in the furnace except their bonds. They became more free than they were before they were thrown into the flame; and in like manner the Christian, in the present day, who resolutely bears the cross of his Redeemer, often finds that the more he is persecuted for righteousness' sake, the more he enjoys freedom and happiness in his own mind. His shackles are consumed in the fire, and he is frequently rendered more bold and persevering in the cause of God, by the very efforts which are made to overcome his constancy. His example, then, becomes of great benefit to the souls of other men; as even Nebuchadnezzar himself was obliged to do homage to the Lord God of hosts, "who alone could deliver after such a sort." If, then, we value our own souls, if we value the souls of our fellow-creatures, if we value the cause of Him who deserves all our love and gratitude, let us be steadfast, unmovable, and always abounding in the work of the Lord.

S. E.

MISCELLANEOUS.

For the Christian Observer.

ON THE ADMISSION OF METRICAL HYMNS INTO CHURCHES.

ABOUT thirty years ago, a small selection of portions of the Psalms from various versions was substituted for the Old and New Versions, in several parish churches in the neighbourhood from which I write. This selection being generally considered too scanty, and a supplement being called for, the well known and highly revered clergyman who formed the original selection recommended that the Supplement should consist wholly of hymns; and his recommendation was adopted. But an objection was urged against admitting hymns into our churches, on the supposition that the Church of England has authorised only the two metrical versions of Psalms, the one by Sternhold and Hopkins, the other by Tate and Brady. The same objection, it is believed, is urged in other parts of the kingdom, and it may not be foreign to the design of the Christian Observer, to consider briefly the sanction for metrical hymns, and the expediency of introducing them into parochial worship. Let us then inquire, what is the order of church music prescribed by our Establishment, and what is the authority of the Old and New Versions?

It was the object of the English Reformers, in the times of Henry the Eighth and Edward the Sixth, to restore the Liturgy to the pure simplicity of the first ages of the church. Whilst, therefore, they stripped the choral parts of the service of hymns to the virgin and to saints, they retained several others composed by the fathers. That noble hymn, the Te Deum, attributed to St. Ambrose, Bishop of Milan in the fourth century, was inserted in the daily service. The Trisagion or Sanctus, the Gloria in Excelsis, and Gloria Patri, (ancient hymns used at least as early as the fourth century), were retained; together with the Magnificat, Nunc Dimittis, and other passages from the Bible, which had long formed a part of the choral church service. Our Reformers divided the Psalter into portions, in order that the whole might be used agreeably to the ancient practice of the Latin and Greek

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churches. That grave and solemn description of music which accompanied the service so early as the times of St. Ambrose and St. Gregory, was continued. For this purpose, the Psalter, now for the first time translated into English, the Te Deum, and most of the other hymns, were pointed with colons; to suit the ancient ecclesiastical chant, which by means of holding notes, accommodates itself to verses of unequal length. "I have travailed," says Archbishop Cranmer, "to make the verses into English, and have put the Latin note unto the same."

The antiphonal or alternate manner of chanting, used in the Christian church so early as the first century, and evidently derived from the service of the ancient Jewish temple, was also continued.

In conformity with what has been now stated, it will be found, that the Book of Common Prayer, which contains the authorised formularies of the Church of England, and is the only work prescribed by Act of Parliament, contains no Psalms, except the prose Psalter, pointed with colons, to be sung or chanted in churches; and no Hymns, except the Te Deum, &c. which occur in the course of the services.

Anthems are indeed permitted to be sung, as appears by the Rubric, after the third collect at Morning and Evening Prayer; and these are not restricted to be taken from the Prayer-book; for under the authority of the following clause in the act of 2d and 3d Edward VI. they may be also "taken out of the Bible." "Provided that it shall be lawful for all men as well in churches, chapels, or other places, to use openly any Psalms or Prayer taken out of the Bible at any due time, not letting or omitting thereby the service, or any part thereof, mentioned in the said book." Some writers understand this clause as intended to allow the turning the Psalms into metre for the use of the Church; but it may well be doubted whether this be not too great a latitude of interpretation. The authorised translation of the Bible seems rather to be intended; and accordingly, with only one or two exceptions, the portions used for anthems in cathedrals have always been taken either from the Prayer-book or the Bible.

On the accession of Queen Elizabeth, in 1558, the reformed liturgy, which had been prohibited by her predecessor, was restored; the Acts of Parliament prescribing it were revived, and church music was placed in the state in which it had stood at the demise of King Edward the Sixth.

It must be admitted, that (as Rabanus Maurus, quoted by Hooker, in allusion to the singing in the primitive ages, observes), "at first the church in this exercise was more simple and plain than we are; and their singing was little more than only a melodious kind of pronunciation." But even at an early period, there is sufficient evidence of the introduction of an elaborate and less intelligible style of music. St. Jerome complains, that theatrical notes and songs were heard in the church, and the house of God was turned into a stage. St. Augustine was sometimes disposed to wish that all "nice singing" of David's Psalms were removed from his and the church's hearing. With a view probably, to remedy this evil, a Synod held by Cuthbert, Archbishop of Canterbury, in the year 747, decreed, that "the singing should be in a simple and modest voice, and should not confound or dislocate the distinction of the words, by a pronunciation like that of tragedians, but should follow a plain song and holy melody."—In the sixteenth century, we find Erasmus inveighing against "a cumbersome and theatrical music in our churches; a confused and disorderly chattering of some words*;" and the thirty-two com-

*The objection now usually made against the introduction of the cathedral

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missioners appointed by King Edward the Sixth recommended that "the quavering operose music which is called figured, should be wholly laid aside."

The English Protestants who had taken refuge on the continent during the persecutions in Queen Mary's reign, and had resided chiefly at Geneva and Frankfort, had imbibed, or rather, perhaps, had strengthened, their preference for plain congregational singing. This singing had distinguished the first dawnings of the Reformation. It had been used by the Albigenses in the twelfth and thirteenth centuries, by the Wickliffites in the fourteenth, by John Huss and his followers in the fifteenth, and was now revived by the followers of Luther and Calvin in the sixteenth century. At Ulm "a fine new Hymn Book" had been published by the United Brethren in 1538.

Upon the return of the exiles at Queen Elizabeth's accession, an attempt was made to substitute this metrical singing in the place of church music, or, as it is now called, cathedral music.

Mr. Warton attributes the introduction of the new Psalmody to some "who favoured the discipline of Geneva*, and who wished to abolish, not only the choral mode of worship in general, but more particularly to suppress the Te Deum, Benedictus, Magnificat, Jubilate, Nunc Dimittis, and the rest of the liturgic hymns, which were supposed to be contaminated by their long and ancient connection with the Roman Missal, or at least, in their prosaic form, to be unsuitable to the new system of worship."

It was no difficult task to prevail with the people to prefer the plain Psalmody, in which they found it easy to join, to that intricate music which was too refined and scientific for their taste and comprehension. Congregational singing gradually found its way into the parish churches; and Queen Elizabeth was induced, though reluctantly, to comply, in some degree, with the popular feeling. Accordingly, in her injunctions to the clergy in the year 1559, after directing that "there be a modest and distinct song used in all parts of the common prayers of the church," it is added, "Yet nevertheless, for the comforting of such as delight in music, it may be permitted, that in the beginning or in the end of common prayer, either at morning or evening, there may be sung an hymn*, or such like song, to the praise of Almighty God."

In September of the same year, as we are informed by Strype, "began the true morning prayer at St. Antholin's, London, the bell beginning to ring at five; when a Psalm was sung after the Geneva

chant into parish churches, is, that it occasions a "confused and disorderly chattering" of some words. This, however, is not the fault of the chant itself, but is owing to the manner in which it is usually practised. As nothing is easier of attainment, so nothing can be more intelligible, than cathedral chanting, when deliberately performed; and though the Psalms for the daily service are generally too long to admit of this, yet in some parish churches, the congregation joins in chanting the Venite Exultemus, the Te Deum, and Jubilate, the Magnificat, (or the Cantate Domino), and the Nunc Dimittis (or the Deus Misereatur), with a happy and a devotional effect.

* Whyttingham, Dean of Durham, had a principal hand in the Old Version. He had been ordained by Calvin during his exile; and had succeeded Knox the Scotch Reformer, in the superintendance of the congregation at Geneva. It was on his return from exile that he was promoted to the Deanery of Durham. He not only assisted in rendering the Psalms into metre, but versified also the Decalogue, the Apostolic, Nicene, and Athanasian Creeds, the Lord's Prayer, the Benedictus, Te Deum, and other metrical hymns, which are annexed to the old version.

* As the word Psalms is often used in a general sense as comprehending metrical Hymns, so here Hymns must be considered as comprising metrical Psalms.

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fashion; all the congregation, men, women, and boys singing together." The following year, 1560, Bishop Jewell * remarks, that a "change now appears more visible among the people, which nothing promotes more than the inviting them to sing Psalms. This was begun in one church in London, and did soon spread itself not only through the city, but in the neighbouring places. Sometimes at Paul's Cross, there will be six thousand people singing together." Bishop Burnet observes, that the Psalms translated into metre were much sung by all who loved the Reformation; and it was a sign by which men's affections to that work were measured, whether they used to sing these or not.

Portions of the book of Psalms had been rendered into metre in the reign of Edward the Sixth; but it was not until 1562, that the Old Version was completed, and was published entire under the title of "The whole Booke of Psalmes collected into English Metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt Notes to sing them withal."

An attempt was made in the Convocation, held the same year (1562), to put down church music altogether. It was proposed, "that the Psalms may be sung distinctly by the whole congregation, and that all curious singing and playing of the organs may be laid aside,"—"whereby," says Strype, "we may perceive how much biassed these divines were, most of whom seem to have been exiles, towards those platforms which were received in the reformed churches where they had a little before sojourned." The ancient custom of antiphonal or alternate singing, was condemned, as "tossing about the Psalms from side to side." A motion to prohibit organs was negatived by a majority of only one vote *; and though choral singing was not expressly prohibited, yet from this period it appears to have been disused in parish churches.

In one of the Homilies, in the second book, which was set forth by the same Convocation, there occurs the following passage, alluding to chanting and organs.

"A woman said to her neighbour, 'Alas, Gossip! what shall we now do at church, since all the saints are taken away; since all the goodly sights we were wont to have, are gone; since we cannot hear the like piping, singing, chanting, and playing upon the organs, that we could before?' But, dearly beloved, we ought greatly to rejoice and give God thanks, that our churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy house, and his place of prayer."

The practice of congregational metrical singing, therefore, though it cannot claim the authority of any positive enactment, yet is co-eval in its origin with the Reformation; and by its facility of attainment has powerfully recommended itself to popular and general use. The practice is indeed now so firmly established, that it would be vain to attempt its abolition; and it is therefore desirable to promote its improvement and regulation.

What has been stated, will in part have answered the proposed inquiry as to the authority for the

* This eminent champion of the Reformation was promoted to the bishopric of Salisbury, on his return from exile. His wish for the abolition of all ceremonies appears in his letters to Peter Martyr, written about this period.

* Of the members present, there was a majority of eight against the organ; but the proxies turned the scale. In Scotland, about the same period, church music and the use of the organ were totally abolished; and the prejudices of the Kirk still continue, I believe, unabated. So lately as in 1807, upon an attempt to introduce an organ into a church in Glasgow, the Presbytery declared their determination "to avert so dire a calamity from our church and our country, to crush in the bud so scandalous a prostitution of sacred things."

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Old Version. Heylin states, that these Psalms "were by little and little brought into the church—afterwards printed, and bound up with the Common Prayer book. For though it is expressed in the title-page of these singing Psalms, that they are set forth and allowed to be sung in all churches, this allowance seems to have been a connivance rather than an approbation: no such allowance being any where found by such as have been most industrious and concerned in the search." Mr. Mason also, the late precentor of York, considers this allowance to have been an assumption of Sternhold or his printer, founded on the public exercise of metrical psalmody in churches.—It may be proper to remind those who contend for the "Old Version," that what has, for a century past, been called by that name, is materially altered and modernized; and that the original work, as published in the sixteenth and seventeenth centuries (to which, if to any, the sanction of authority was given), contains such obsolete and barbarous expressions, as would not, in the present times, be endured, in any of our parish churches. In proof of this assertion, it is sufficient to refer to any of the editions between 1562 and 1696.

The allowance of the "New Version," is by an Order in Council, on the humble petition of Nicholas Tate and Nahum Brady, setting forth that "with their utmost care and industry," they had completed a new version, and humbly praying his Majesty's royal allowance; and the order acccordingly allows their version 'to be used in such congregations as shall think fit to receive the same.'" Of this version it may be observed, that it is frigid and defective, in not presenting that view of the Psalms as shadowing the condition of the Christian church, and the sufferings and triumph of the Messiah, which those late pious and learned prelates Horne and Horsley have sanctioned, and which peculiarly adapts the book of Psalms to the Christian state and worship. Bishop Horsley, on this account, prefers the "Old Version," which, he observes, is "expressed in such terms as, like the original, point clearly to the spiritual meaning;" and he considers the adoption of the New Version as "a change much for the worse."

The fact is, that the best metrical translations of the Psalms must always be greatly inferior to the authorised prose version, pointed to be sung in our churches. Let any one, with the help of Bishop Lowth's preface to Isaiah, consider the structure of Hebrew poetry; the unequal length of the verse, in its whole and in both its parts; and he will be convinced that every translation into verses of equal length, must not only lose all the beautiful manner of the original, but be constantly either abridging, or redundantly adding to, the sense of the inspired writers.

In vindication of hymns we may urge, that they have always been sung in Christian congregations.

St. Paul exhorts the Ephesian and Colossian churches to the use of "psalms, and hymns, and spiritual songs."—Pliny, in his well-known letter to Trajan, written in the beginning of the second century, represents that it was the custom of the Christians, in his time, to meet and sing together one to another, hymns to Christ as God; and we have the testimony of Origen, that the practice continued in the third century: yet if these hymns had been the Psalms of David only, the singing of the Christians would not have distinguished them from the Jews.

It has been already remarked, that hymns, as ancient as the fourth century, are inserted in our Liturgy. —It may be noticed, that the Anthems used in cathedrals are taken not only from the Psalms, but from other passages of Scripture.—The

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Veni Creator Spiritus, in the Ordination Service, is in metre. A metrical hymn by King Henry the Eighth, is inserted by Mr. Mason in the York Anthem Book; and some hymns were originally added by Dean Whyttingham to the Old Version of Psalms. Hymns have been also lately added to the New Version in the Prayer-books published by the Society for promoting Christian Knowledge.

In 1814, Mr. Gardiner published "Psalms and Hymns adapted to Sacred Melodies; allowed to be sung in churches." The Prince Regent, and the Archbishops of Canterbury and York, are patrons of the work; and it is dedicated, by permission, to his Royal Highness. It may therefore, in point of fact, be considered as possessing a higher sanction than the Psalms of Sternhold ever pretended to. It contains six portions from the Old Version, one from the New, more than twenty from Dr. Watts, and about seventy modern hymns.

In 1815 were published, "Psalms & Hymns, selected for the Churches of Buckden, &c. in the Diocese of Lincoln;" and dedicated, by permission, to the Bishop of Lincoln, who resides at Buckden. This selection, in addition to versions by various authors, of passages from the Psalms, contains upwards of 170 hymns.

It appears, therefore, not only that the regular liturgical order of church music has been allowed to give place, in our parish churches, to a popular method of congregational singing; but that in our selection of subjects, we have the authority of Scripture, and the practice of the Primitive Church, and of the Church of England, to sanction the introduction of Hymns as well as Psalms into this part of public worship.

Still it may be objected, that the expediency of introducing metrical hymns has not been shewn; and that versions of the Psalms are sufficient for all the purposes of devotion. In answer to this objection, it may be sufficient to observe, that the blessings of Redemption ought to be celebrated, not merely in the veiled and figurative language of the Psalms, but with a plainness of speech adapted to the views of the Christian worshipper, whilst, with the New Testament in his hands, he beholds with open face the glory of the Lord. This is remarkably the character of those hymns of human composition which the church has adopted. Thus in the Te Deum, after a Doxology to the Trinity, we break forth into a tribute of praise to Christ the King of Glory, as having redeemed us with his precious blood, and opened the kingdom of heaven to all believers; and we implore his saving help, that we may be numbered with his saints in glory everlasting. And thus in the Trisagion, and the Gloria in Excelsis, in the Communion, we join with all the company in heaven, in ascribing songs of adoration to God and to the Lamb. "Our communicants (observes St. Chrysostom) know what hymn is sung by the spirits above; what the cherubim say above; what the angels say above—Glory be to God, Glory be to God on high. Therefore our Hymns come after our Psalmody, as something more perfect."

In vindication of singing the Magnificat, Benedictus, and Nunc Dimittis, Hooker observes, that "these are songs which concern us so much more than the songs of David, as the Gospel toucheth us more than the Law; the New Testament than the Old: being discoveries of Christ already present, whose future coming the other Psalms did but foresignify. They are sacred hymns that Christianity hath, peculiar unto itself — the other being songs too of praise and thanksgiving, but songs wherewith, as we serve God, so the Jew likewise."

Since, therefore, metrical sing-

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ing has supplanted both the chanting of the liturgical Psalms, and the singing of the liturgical hymns in our parish churches, expediency justifies the use not only of versions of the Psalms, but of metrical hymns composed on the model and breathing the spirit of those in the Liturgy.

"However excellent," observe the editors of the Buckden Selection, "the design of the respective authors (of the Old and New Versions) might have been, something appears still wanting to a Christian congregation — something that, in addition to the holy effusions of the Old Testament, may convey that clearer view of God's dispensations, those astonishing hopes and consoling promises, which are supplied by the inspired penmen of the New. For although, in sublime descriptions of the attributes and perfections of the Almighty, in earnestness of supplication, and in warmth of adoration, the Royal Psalmist must ever stand unrivalled; yet his knowledge of Divine things was necessarily incomplete, because the Day spring had not yet dawned from on high. Even under the influence of prophetic inspiration, David saw but as through a glass, darkly, the saving truths of redemption and sanctification. These truths, therefore, taught as they were by our Lord and his apostles, and illustrated by the great transactions of his life and death, may surely form, in a Christian congregation, as fit subjects for devotional melodies, as the events of Jewish history and precepts of the Mosaic law suggested to the holy Psalmist."

It would extend the present article beyond its proposed limits, to inquire what ought to be the description of the hymns admitted into churches. But if, as has been already suggested, our hymns should be composed on the model, and should breathe the spirit, of those in the Liturgy, it follows that a large proportion of the modern hymns should be refused admission, as their addresses to our blessed Saviour often contain expressions of familiarity and endearment, equally remote from the liturgical and apostolical models. This, however, is but one among many faults in the popular collections. I was grieved to find that a clergyman at Cambridge, in his notes to his sermons lately preached before the University, had so just a cause of complaint against some of the hymns admitted into selections designed for the use of members of the Established Church. The fact ought not so to be. No hymn, whatever may be its devotional merit, ought to be admitted into our churches if it offend against good sense, correct taste, and the rules of fair and manly criticism. The sinner does not feel one degree more self abased in the sight of God for being taught to sing of sinners as being "needy, and filthy, and loathsome, and bare," which is the language censured by Mr. Sharpe, the clergyman above alluded to; though no person who knows his own heart, or the descriptions given of it in the word of God, will refuse to bow to the general correctness of the idea intended to be conveyed by these ill-selected expressions. It is lamentable that a prejudice should be suffered to root itself in the minds of men of intellect and education, and especially in the minds of the higher orders of society, and still more especially among our prelates and other dignitaries, against the judicious introduction of proper hymns into our churches. But such will inevitably remain the fact while so little care is taken to exclude exceptionable sentiments and expressions. It should, however, be publicly known that the selections made or adopted by very many of the evangelical clergy, are not open to any of the faults at which I have hinted. Yet still, I think, it becomes both the piety and dignity of the Established Church to have a collection of hymns, com-

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posed expressly for the use of its members. In the present state of things, it is almost impossible to make a selection without giving offence by some unforeseen play of associations, which are, perhaps, in no two minds quite alike. We need, therefore, quite a new collection to which even prejudice itself shall be able to raise no objection. No one or ten men, I fear, can perform the task; for few poets whatever they may have done well in other respects have written more than a very limited number of hymns that are really of the highest order. Indeed, I am almost ready to believe, that a man who has written one really good one ought scarcely to indulge a hope that he shall ever be so happy a second time. The only possibility, therefore, that I can see for such a collection, as I could desire, would include the united efforts of all the poets of the age during several years; each one allowing his hundreds to be diminished to tens, and his tens to units, till a competent number of suitable ones was procured. I think it would be a step towards exciting the attention of the public to the introduction of a better system, if one of your correspondents would point out, in a fair and candid manner, what are the substantial defects of the popular selections in general use among the religious circles of the community. This, if done in a grave and temperate spirit, becoming the subject, and without entering into exceptionable details, could not be productive of injury. Of the defects of the old system of Psalm-singing in our churches we are all well aware; and I am desirous of seeing a candid examination of the general style that has succeeded it in the churches of the evangelical part of the clergy. That the change has been much for the better I cannot doubt; and I am, therefore, anxious to know how still further improvements may be attained. H. G.

To the Editor of the Christian Observer.

BEING entrusted with the spiritual charge of two country parishes, I never recal to mind the *eternal* importance of the ministerial office, and the short uncertain continuance of the individual who bears it, without feeling an anxiety which, no doubt, I share with very many of my brethren, respecting the probable dispositions and habits of those who shall succeed me. This feeling, if regulated by a cheerful and steady reliance on the "unchangeable" Head of the Church, is, I trust, not wholly to be condemned; and if it lead to the adoption of any measure, which, after a minister's removal, may be productive of lasting benefit to his people, it will be to him an occasion of joy and gratitude. Now there is one such measure to which I would respectfully direct the attention of those clergymen who are both able and willing to become thus posthumously useful —that of providing for their *resident successors* a competent stock of sound theology.

They will bear in mind that these successors may be curates, whose stipends may be small, and their stay in the parish precarious, or incumbents burdened with large families: in these cases, it is probable that the study will be scantily furnished: or they may be men, young in years, and younger in experience—of erroneous or imperfect religious views, backward in the purchasing or injudicious in the selection of professional books; yet, possibly, not unwilling to make use of such as may fall in their way.

It is obvious that even a village pastor should have easy access, if not to a learned library, at least to such works of reference and illustration as may encourage and assist him in the composition of his *own sermons* immediately from the word of God; and to such, also, as may tend to improve his preaching style,

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quicken his ministerial diligence, direct his zeal, supply his inexperience, mature his judgment, and, above all, cherish that prime requisite in a Christian minister which St. Paul, in his First Epistle to Timothy, places even before "doctrine"—*personal religion*. Yet so expensive are many such books for individuals to purchase, and so numerous are the cheap publications of the various societies for the benefit of the poor, from the word of truth itself down to the half-penny tract, that in *many* parishes the cottages contain a spiritual provision far more adequate to the wants of their inhabitants, than the residence of him whose arduous duty is to search, combine, declare, enforce, and apply the whole revealed counsel of God, at the peril of his own soul, and the souls of his hearers, of which he must give account.

This evil has, perhaps, been remedied in some instances, in which the clergyman has expressly left the more useful part of his professional library for the benefit of his successors, *in residence*, for ever. But there exists an institution of nearly the same date with the Bartlett's Buildings Society, called "Bray's Parochial Library Institution," which, I imagine, is designed expressly for this object. I remember to have seen a small neat case of books thus inscribed, in the house of a *poor vicarage*, to which was attached the charge of about three thousand souls! This institution is now comparatively little known. But are there no zealous and well-informed churchmen, possessing influence with their brethren, who could promote its increase? Might they not calculate on ready support from the devout and affluent among both clergy and laity? Would not bishops, patrons, and even congregations feel the important benefits derivable from it? And, above all, might they not warrantably look for the manifestation of an *especial blessing* on so good a work, in an increased attention, on the part of parochial ministers, "to reading, to doctrine, to exhortation?"

W. A. C.*

To the Editor of the Christian Observer.

THERE is a singular coincidence between the Society for promoting Christian Knowledge, and the Church Missionary Society, which it may not be altogether useless to mention at the present moment.

The Society for promoting Christian Knowledge had been established little more than eighteen years (the period in which the Church Missionary Society has been in existence), when a publication issued from the press, under its direction, in 1718, containing the following complaints:—

"This undertaking," namely, the projected plan for the propagation of the Gospel by missionaries in India, "hath been highly approved by some, and disliked by others. Some, who do not suppose an enterprize of this nature to be altogether impracticable, do, however, now think it very improper, when every one complains of hard times, and is called upon by other expenses nearer at home; and for this reason they are for putting it off to a more convenient season. Others have been startled at the newness of the thing, and are shy to venture on a road so little beaten in this age, and so much exposed to danger and difficulty. Others have been bare spectators in this matter, unwilling to judge of a work, which, like a tender blade, did but just appear above ground, not discovering as yet what its fruit might prove. Others, again, have taken a transient view of the scheme, but declared their unwillingness to be further concerned, till they should see some emi-

* W. A. C. may gain information respecting this Society from the Rev. Samuel Wix, Treasurer and Secretary, Vicarage-House, St. Bartholomew's Hospital, London.

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ment men espouse it, and by their example encourage others to engage in the same.....Those, however, who, on one hand, are so easily terrified by the common calamities of the times, and, on the other, by the expensiveness of the design, seem to be little acquainted with the ways of Providence. For if we take a survey of the most considerable transactions both under the Law and the Gospel, it will plainly appear, that generally the best of works have been carried on in the worst of times, and that they have triumphed at last (though after much time and labour), over all the clamour and oppositions that wicked men and devils could raise against them.

"However, it cannot be denied, that the opposition is then most destructive and fatal, when it comes *from those who are within the pale of the church, and who, under an external shew of the same confession, destroy the vitals of the Christian Faith.*"

This last passage is at once consolatory and afflicting;—afflicting, as it proves that real godliness is offensive at all times to many who are peculiarly called upon to be its natural defenders and protectors—consolatory, because it shews that the opposition of those who oppose vital religion is usually short-lived and unavailing. Let, then, the friends of the Church Missionary Society bear in mind that the same obloquy, which now falls upon them, was *once* measured out with the same measure, from the same quarter, and in the same cause, to the founders of the Society for promoting Christian Knowledge, which is *now* supported by the whole bench of archbishops and bishops, and nearly all the inferior clergy of the kingdom.

PAULINUS.

To the Editor of the Christian Observer.

Of the arts and refinement that adorn, and the infidelity and profligacy that disgrace, a neighbouring country, we have been favoured by many of our countrymen with very minute and interesting accounts; but, whether from the difficulty of investigation, or from the superior attraction of the numerous objects of political and scientific curiosity, no statement has appeared, at least to my knowledge, of what to the philanthropist is no less interesting—the situation of the peasantry, and of the lower orders in manufacturing and commercial districts. I should be glad to know, as far as your miscellany is a fit vehicle for such a communication, what is the present state of the poor in France, with respect to food, fuel, clothing, furniture, and habitation. Is it equal to that of our own poor in town and country, respectively? What is the state of the Protestants and Catholics severally, with respect to morals and religious knowledge? Can they in general read, and are they desirous that their children should learn? What books, if any, are to be found in their dwellings? What influence have the priests over them? Are the characteristics of mirth and levity as applicable to them now, as before the Revolution? How are those who are unable, in whole or in part, to maintain themselves, and who in this country would be relieved from the poor-rates, provided for? Is there any benevolent intercourse between the rich and the poor? Are the poor satisfied with the government, or do they complain of it?

If any of your correspondents could furnish any new and interesting particulars on these subjects, they would much oblige

A CONSTANT READER.

To the Editor of the Christian Observer.

A PERIODICAL work, published in France, and entitled *L'Ami de la Réligion et du Roi*, has lately taken up, with no small degree of warmth

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the cause of the Anti-Biblists in this country. After giving an abstract of Fenelon's arguments against the indiscriminate reading of the Scriptures by the laity, as contained in a letter to the Bishop of Arras—arguments which would be equally decisive against the use of food or any other gift of God, because that gift may have been abused — the Editor inserts the Pope's letter to the Archbishop of Gnesen in Poland, on the subject of Bible Societies, which letter he affirms to be in unison with the views of Fenelon. This denunciation of Bible Societies on the part of his holiness, the editor proceeds to remark, ought not to surprize us, since, even in England where they originated, and where they are the most widely extended, some English bishops and divines have characterised them in Charges, sermons, and tracts as dangerous institutions; and he quotes, as an illustration of this fact from the Rev. Mr. O'Callaghan's work on the tendency of Bible Societies, a passage in which, with almost more than Roman Catholic antipathy, that gentleman exposes the mischiefs which are likely, in his opinion, to arise from putting the Bible into the hands of the community at large*.

* The arguments of such divines of the Church of England at the present day must forcibly remind the reader of those of some of their predecessors in the days of Henry VIII. In Latimer's Life, we have an account of a Dr. Buckerham, a Cambridge divine, and a prior, who inveighed from the pulpit against the dangerous tendency of the heretical notion of circulating the Bible in English. "If that heresy," said he, "should prevail, we should soon see an end of every thing useful among us. The ploughman reading that, if he put his hand to the plough and should happen to look back, he was unfit for the kingdom of God, would soon lay aside his labour. The baker, likewise, reading that a little leaven will corrupt his lump, will give us very insipid bread. The simple man, likewise, finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars."—You, sir, have truly remarked, in the Preface to your last volume, that many among us are fast reverting to the principles of Popery. With Mr. O'Callaghan, indeed, the retrograde journey was probably brief.

The misinformation prevailing in France, respecting the religious state of this country, which appeared so glaringly in the work of M. Gregoire, ex-bishop of Blois, reviewed by you in your last volume (p. 234), is strikingly exhibited in the following passage of this French work.

"The origin of these Bible Societies," observes the writer, "is recent; and it is remarkable that they arose at a period and in a country *distinguished by religious indifference*. For those who are averse to believe, a dumb book is more convenient than a living authority; and pride is less outraged by deferring to a text which is susceptible of any interpretation, than in submitting to the interpretation of the Catholic Church. The first Bible Society was formed at London in 1804; and it is *pretended*, that from that time to March 1816, it had distributed 1,557,978 copies of the Scriptures. Nay from the 31st March, 1815, to the 31st March, 1816, alone, if we can rely on its printed Report, it had issued 138,168 Bibles, and 110,068 New Testaments. This Report, marked by boasting and exaggeration, represents the Bible Societies as *prodigiously* active, sending agents from one end of the world to the other, and making its cargoes of Bibles to circulate from Greenland to New Holland. A thousand subordinate societies have been formed after its model. There are, say they, forty in Holland, twelve in Prussia, many more in Germany, Russia, Switzerland, &c. Let us see the tone in which the Report speaks of the labours and success of these societies. We learn that in Russia, when some

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New Testaments arrived in a village, the people hastened to the spot, and it was difficult to prevent their carrying off the books by force. This zeal will, doubtless, appear somewhat extraordinary; and we are even tempted to doubt the veracity of the reporter. But what will remove *all doubt* is, that, according to the Report, this ardour is every where the same. There are Bible Societies in Sweden and Denmark: the labours of the agents sent to Iceland present the most striking details, and the inhabitants are eagerly employed in learning to read, that they may obtain, as the reward of this exertion, the book of life. Now it is obvious how well men, whose education has been thus cultivated, are qualified to comprehend the Bible, and with what skill they will clear up its difficulties, when they shall have learned to read. Besides, it is not easy to reconcile *the striking details* of which the Report speaks, with what is said in the Society's Eleventh Report; namely, that there are few Bibles in Iceland, and that in considerable parishes there was not one to be found*.

"The reporter, continuing his boastful statements, assures us, that in Asia, the Pagans and Mohammedans display an extraordinary eagerness to procure Bibles; that they come with money in their hands, and fall on their knees to implore them. The state of things is still more favourable at New Orleans, and in Louisiana, where persons of every rank and of every colour literally flock in crowds, to request with loud importunity, what they call the Book —yes, by way of eminence, the Book. Assuredly we, also, regard this holy book as, in a distinguished sense, the Book; but *literally* we do not believe one word of these crowds flocking for Bibles. Would not one be tempted to laugh a little, were it not for the seriousness of the subject, at reading in the Report, that the Gospels have been received in Labrador by the Esquimaux, several of whom can read, and that the Negroes also in Berbice are learning to read? That '*several of whom can read*' is truly an admirable story! It calls to our minds a work of M. Gregoire, intended to prove that the Negroes are distinguished literary characters. Even Petion and Christophe call for Bibles, and at St. Domingo they are praying for the success of the English Society!!—It is impossible to deny that all these particulars partake a little of *charlatanism*."

After a variety of remarks, in the same style, on the alleged co-operation of the Catholic Metropolitan of Russia with the Bible Society, and the Charge he is said to have issued on the subject; and on the accounts given of the zeal of two Catholic priests, Mr. Van Ess and Mr. Wittman, in the same cause, and of the desire manifested by the priests of Goa for copies of the Scriptures; the writer comments at some length on the Reports of the Swiss Bible Societies, particularly those of Basle, the Pays du Vaud, and Lausanne; and concludes with an attack on Mr. Frederick Leo, and his edition of the New Testament for Catholics, according to the version of le Maistre de Sacy. This version, he alleges, "agrees in several points with the version of Mons, condemned at Rome and in France, and has even some resemblance to Protestant translations." "I believe,

* Surely the ingenuity of the writer might have succeeded in solving this apparent difficulty. Between the date of the accounts contained in the Eleventh Report, which is here quoted, and that of those contained in the Twelfth Report, which is first referred to, Dr. Henderson had conveyed to Iceland the impression of the Scriptures printed for its inhabitants, at Copenhagen, by the British and Foreign Bible Society. Iceland *had been* destitute of Bibles: it was happily supplied before the Twelfth Report was published.

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therefore," he adds, "that we ought to distrust the New Testaments which M. Leo distributes. Timeo Danaos et dona ferentes."

I have little doubt, sir, that the sarcasms of this flippant writer have led many persons in France to regard the statements which have been published, of the success of the British and Foreign Bible Society, as altogether fabricated, to serve some unworthy purpose. And yet what but the grossest ignorance of this country, and of what is passing in it, could ensure a moment's credit to such a writer? In Great Britain, no man can pretend to doubt that the Moravian Brethren *have* formed missionary establishments, and instituted schools among the Esquimaux of Labrador; that they have effected the translation of the Gospels into the language of that inhospitable region; that this translation has been printed by the British and Foreign Bible Society; and that many of the Esquimaux are thereby enabled to read in their own tongue the wonderful works of God. As little can any one pretend to doubt that in Berbice and many other parts of the West Indies, through the indefatigable zeal of British missionaries, Negroes have been taught to read; and that by the bounty of the Bible Society the Scriptures have been put into the hands of many of them; nay, that even in St. Domingo the art of reading has been extensively propagated, and that, by the express desire and at the expense of Christophe, one of the chiefs of that island, 5000 copies of the New Testament in French, with the English in parallel columns, have recently been transmitted by the British and Foreign Bible Society, for the use of the reading population under his government. The other facts, on which this writer attempts to pour contempt and discredit, are equally matters of notoriety: they are not the mere vaunts of artful and designing partizans, as this writer would insinuate, but historical statements which require no aid from embellishment, and which it may be added, as far at least as concerns the Society's Reports, receive none. Nor can I doubt that it is the simplicity and manifest truth of these Reports, no less than the magnificence of their details, which excite the animosity of this "friend of religion and the king." He dreads the effect of those efforts in France, which are sapping the very foundations of ignorance and infidelity in other parts of the world; and he hopes, by calling into his service those most powerful weapons (for such they are, at least with our neighbours on the other side of the channel), sneer and ridicule, to oppose an effectual barrier to their progress.

But supposing the facts to be truly stated, this writer would still intimate that all this display of munificence—all this profusion of Bibles—is of no avail, or is rather of injurious tendency. "How well," he would exclaim, "are these Esquimaux, or these Icelanders, or these West-Indian slaves, when they shall have learned to read, qualified to comprehend the Bible, or to solve its difficulties!" But it is not necessary that they *should* comprehend all the mysteries of Providence and Grace, in order to learn to fear and to love God; neither is it necessary that they should unravel the critical difficulties of the original text, before they can understand the awful declaration, that the "wicked shall be turned into hell, with all the nations that forget God;" or the encouraging invitations, "Repent and be converted, that your sins may be blotted out;" "Believe in the Lord Jesus Christ, and thou shalt be saved:" or the impressive admonitions, "Lie not one to another;" "Love, forgive your enemies;" or the plain narrative of our Saviour's miracles, sufferings, and death. From the first promulgation of the Gospel it was preached to the poor; and all the success of

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French infidelity, and all the arguments of popish bigotry, will prove equally unavailing to convince, not only the immediate friends of the Bible Society, but every man who is fairly open to conviction, that the poor and illiterate of the present day, and of every region of the earth, are not as capable of benefiting by the "gracious words" which proceeded from the lips of our blessed Saviour and his apostles, as those to whom they were addressed, not only in the streets of Jerusalem and the mountains of Judea, but "throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia."

But I need not dwell longer on the ignorance and misrepresentations of a writer who tells us, that the Bible Society arose "at a period and in a country distinguished by religious indifference." Before I conclude, however, I would advert for a moment to the humiliating fact, that it is from the charges, sermons, and tracts of bishops and divines of the Church of England, that this Roman Catholic writer draws his materials for preventing the circulation of the Scriptures in France. Can there be a stronger presumption of their being engaged in an unhallowed enterprise, than that they are hailed by bigoted Papists, and even by infidels, as their best and most efficient allies? In thus contributing to hinder, by their writings, the diffusion of the pure word of God among those who are destitute of it, does it never occur to them that haply they may be found fighting against God? This is a warfare, however, in which they cannot succeed. Even if the kings of the earth were to set themselves in array with the hostile part of the bishops and clergy of the Church of England, aided by the Pope and the whole body of Jesuits, to oppose this work, their strength would prove weakness. Happily, however, many of our temporal rulers are disposed to aid, with all the resources of empire, the dissemination of the word of God. The domestic opponents of this cause can, therefore, look for efficient associates abroad only among the followers of antichrist; and, if united with them in their unholy labours, is there not, alas, too much reason to fear that they will also share their predicted fortunes?

S.

REVIEW OF NEW PUBLICATIONS.

An Inquiry into the Abuses of the Chartered Schools in Ireland. With Remarks on the Education of the Lower Classes in that Country. Second Edition. London: Underwood. 1818. 8vo. pp. 206. price 6s.

We have derived much important information from this work; and we earnestly recommend its perusal to all who are interested in the moral and political improvement of Ireland, especially to the members of both houses of Parliament. It is the production of Mr. Robert Steven, a name well known in the annals of benevolence. This gentleman, though engaged in the pursuits of commerce in one of its most busy and clamorous haunts, has found leisure to take a prominent part in many of those extensive plans of Christian philanthropy which distinguish the present æra. He stands, indeed, in the foremost rank of those who not only contribute freely of their money, but who devote, what to men engaged in business is far more valuable, a large portion of their time, to the promotion of such objects. Although the style and manner of this estimable individual may occa-

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sionally betray, to an experienced eye, a tinge of that inflexibility which characterised the framers of the Solemn League and Covenant; yet he seems to bear within his bosom a heart warmed with love to the whole family of man, and weaned from many of the prejudices which stand recorded in that famous compact. He can even indulge in sentiments which his forefathers would have regarded with horror, as indications of impiety and apostacy. The Liturgy of the Church of England, which they classed with the Mass Book, he ventures to designate as an "excellent form of prayer," of great utility in "lifting up a standard against ignorance and vice." Even our Roman Catholic brethren, formerly excluded from the pale of Christian charity, excite the best sympathies of our author. Though fully alive to the doctrinal and practical errors which prevail in the Romish church, and most anxious to repress their growth, and, if possible, wholly to eradicate them, he can take a cordial and affectionate interest in the temporal and spiritual welfare of its members. He can feel emotions of pity as he contemplates their wretched and degraded condition, and can kindle with honest indignation, as he records some of the insults and injuries to which they have been subjected by blind and unrelenting bigotry, or by the violence of party rage.

Among the various objects which have engaged Mr. Steven's attention, he has been led to regard with peculiar solicitude, the moral condition of Ireland; and the present work is intended to throw light on the important subject of the education of the youth of that portion of our empire. He selects for the object of his more particular consideration, the management and condition of the Chartered Schools; and it is impossible to deny that the facts he has laid before the public call loudly for parliamentary inquiry.

In 1733, a Society was incorporated by charter, for the encouragement of Protestant Schools throughout Ireland. The *professed* object, says Mr. Steven, was to put down Popery and extend the Protestant Religion; but its actual operation went to the procuring (Mr. Steven says, "kidnapping") children of Catholics, above six years of age, and afterwards at the age of two years, and removing them from their parents to the distant provinces of the kingdom, "the better to prevent all communication with their relations." Revolting to our best feelings as such a system appears to be, its adoption by this chartered body, cannot be disputed: indeed, it stands avowed even in various petitions for pecuniary aid, presented by them to the Irish Parliament.

The management of these schools is vested in a "committee of fifteen." This committee, who meet in Dublin, are assisted by a variety of officers with handsome appointments, and they delegate to local committees the immediate superintendence of provincial schools. The plan pursued is, that the children should be boarded, clothed, educated, and taught different trades; that at the age of fourteen they should be apprenticed out; and that, if they behave well during their apprenticeship, they should, at its close, receive a premium of three guineas. A marriage portion of five pounds may also be claimed by all of them, who, within seven years of the expiration of their apprenticeship, shall marry Protestants.

The schools were at first supported by an annual royal grant of 1,000*l.* and by voluntary benefactions from England. In 1745 the Society stated, in a petition to Parliament, that it had erected 22 schools, containing 511 children; and boasted of the care that had

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been taken to prevent the relapse of those children into Popery, by transplanting them to schools distant from their popish parents and relations. Parliament granted the Society about 1,100*l.* per annum, and empowered it also to receive gifts of land. The lands thus obtained have subsequently risen in value, and have added immensely to the income of the Society.

Between the years 1745 and 1800 the Society continued to receive, from the Irish Parliament, assistance gradually increasing in amount until it reached, in the latter year, the sum of 13,000*l.* Its revenues had also been greatly augmented from other sources. And yet it appears that even during the latter part of that period, when its income was the largest, the number of children under its care never amounted to two thousand.

Since the union of the two kingdoms the parliamentary grants to this Society have been still more liberal. In 1801 the vote amounted to 18,218*l.*: it has been gradually enlarged, until at length it has reached the sum of 41,539*l.* Besides this, the Society's annual income, from other sources, is calculated by Mr. Steven to amount to 20,000*l.*, making a total of 61,000*l.* With these immense funds it maintained, in 1816, thirty-three schools, containing not more than 2,500 children. The actual number is not distinctly stated; but it seems clear that it does not exceed this amount, though it *may* be considerably less.

This simple statement would certainly indicate that there was at least an unnecessary profusion, a prodigal waste of the public bounty on this object. Still if it could be shewn that 2,500 children, while their health, and comfort, and moral conduct were carefully attended to, were also well instructed and imbued with useful knowledge and sound principles; were educated, in short, to become intelligent and useful members of society, as well as pious and enlightened Protestants, the largeness of the expenditure would find an indulgent apology in the minds of all who feel a warm interest in the moral improvement of Ireland. Provided there were an annual infusion into the population of that country, of such a proportion of talent, industry, and religious light, as the judicious and well-regulated instruction even of this small number of children might be supposed to produce, many persons might be content to admit, without too narrow a scrutiny, certain expensive appendages which a prescription of eighty years might seem, in some measure, to sanction. They might be disposed, for example, to allow to the secretary his fine mansion, his salary, his coal, and his candles, and to the travelling inspectors their disproportionate appointments; provided only that the treatment and education of the children were such as really answered the professed ends of the institution.

On this main point of the inquiry, however, we are of opinion that Mr. Steven's work shews that there has been a complete failure. The Chartered Schools have been a source of very large expense to this country. During the last seventeen years, independently of their own revenues, they have received from Parliament upwards of half a million sterling. And yet too much reason is now given to apprehend not only that they have for the most part been inefficient to the accomplishment of their object, but that in a variety of cases they have impeded and injured the very cause they were instituted to promote.

For the full proof of this painful and humiliating statement, we must refer our readers to Mr. Steven's pamphlet, which will abundantly reward an attentive perusal. We can only afford space for a few particulars.

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In 1784 and 1787 the chartered schools were visited by the benevolent Howard. His evidence goes directly to prove not only that the health, and comfort, and cleanliness of the children were neglected, but that in many cases they were sickly, in rags, and half starved, and that their education was regarded as quite a secondary consideration, while their time was chiefly employed in working for the pecuniary benefit of the master. In casting our eye over his report we meet with many such statements as the following:—

"House dirty, wants beds and bedding. In the infirmary only two bedsteads and a little dirty straw and lumber. Pantry empty, children half starved and almost naked."

"The house out of repair, very dirty, and full of fleas;—many dogs; some on the beds. The infirmary is the fuel house, and has no door. Dairy empty, the children dirty; seem half starved, and many had the itch and other cutaneous disorders. But here and in several other schools the master's children are clean, fresh, and healthy."

"The house, school-room, and store-room very offensive. Fowls, ducks, and pigs in the kitchen. Children dirty and sickly. The mistress old and infirm. All things out of order. The boys lay in the room called the infirmary, in which were turkeys and fowls, and it seemed not to have been cleansed for six months."

These brief extracts are only a specimen of the memoranda taken by Mr. Howard, on the actual inspection of the Society's schools in 1787. This benevolent man had visited them before in 1784. The Appendix to the Sermon preached before the Society in the preceding year, had mentioned the whole number of children educated by the Institution, specifying also the different schools, with the number in each. The aggregate was stated to be 2,260. Mr. Howard carried with him this list, and one examination found that in every case the number actually at school fell considerably short of the printed statement. The deficiency, on the whole, was 700. In two schools *near Dublin*, he found only eighty scholars, instead of 140, as mention in the Appendix. Mr. Howard gave this fact to the public; and in the succeeding year the mistatement was corrected, and the true number exhibited, which was about 1,500. In 1788 Mr. Howard was called to give evidence on this subject, before a committee of the Irish House of Commons. In addition to the above facts, and many others equally disgraceful, we find him stating as follows: "Many of the schools are much out of repair and going to ruin; and the children are neither well clothed, well fed, nor well taught. Some of those that were at Santry, who had been brought from Bally Castle school, and had been there six years, could not read. The dreadful situation of the schools prevents their being filled: their reading is neglected, for the purpose of making the children work for the master. The children, in general, were sickly, pale, and such miserable objects that they were a disgrace to all society."

This most disgusting representation was fully confirmed before the same committee, by the evidence of Sir Jeremiah Fitzpatrick, Inspector General of Prisons. In 1786 and 1787 he visited twenty-eight of the Chartered Schools. The following extracts are a part of his evidence.

"He found the children puny," "in general filthy and ill clothed: he has seen them without shifts or shirts, and in such a situation as was indecent to look at. He found the diet, in general, insufficient for the support of their delicate frames." "The instruction of the children is in general very much neglected." "In general the children have the

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itch and other eruptive disorders." "Some could not read, and some not spell, although they were eight years in the school." He proceeds:

"At Kilkenny, there were thirty-two children, many of them very small, and almost all looked miserable; and their wretched appearance was enhanced by their being barefooted and ragged. Though boys, they were employed in carding and spinning, and sat on stools and stone-seats in a cold workshop. On the morning of the day of my visit it snowed heavily; yet the room in which they were at work was without fire, although it was ready for lighting. I asked, why it was not lighted? A person who superintended the labour of the children, demanded of them (with an angry tone of voice) why they had not lighted it before. Two of them, with a look of terror, arose, and instantly obeyed. After having examined the situation of the house, where I found the beds abominably filthy, education most culpably neglected, and many of the children afflicted with itch and scald, I rode off; but suspecting, from what I had seen, that the children would not long enjoy the benefit of the fire, I returned on foot through the fields, and found that they had already extinguished it by pouring water on it.

"The barbarity of this treatment to the wretched objects of public benevolence, was one of my first and principal inducements to persevere in the inspection of the chartered schools." pp. 90, 91.

"At Frankfort, there were twenty-two girls and sixteen boys on the establishment, very badly clothed; and although the frost was very severe and a little snow had fallen, the greater number of the children were barefooted. Their occupation was spinning, and the workshop was exceedingly cold. Their education seemed totally neglected. On examining the books, and finding the ages of more grown boys than those I saw, the mistress told me they were then employed at agriculture, and that she would send for them. This answer surprised me exceedingly, as the weather was so severe; however, I determined to see the fact myself, and immediately rode to the field they were in, at some distance from the house, where I found five boys nearly perished with cold, for they were miserably clothed; the two who were digging the potatoes had old brogues on, but the two who were picking them, and a small boy, who was making a fire of a few rotten sticks at some distance in a ditch, for the purpose of warming them, had neither shoe nor stocking. The house was in bad order, and several of the windows were broken. Most of the children looked delicate: a few of them were recovering from the scald; and three had the itch. The beds were filthy." pp. 92, 93.

"At Castlecarberry, I found all the children, eighteen girls and fourteen boys, without shoes or stockings, and six little girls without shifts. The linen which the other children wore was ragged and filthy, and did not appear to have been washed from the time it was converted to their use. The children were shivering with cold, and the girls were eating bad potatoes, in a cold wet passage, off a dirty table. Labourers and other persons were comfortably accommodated at dinner near the kitchen fire. The beds, which were shockingly dirty, were mere wisps, and covered with rotten blankets. On seven beds for boys, there was but one pair of foul sheets; and the seven beds for girls were filthy beyond description, stinking and wet, without a single sheet; and twenty panes of glass were broken in the windows, through which the wind and rain beat in. The windows in the boy's room were likewise shattered, and wisps of straw and rotten rags were substituted as a defence against the inclemency of the weather, to render them habitable. There was no appearance of a school-room, though the master shewed me a wretched place in which he said they were educated: the lower part of the window, which was carried away, was supplied by part of an old turf-kish stuffed with dung. On examining the children's change of linen I found but twenty-four ragged filthy-looking shirts and shifts. Most of the children were sickly wretched-looking creatures; several of them covered with itch, and two had the scald. On examining them, there were but two who could read intelligibly, and all order appeared to be neglected. The master's and mistress's apartments were comfortable and well furnished, as was the parlour which served as a committee-room. The master told me, the children were to be new-clothed at Christmas.

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On making this report to the Society, the master was dismissed." pp. 98, 99.

"At Ballinrobe, the house is in a wretched condition. There are twenty-nine boys, three of whom lie in each bed; fourteen of them are lately recovered from the measles; one, an idiot aged nine years, lies on a most filthy bed; two are hectical, and one subject to convulsions. Not one of them can read; nor is this to be wondered at, as they have but three old prayer-books, without any other kind of book; nor had the master received pens, ink, paper, &c." p. 104.

"At Castlebar, are twenty-seven girls, fourteen of whom are from thirteen to seventeen years old, one of whom only could read, and even that one very indifferently; some of the others could not spell, though twelve of them had been eight years in the school. The bedding is in general so abominably filthy that in a few minutes sixteen of the vermin, with which they were almost alive, fastened upon me. On finding fault with this neglect of cleanliness, Mrs. King very insolently told me, in presence of a magistrate of the county, that she disregarded me, as she had powerful friends. Her husband had no apology to make for the illiteracy of the children, as he had held his station since the establishment of the school. The skins of many of the children were as mottled as turkeys' eggs, by the effects of the vermin. The looks of several of the younger children indicated their being in a bad state of health, and four of them had the scald." pp. 105, 106.

"At Galway, in general they read very ill; and two of them, who are fourteen years old, cannot spell words of two syllables. In short, their education seems to be criminally neglected. On my observing that the usher was inattentive, I was assured he should be dismissed. There are two large gardens belonging to the house, which are well walled. Three of the children were very delicate. John Dempsey, whose age is entered on the school-book as fourteen years and a half, yet seems to be nineteen years old; has a contraction in his elbow, and might, had he been attended to in time, have made a clerk, tailor, &c.; but the poor wretch cannot even spell: he is five feet six inches in height, and none of the clothes sent down will fit him." pp. 106, 107.

"At Ray there are twenty-one boys and thirteen girls." "The under part of the house was filthy beyond description." "The room in which the boys slept was eighteen feet by fourteen feet, and shamefully dirty; several of the sheets but filthy rags; most of the tickens rotten, the bedsteads old and broken, and the beds in want of stuffing: many of the bolster cases were quite empty, and the walls were shamefully filthy. The room in which the girls slept, of equal size with that of the boys, was in every respect as disgusting, with the additional circumstances of their sheets being rent to rags. The children were wretchedly clothed; and this being Sunday, notwithstanding their tattered garbs, nineteen of them were brought to church by the master, fifteen remaining at home, two through indisposition, and thirteen for want of shoes or stockings. Some of these wanted clothes sufficient to cover them, but the master told me he expected clothing for them in a few days. Some thin hung beef was boiling for dinner, the broth of which was to be thickened with bursted barley, and was to serve for Monday's dinner. Education must be little attended to here, as few of the children can read. John Halpin, aged twenty years, (who is apprenticed to the master,) can neither read nor write, though he has been five years here, and had been brought from Farra, where the master's father keeps the school. Anne Walker, who is apprentice to the master, was reared in the house, and, though seventeen years old, can neither read nor write. Anne Obery, fourteen years old, and four years in the school, can neither read nor write. The master's wife having died some months ago, a young female relation of his attends the girls." pp. 110, 111.

It does not appear that these appalling statements produced any effect on the Irish Parliament. In the face of the Report to which the above evidence, with much more of the same description was attached, and without any one new regulation or check being proposed, the Society obtained its usual annual grant of 12,000*l.*, which was soon after increased to 13,000*l.*; and this sum it continued annually to receive, without farther investigation, until the the Union trans-

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ferred to Great Britain the task of providing for these ill conducted establishments.

The object of the parliamentary inquiry, which was instituted in 1788, is not very obvious. It seems to have answered no end but that of recording the gross and criminal neglect of the Society, and the heedless misapplication of the public money by the Irish Parliament. We trust that the state of the schools has, since the period of that inquiry, been greatly improved. But this is a matter only of charitable hope, not of satisfactory evidence. From that time no attempt has been made to investigate the circumstances of these institutions; and, but for the benevolent efforts of Mr. Steven, we might never have been led to doubt whether we were performing an act of substantial charity, or one of wasteful extravagance, in voting 41,000*l.* annually to this Society. We fully agree with our author, that it does seem most extraordinary, that with such a heart-rending Report on the records of Parliament—a Report which has exhibited more of neglect and mismanagement, on the part of those entrusted with the superintendance of those schools, than we ever remember to have met with—the Irish Parliament should thus have gone to sleep for thirteen years, and the Imperial Parliament for seventeen years, without any farther inquiry.

Mr. Steven adduces many cogent reasons why a parliamentary inquiry should now be instituted into the management of these schools; and we trust that his representations may lead to that result. Were there no other ground for the proposed investigation, it has become absolutely necessary that the managers of this Society should be allowed an opportunity of vindicating their conduct from the many heavy charges which have been preferred against them. A still stronger reason, however, is to be found in the comparison which Mr. Steven has drawn between the effects of the Chartered School Society's operations during the eighty years of its existence, and after an expenditure of a million and half sterling, and those of a society recently formed, called the London Hibernian Society. Whilst the poor, he observes, in all the provinces of Ireland, are sighing for the education of their children, the former Society, whose funds are sufficiently ample for the instruction of 200,000 children annually, on a plan of daily schools, are expending all on thirty-three schools, and little more than 2,000 children.

"It will be asked," says Mr. Steven, "What do you recommend for Ireland, instead of Chartered Schools? I answer, Well organized and well conducted day-schools. Every thing is favourable to the extension of education among the poor in Ireland. The Catholics are every where seeking for the instruction of their children, and nothing can overcome it. I find these poor people uneasy and restless under their restraints, and anxious to be delivered; and in many instances an open resistance to the arbitrary mandates of the priest has taken place, especially when exerted to prevent their children's education in schools not under his control. Let instruction be afforded, and then the beams of intellectual freedom will penetrate the darkest recesses of papal superstition." "Raise them to the rank of men, and of freemen, and you will do much towards bursting the fetters of priestly influence; those fetters which have been so long strengthened and continued by the civil restrictions under which they were placed; in a word, you will make Ireland united and happy.

"The London Hibernian Society has now 347 schools, in which are above 27,000 Catholic and Protestant children, receiving daily instruction, and exhibiting such proofs of the excellency and success of the plan as must convince all who are acquainted with it. In the plan of these schools there is nothing calculated, in the slightest degree, to clash with the religious peculiarities of the Catholics. They are open to all religious persuasions. The only books used

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in them are spelling-books, with Scripture lessons, and the New Testament.

"The children, as they advance in reading, are expected to commit to memory a certain portion of the Scriptures, which they cheerfully do, and in many cases greatly exceed the requisite task. You may meet with many little ragged boys and girls, who can repeat thirty, and even forty chapters, with great correctness.

"There are no catechisms allowed in the schools. The children who can read the Testament, are permitted to carry it home every evening to read to their parents and neighbours. And it is no uncommon sight to see the cabin full, and persons standing round the door listening with attention and wonder to the word of God, which is read by the child, to the no small delight of his parents. In this simple and inoffensive way have thousands of Testaments found their admission into the cabins of the Catholics; and by the silent, but efficacious, operation of the Truth on the heart, under the Divine blessing, many, very many, have not only been brought over from the errors of Popery, but have become sincere Christians." pp. 149, 150.

"The professed original object of the Chartered Schools was not so much for the instruction of the children, as for proselyting to Protestantism. This, together with the harsh measures adopted in order thereto, gave the Catholics, as might have been expected, a fixed and deep-rooted aversion to the very name of Chartered Schools. On the contrary, in these day-schools, a plan of education, solid and useful, but simple and liberal, has been provided, which requires no compromise of principle in a Catholic who accepts it." pp. 151, 152.

"The result has abundantly proved the wisdom and the success of the plan. Thousands, I may say tens of thousands, of Catholic children have been brought by their parents for admission; and, in a multitude of instances, they have withdrawn them from schools kept by Catholic masters, because of the superior education to be obtained in the Society's schools; and this not unfrequently at the risk of the priest's displeasure, of being refused confession, yea, of excommunication!" p. 152.

Mr. Steven enumerates a variety of benefits which have already resulted from the institution of the free day-schools of the Hibernian Society. The disinterestedness of the plan has made a deep and favourable impression on the minds of the Irish. The moral and civilizing influence of the schools on the districts where they are planted, has already become very visible. They have done much to remove that anti-British feeling which has been so fruitful a source of misery to Ireland. They have tended to allay the religious rancour which has so long and so fatally prevailed between the Protestants and Catholics of that kingdom; and they have produced a great change in regard to public peace and subordination. The annual receipts of this Society amount to little more than 5,000*l*. With an income equal to that of the chartered schools, it could have educated, on its present plan, 324,000 children. It is impossible, in this view of the subject, not to sympathize with Mr. Steven, when he exclaims,

"What a striking contrast do these schools furnish to the chartered school system, in reference to the extent of their operations and the number of children! Three hundred and forty schools, and above twenty-seven thousand children and adults, receiving a substantial and useful education, for little more than one-fifteenth part of what is expended on only two thousand five hundred children." p. 160.

We are not to be understoood as venturing to vouch for the perfect accuracy of all Mr. Steven's statements; in all of which we are nevertheless persuaded it was most honestly his intention to be strictly correct. We present them to our readers as statements highly deserving of attention, on account of the respectable quarter from which they come, and as loudly calling for parliamentary investigation. Nor will the impression they are calculated to produce be diminished by the perusal of the concluding sentences of the work before us, in which Mr. Steven expresses his perhaps somewhat too sanguine an-

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ticipations of the benefits likely to result to Ireland, from the general and systematic prosecution of his own views.

"Had well-regulated day-schools been established in every parish, at the commencement of the Chartered School Society, for the Catholic and Protestant population, without any restraints; had every thing interfering with their peculiarities of religious opinions been carefully avoided, restricting the books in use in the Schools to the Spelling-book and the Testament; Ireland would have presented, at this day, a country enlightened, united, and happy; at least such is my conviction. She would not have needed legions of soldiers to keep her population quiet. Respect for the laws, social order, and domestic peace, would have taken place of those deadly feuds, lawless combinations, and crimes, which have so long disgraced Ireland. I have said, let the poor be educated, and Popery will soon lose its influence. This is not an opinion hastily formed. Through the knowledge obtained by the reading of the sacred Scriptures, where the instruction in reading was given by a Catholic master, and where not a word was ever said respecting the errors of the Church of Rome, I have been astonished at the remarks made by children, on some of the peculiarities of their doctrine and worship.

"There are not a few also in Ireland, who were bred up in the bosom of the Church of Rome, who do not confess to the priest, who eat meat on fast days, will hear a sermon in a Protestant church, and who would have left her communion long ago, but for the shame of deserting that Church whilst under political persecution. It is not, I would humbly submit, the continuance of penal statutes and political depression, that can ever remove the dire effects of centuries of misrule. The Irish character is well expressed in her motto: 'Gentle when stroked, Fierce when provoked.' Give me a chosen band of twenty or thirty school-masters, and plenty of Bibles, and I pledge myself to enter the most turbulent, disturbed, disloyal, and barbarous district in all Ireland; and in a very short time, under the blessing of God, do more to tranquillize the inhabitants, than an army of twenty or thirty thousand soldiers.

"Oh! it is full time to try what gentleness and kindness can do in subduing those passions which ages have contributed to rouse and strengthen. Present to the Irish peasantry, then, the olive-branch of peace,—feel for their wrongs,—pity their ignorance,—convince them that you sympathize with them under their national depression, that you are disinterestedly seeking their prosperity; and assuredly you will meet with their confidence and gratitude. When the poor of Ireland shall be enlightened by a sound and suitable education,—elevated to the rank of freemen,—enjoying the protection of the laws,—their industry encouraged,—their nobility and gentry resident,—a safe and useful direction given to their native energies, and inoculated with the solid good qualities of their English and Scottish fellow-subjects, the day will not be far distant, I trust, when the Rose, the Thistle, and the Shamrock, shall so harmonize, as to prove, in every quarter of the globe, the emblems of a free, united, and powerful empire, the terror of despotism, and the harbinger of peace and good will, of civil and religious liberty, to the whole family of man." pp. 189—192.

To conclude; we are not disposed to regard with any unfriendly feeling the sentiments which Mr. Steven has developed in this pamphlet; and still less are we inclined to criticize with severity the language in which they are conveyed. Mr. Steven is evidently unpractised in book-making His object on this occasion has been, not to produce a book which shall be admired, but to present to the public what shall interest their feelings, and engage their co-operation. And, in pursuing this object, he has done, perhaps, all that was necessary to his success: he has stated facts perspicuously; and though he may not have made the most of his materials, yet has he drawn his inferences and stated his impressions with considerable force.

With respect to the plans of the Hibernian Society, it is impossible not to do honour to the benevolence which has dictated them, and to the ardent zeal and perse-

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vering activity with which they have been prosecuted. They have at least obtained the seal of success; and we heartily pray that that success may be increased tenfold. Those who are disposed to quarrel with the Hibernian Society, ought surely first to establish an engine of equal or superior potency, and to supersede the necessity of its labours, by completely occupying, not only the particular fields on which they are exercised, but all the barren and uncultivated wastes of Ireland. It is easy to frame objections to any plan. Even the British and Foreign Bible Society and the Church Missionary Society meet with objectors, nay, with enemies, both numerous and bitter. But we must always maintain in their case, and in that of every similar association whose object is admitted to be substantially good in itself, that however we may discern grounds of objection in their constitution, which seem sufficient to justify a refusal to unite with them, we can have no right to oppose and thwart their efforts, or to denounce them as undeserving of the public countenance and support, until we shall have not merely pointed out, but also provided, the means of achieving all the good which they were instituted to effect. To advert to a somewhat parallel case: our readers, if they have not themselves witnessed, as we are happy to say we have done, must at least have heard of the labours, among the female prisoners in Newgate, of Mrs. Fry, and some other benevolent ladies who are associated with her. The happy effects which have resulted from those labours are so marked, as, for a time at least, to have silenced objection. At present, if mentioned at all, they are mentioned only to be praised. Let us suppose, however, (a case which is very supposable), that Mrs. Fry's truly Christian exertions should at length encounter the fate which almost every attempt of a similar kind has sooner or later met with; — that objectors should arise, who should urge the Quaker garb and plain language of this excellent lady, as reasons for discountenancing her visits to Newgate; or who should bring forward, as a complete disqualification for the work of reforming the manners and saving the souls of the poor female convicts, the circumstance that she does not attend the service or partake of the sacraments of the Church of England: — to such objectors our reply would be: "Gentlemen, we agree with you that it were much better if all this had been effected without the intervention of Mrs. Fry and her friends. We should have been delighted to have seen the ladies of the Bishop of London, and the Dean of St. Paul's, and the Rector of St. Sepulchre's, accompanied by the Lady Mayoress, and the ladies of the Recorder, the Common Serjeant, and the Sheriffs, superintending the temporal and spiritual interests of these wretched outcasts from society — regulating their discipline, providing them with useful employment, restraining their evil propensities, enlightening their minds, touching their hearts, reading with them and praying with them. Every thing would then have been moving in its right and regular direction within the female cells of Newgate, and Mrs. Fry would doubtless have discovered, in the keenness of her benevolent scrutiny, some other neglected spot in the moral world to cultivate, some other haunt of vice to visit and reform, some other children of misery to cheer and elevate. But things being as they are, we *must* rejoice that God has raised up such instruments as Mrs. Fry and her associates, to supply our deficiency of service; we *must* wish them 'good luck in the name of the Lord:' we feel ourselves constrained by 'the love of Christ,' and by a tender regard to souls 'perishing for lack of knowledge,

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to aid their efforts, and to pray for a blessing on their labours."

Now, to apply this illustration to the case more immediately in hand: had the incorporated society for educating the lower classes of the people of Ireland in the principles of true religion answered its purpose;—had it succeeded in removing the thick darkness which covered them, and in enriching and beautifying the moral wilderness of that land with the fruits of knowledge, and piety, and peace, and happiness;—or, failing in this, had the bishops and clergy of the sister kingdom supplied this Society's lack of service;—had they selected from among themselves, men of like minds with our Ridleys, and Latimers, and Bradfords, and employed them, as was done in the dawn of our Reformation, in itinerating, to preach in the vernacular tongue, the Gospel to the Irish poor;—had they planted, in every town and in every village, seminaries of Christian instruction, and caused the living streams of salvation, which the evangelical Bedell had provided, to flow through the waste and desolate places;—with the Bible in one hand and the Prayer-book in the other, and with words of kindness and persuasion on their lips, had they applied themselves with affectionate earnestness to the work of the ministry;—with a holy indifference to sect or party, had they thought chiefly of attacking the strong-holds of sin in the heart, and saving the souls of the people over whom the providence of God had placed them, thus turning them from darkness to light and from the power of Satan unto God; we should probably never have heard of the Hibernian Society and its exertions, and we should have been content not to have heard of them; for before we or our fathers had been called into being, no place would have remained for the interference of that institution.—Things however being as they are, before any person shall feel himself entitled to object to this Society, and still more to oppose its progress, let him emulate its zeal, and patience, and perseverance; its works of faith, and its labours of love. We will not dispute the possibility of constructing societies after a better fashion, or of conducting them more wisely, and unexceptionably, and efficiently to the purposed end. Let such societies then be framed, and without delay. We promise them our best support. Ireland presents a surface sufficiently extensive to exhaust a larger portion of well-directed zeal than we fear is likely to be called into exercise. "There remaineth yet very much land to be possessed." The efforts of the Irish hierarchy may still find ample scope for their developement in conflicting with ignorance, and superstition, and sin, without querulously lamenting the domains which have been rescued from the power of those common enemies, by the valour of other divisions of the church militant. But until such societies are actually formed, and have established their title to confidence; until our bishops and our clergy have fully provided the requisite means of instruction and reformation for the ignorant, neglected, and degraded population of Ireland; *we* shall feel it our duty not merely to tolerate, but to commend to the support and the prayers of the Christian world, such attempts to spread knowledge, civilization, and happiness, among our fellow-subjects in that country, as have been made by the London Hibernian Society.

Christianity liberal, according to the genuine and full Import of the Term: a Sermon preached at the Visitation of the Rev. the Archdeacon of Wilts, holden at Marlborough, July 28, 1818. By WALTER BIRCH, B.D. Vicar of Stanton St. Bernard's, and Fellow of Magdalen College, Ox-

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ford. Published at the Request of the Clergy present. Second Edition. Oxford: Parker. London: Rivingtons. 1816. pp. 32.

WE are always pleased to have the opportunity of noticing with approbation any public ministerial effort of our church; and we unfeignedly rejoice when we perceive her appointed ministers conscious of the high ground they occupy on such occasions, and of their own proportionable responsibility for the due discharge of their sacred function. In this point of view, we cannot but consider Visitation Sermons as a very interesting object of regard. To visitations themselves, indeed, as at present usually conducted, we in other respects look with but very feeble interest. We apprehend that at such mixed periodical meetings of our legitimate instructors, it too often happens that any thing is made the topic of intercourse but that which ought to be uppermost in their thoughts, and any thing is intended rather than mutual admonition and direction. Perhaps Christianity, once so simple and unoffending an element in the assemblies of the faithful, has now become the subject of too delicate a feeling, and too nice a system of disquisition, to be introduced with safety even into a company of divines. Other causes might be assigned for this apparent departure from the pristine and profitable use of these peculiar meetings. But, "until the godly discipline of the primitive church may be restored again, which is much to be wished," it is unquestionably in the highest degree desirable, that at least the *pulpit* should supply, as far as possible, the deficiency: and we are disposed to think, that the degree of genuine spirit and vitality which flows through the mass of Visitation Sermons, whatever it be, may be considered as a tolerably fair criterion, both of the individual state of mind possessed by the preacher himself, and of the general standard of clerical opinion around him; as well as of the still more extended advance or decay of religious knowledge and feeling in the whole body of the church.

We cannot be thought to adopt a rash or ill-founded principle on this point, when, as we apprehend, few such sermons appear in print without the flattering and authoritative prefix "published at the request of the clergy present." And if no attractive titles of stalled or mitred theology add a factitious, though not unseemly, weight to the plain respectability of the author, we are inclined to attribute still more of meaning and of feeling to such a request. And, further, if a liberal reception on the part of the public add a still more authentic sanction to the sentiments of the preacher; if, on a subject wholly unconnected with party views and passing events, another edition of the sermon should be called for at no great distance of time from the first, we are surely at liberty to open it with still wider views, and to extract a more determinate test from its pages of the religious taste of the public at large.

It was the second edition of the Sermon at the head of the present article which fell into our hands, and induced an intention of laying it, with some few observations on its certainly able contents, before our readers: and at this period of time we must offer it to them, without being able to found any claim to their consideration on the novelty of its production.

It is impossible not to see, at the first glance, that in proving the "liberality" of Christianity "according to the genuine and full import of that term," Mr. Birch evidences himself to be a man of much strength of thought, conversant with the best authors learned and vernacular, and deeply imbued with a certain fervid and majestic, though not very musical tone of diction, derived from his classic masters. His whole sermon, with

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the short but weighty assemblage of learned notes and quotations at the end, naturally gives us the idea of a very finished and somewhat elaborate performance. Mr. Birch's first labour, is to open the import of the term "liberal," as connected with his text, (Isa. xxxii. 8); "The liberal deviseth liberal things, and by liberal things shall he stand." His observation on what "liberality" is not, in which we fully concur, is as follows: —

"I may observe, in the first place, that there prevails a very partial and erroneous notion of liberality, as if it mainly consisted in a readiness to concede and to give. To be ready to concede and to give, in matters of interest or opinion, at the call of justice or true charity, is doubtless a part of liberality; but to be ready to do so on other grounds is not liberality, as having no pretensions to virtue, and resulting, it may be, from weakness, error, or vice." p. 4.

The genuine and full import of the term is then given, which places it in antithesis and direct contrast with the idea of "slavery." "Slavery we all know," says Mr. Birch, "debases the human character, fosters our corrupt and abject propensities, deadens our affections, and destroys the very seeds and principles of generous and manly action." (p. 2.) On the other hand, the terms liberal, in Latin, *liberalis, ingenuus, &c.*, corresponding to the Greek terms ελευθεριος, ευγενης, were invented, according to our author, to denote the character contradistinguished from this state of mental debasement: and hence "the fundamental notion of liberality is as nearly allied to the masculine and heroic virtues as to those of a milder class:" it is "the combined result of benevolence, strength of principle, and enlarged and elevated views;" and, in fact, embraces all "*the presumptive moral habits of a man of family, rank, and condition.*" pp. 2, 3.

As the grand object of Mr. Birch's Sermon is to point out the proper disposition of mind and heart for receiving, in spirit and in truth, the Christian dispensation, we must thus early express our exact feeling with respect to this further use of his first general observation. That "liberality" has a generic sense, distinct from the mere circumstance of "freely giving," we think it important to observe: and we admire the definition which makes it the antagonist or opposite of "slavery." But we presume to suggest, that beyond this Mr. Birch is led into some confusion of ideas by a seeming but fallacious analogy between the general condition of mental slavery and freedom, and the peculiar circumstances and feelings of a slavish and a free condition in the body politic. This has led him to look for his notion of "liberality" in the character of persons of birth; and to set before himself the "presumptive" dispositions belonging to such a station in society, as the full and authentic representation of the term "liberal." This of course, by immediate inference, he considers as the scriptural meaning of that term. And hence the ulterior conclusion naturally results, contrary to all fact and experience as well as to the plainest principles of Scripture, that persons of high and generous birth, persons noble or free-born, may be *presumed* to be in a disposition to receive Christianity rather than the poor, the illiterate, and the slave. Surely in this respect the authority of the Apostle is conclusive: "In Christ Jesus there is neither Jew nor Greek, circumcision nor uncircumcision, *bond* nor *free*." Nay, of the two, if preference is given to either, it is rather "to those of low estate." "Hath not God chosen the poor of this world, rich in faith?..." "Not many wise men after the flesh, not many mighty, not many *noble* (ευγενεις) are called. But God hath chosen the *weak* things of the world to confound the things which

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are mighty ..... and things that are *despised* hath God chosen ..... that no *flesh* should glory in his presence." Assuredly, to have a disposition "to become the sons of God," is "not of *blood*, nor of the will of the flesh, nor of the will of man, but of God."

Reverting, then, to the first and excellent notion of Mr. Birch, which contrasts the idea of "liberality" with that of "slavery," we must suggest whether he has not failed of doing justice to his own conceptions, by departing from the very ground he had assumed, or rather by limiting his position at the very moment he had obtained for himself the widest possible range. The true radical signification of the word rendered "liberal" in the text (from the Hebrew נדיב), is *spontaneity*, or *acting freely and of our own accord*, whether in giving, or in any other action in which we may be engaged. Hence unquestionably the same term is *occasionally* taken to signify a king or prince *; partly, perhaps, from his being supposed more free and unrestrained in his actings than inferior persons subjected to the laws; but principally from his supposed capacity and habit of large and liberal donations, to which particular act of freedom it is not to be denied that the word in question is usually applied. But if Mr. Birch properly refuses this exclusive application of the word "liberal," in the one case; and if he would plead, as we understand him to do, for its far more comprehensive and generic import, as that of free and unrestrained action, whether bodily or mental; we should also most strongly resist its limitation (which in fact is narrower than any before) to the single instance of high or free-born persons, or persons in a noble or a liberal condition of life; and should plead for the extension of the term to *every* situation of life, *every* position of mind, *every* feeling of the heart, under which a person may be supposed to act *spontaneously, freely, without restraint, without bias.* Persons of liberal and ingenuous birth, or, as we commonly say, persons in high life, whether by inheritance or otherwise, are often, perhaps generally, of all human beings born into the world, the most imperfect masters of their own actions, motives, and principles. They are governed by the commanding force of worldly opinion and public example, as well as by many private and peculiar temptations, together with an infinite variety of circumstances both external and internal, to which, we may say, "the meanest slave within the hall" is comparatively a stranger. Their very virtues, under such an influence, become of a questionable nature. And without taking full advantage of the numerous declarations and principles of Scripture on this head, is it too much to say, using the terms of Mr. Birch, that their very "generosity" is often ostentation, their "frankness" dissimulation, their "courage" a haughty and unbending spirit? True "humanity," with "unassuming gentleness and modesty," we are far from thinking *are* the "presumptive moral habits of a man of family;" and though we say it with every respect for the necessary and providential distinctions of rank, yet the moral philosopher (without being actuated by jealousy), will often look elsewhere for "the genuine and nobler graces of simplicity and truth." See pp. 2, 3.

The tendency of these observations is to lead the reader to what we cannot but consider as the true notion of "liberality," which is, that of exemption from the corrupt, enslaving, and enslaving bias of

* נדב Sponte, ultro, liberaliter contulit... obtulit de suo quantum et quando convenit, munificus fuit (*more Regis, unde* נדיב *Rex. conf.* 2 *Sam.* xxiv. 23.) Castelli Lexi. We have no doubt the origin of this and all kindred words has a primary reference to *mental* freedom, and only to high rank through the *medium* of freely *giving*, &c.

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outward circumstances, or of inward passions, or of whatever conduces to deprive a man of his true freedom of action as a moral agent, and to force or to mislead him into injurious or disgraceful courses, against the genuine dictates of reason, conscience, and truth. It is unhappily but too true of human nature, constituted or rather deranged as it now is, that its own *spontaneous* tendencies move directly contrary to all these dictates: and the affecting but inspired delineation of "man's heart," is, that it is "evil from his youth." With this conviction on our minds, we must allow, indeed, that a primary *spontaneity*, in nature as it now is, must lead to the opposite of all we mean by *liberality*: and where the human being is now left to himself, free from every check and restraint, and at liberty to "walk in the imagination of his own heart," nothing can be expected but the most abject slavery to the most tyrannical of all masters, his own lusts. And this, as it appears to us, *might* after all turn out to be the fair construction of too many of Mr. Birch's splendid and *high-born* virtues. But if, following a distinction of Bishop Taylor, we were to say, that "men are *naturally* evil, but still only by a superinduced nature;" and that "this evil nature is not a thing that we cannot avoid; we made it, and therefore we must help it: but as, in the superinducing this evil nature, we were thrust forward by the world and the devil, and by all objects from without, and weakness from within; so in the curing it we are to be helped by God and his most Holy Spirit;"—on this view of the case, it is true that perfect *spontaneity* would be perfect *liberality*; because we should then mean, that the first and original tendencies of man having been good, "very good," *that* state of mind and heart which leaves him free to act according to those *first* tendencies, and releases him from the constraints of his *superinduced* nature, and all its accidental circumstances, and that only, is the proper liberty and true spontaneous movement of the soul.

But the question again returns, Where shall we find *this* spontaneity, this *true* liberty or *liberality* of soul? Where, we mean, does experience, does Scripture, does the nature of things, and do the conclusions of all ages, and almost all philosophy, teach us to look with the greatest expectation of finding *it*, or even its *picture*? We answer boldly, Where the restraints are greatest on corrupt nature, and "the outward man;" where the indulgence of the sensual, the malignant, the ambitious, the worldly sentiment is rendered by circumstances the most difficult and the most infrequent. In a word, by no means should we look for such liberality amidst the high, the noble, and the great, as its first residence. True we should be as far from any purpose of limiting the grace of God, as we expressed ourselves before to be from a desire to speak evil of dignities. We remember with exultation that the early conquests of Christianity, and of the Omnipotent Grace which it reveals, were made amongst every rank. We can boast of Nicodemus a ruler of the Jews, of the still more *liberal* Joseph of Arimathea, and of Paul the accomplished disciple of Gamaliel. Indeed, *learning* we should ever include in the most necessary accomplishments of the *advocate* of Christianity. But for the actual and saving reception of its holy, humbling, and heart-searching doctrines, we should first look to a different quarter. We should look to the quiet, retired, unassuming, unobtrusive, unheard-of virtues of humble life, as the best soil for genuine Christianity, and even the best picture of it. We should turn to the low and unattractive station, where the stake is neither large nor splendid; where temptation falls with its easiest stroke, and the

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world turns its least brilliant side; where spectators are few, and where human fame and applause can scarcely in any case supply the motives to action. We should turn, perhaps, to that spot where the original curse (now almost become a blessing) takes its most genuine form—"In the sweat of thy brow thou shalt eat bread till thou return to the dust"—for *our* specimen of that true "liberality," which, by "devising liberal things," shall stand the test of the great Searcher of all hearts.

We intend not, indeed, in delivering this opinion, to deny that poverty, or a low station of life, has its peculiar temptations. We are aware of the wise prayer of Agur, which has stood the test of all succeeding, as doubtless it contained the experience of all preceding, generations. Nor has St. Paul denied the superiority, in some respects, (perhaps principally of temporal accommodation), which a state of personal freedom possesses above that of actual slavery. But he adds immediately after, with that noble and exalted *liberality* which is the real preparative for Christianity, or, as we are rather disposed to say, which Christianity alone can inspire in all its extent, "Art thou called being a *slave*? care not for it: but if thou mayest be free, use it rather. He that is called in the Lord, being a *slave*, is the Lord's freeman; and he that is called, being free, is the Lord's servant." Nothing can more faithfully echo such a sentiment, nor indeed can any thing better close our remarks on this part of the subject, than the famous saying of the *golden mouthed* Patriarch of Constantinople: Μονος ἐστιν ἐλευθερος, και μονος αρχων, και τῶν βασιλεων βασιλικωτερος, ὁ τῶν παθῶν ἀπηλλαγμενος: "*That man alone is* LIBERAL; *that man alone is a prince, and more kingly than royalty itself, who is set free from the dominion of his passions.*" It need not be added, that Mr. Birch's notion, in connecting even the semblance of liberality with high birth, implies rather a faulty converse of the above noble proposition.

But we hasten to the body of the Sermon, which is principally occupied in pursuing a conception of no common order, and in a strain of no ordinary strength of language, which has led Mr. Birch—we employ his own words—"to illustrate the comparative enlargement of a Christian's views, and the elevation of his soul, by the supposed case of a *philosophic heathen*, or man of *liberal* and *lofty* sentiments, indulging a train of reflection congenial to such a mind, and gradually led on to the study of the Christian system, by the contemplation of some of the great truths of the religion of nature." It is evident that Mr. Birch supposes the possibility of such a case of liberality in the heathen world, from his reference to "many sublime notions in the writings of the ancients, many noble aspirations after religion and virtue occasionally exemplified in their lives."

Accordingly, he supposes "a man of truly elevated spirit," who does indeed possess, according to the words of the Stoic, that inestimable gift of Heaven, "a heart full of worth and generous energy*;"—and in answer to the question which he may be supposed to ask himself, from the words of the same Stoic, "What am I? and what is it to live conformably to the design of my being?†"—the following process is imagined by Mr. Birch to take place in his mind.

"He looks beyond this ephemeral existence into eternity; this ephemeral existence,—which he likens, with the moralist and the poet, to a shadow, to a dream, to the track of an arrow, to the flying foam of a wave on the boundless ocean. He raises his view from the

* "Incoctum generoso pectus honesto." Persii Sat.

† "Quid sumus, et quidnam victuri gignimur?" Ibid.

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transitory forms of things to their Divine Original. To him the sun in his noonday strength proclaims from above the Sun of the intellectual world, the One Almighty, the inexhaustible source of light and life, himself 'dwelling in light unapproachable, whom no man hath seen, or can see.' He is carried by a glance of the mind from this orb we inhabit, and the systems which roll around us, into the depths of infinite space; and he knows and feels that God is present every where: nor can he fix any bounds to the creative energies of a beneficence as essentially boundless as space itself. Yet amidst all the munificence of nature, all the mighty scenes of material things, which unfold themselves without end to his imagination, he is sensible, that as there can be nothing little, so there can be nothing great, in the eye of Him who made them." p. 5.

"He looks upon himself, (and he there beholds, defaced indeed, but not obliterated or destroyed, the Divine image, the capacities of an intellectual, a moral, and spiritual being, which imply resemblance or affinity to the Creator—which have no assignable limit to their improvement, no conceivable connection with perishable matter. He deems that nothing was created in vain, much less these: he cannot doubt that the true end of his being must consist in the development and full exercise of these his proper faculties; and that human life is a state of discipline and probation, and of little more. 'For has the Deity formed me thus capable of going on to perfection, only that when I have just embarked, as it were, in the noblest of all enterprizes, he should put forth his hand, again to reduce me to non-entity, and that I should perish for ever?' His heart revolts from the impious absurdity of such a conclusion," p. 6.

Mr. Birch further supposes the same philosophic inquirer to reflect upon the nature, measure, and probable consequences of that moral perfection, or its contrary, of which such a being as man is capable; and exclaims,

"Happy is he, beyond the common lot, if, with a standard of excellence in his view, he does not see cause to be deeply humiliated by the contrast, and does not find just occasion for the inward agonies of indignant sorrow and shame, for painful and perplexing reflections on the folly, the vice, the versatility of human nature." p. 7.

If as a refuge from these painful self-reflections he should be driven for a moment to the thoughtlessness of pleasure, the conclusions of fatalism, "the self doomed guilt of abandoning his post" in utter despair; yet the next moment, finding an instinctive and irresistible repulsion in his mind from the use of such destructive remedies, and in all the distress which such a state of mind would engender, hesitating to what post he should betake himself—

"Is it probable that he will reject without a hearing the pretensions of the Christian revelation, (supported, as they are, by the great endowments of many of its believers, by their magnanimous constancy, and integrity of life,) to furnish him with that fuller knowledge, which he cannot but fervently desire, of the dispensations of Heaven, and of the real nature, the duties, and destiny of man? He inquires,—and he believes; and, in proportion to the depth and extent of his inquiries, his conviction becomes stronger and more solid. He views with admiration the concurrent and reciprocal force of the manifold evidence by which the truth of the Gospel is evinced to the rational and to the moral apprehension of mankind. Hitherto he had seen the principles of natural religion, like the mysteries of science, avowedly secreted, as it were, and kept apart from the eyes of the vulgar. He now beholds, instead of the schools of theorists, exulting in a presumed superiority to the prejudices and errors of a benighted world, a religion of general efficacy; a religion fitted, not exclusively to philosophers, but to civilized man; a religion which asserts its truth, as by all other modes of proof, so by this, that 'it is preached to the poor;' being a dispensation of universal 'light to them that sit in darkness and in the shadow of death.' He hails that heavenly light; and he beholds the darkness, with all its train of horrors and abominations, the baleful brood of superstition, vanish before its ascending glory, and he knows, from the very nature and constitution of things, that a day shall come, when their place will no where be found, when 'the earth shall be full of the knowledge of

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the Lord, as the waters cover the sea." pp. 8—10.

Lastly, by meditating on the dispensations, the doctrines, the precepts of this religion, Mr. Birch supposes his now rising convert to become progressively and rapidly freed from error; charmed by the simplicity of Gospel worship, the purity of Gospel morality; convinced of the depravity of sin; led "to adore with enlightened faith the justice and wisdom of the Most High, and to repose, with entire confidence and joyful hope, on his boundless mercy;" impressed with the two great cardinal virtues of genuine Christianity, charity and humility; bent to the entire reformation of the inmost defects of his character, and most especially to a triumph over passion and pride; yet taught not to deem his own powers competent to this reform, but "looking with suppliant confidence to the aid of his Almighty Lord, with whom he cultivates an ennobling communion, and implores that aid in prayer." And in all this, which he had once "fondly fancied to be something mean and servile,

"He now beholds 'the spirit of an exalted freedom, of the glorious liberty of the children of God;' and he now sees, that from this alone, as from its native root, can ultimately rise, and flourish in the beams of eternal day, that 'perfect love, which casteth out fear:'—that humble and holy love, that entire devotion and indissoluble union of the regenerate heart, that ardour of the purest and most elevated filial piety, which has the gracious sanction of the Supreme himself for addressing Him by the endearing appellation of 'Abba, Father.'" p. 12.

We cannot, after doing this ample justice already to Mr. Birch's pages in our own, follow him through the closing triumphs of his philosophic convert; or through the truly animated description that he has given of the great Apostle of the Gentiles, as affording an entire exemplification of genuine Christian "liberality" in all its fullest and highest extent; nor further can we otherwise than simply allude to the not less animated portraiture of the Saviour himself, in whom

"All his Father shone
Substantially express'd."

In this description, however, we cannot refrain from noticing the very just, and, we may add, original observation, that to use the word [liberality],

"In connection with Him, to whom hath been given 'a name, that is above every name,' would, surely, have something in it unbecoming; and even absurd. To apply a moral term, allusive to our social habits, and not unsoiled by the senses in which it is usually employed, to the expression of Divine excellence, is only to expose the meanness and poverty of human language." p. 16.

We shall only quote further, with a view to the remarks that we may have to subjoin upon the whole result of the statements of the Sermon, the following passage, which Mr. Birch has freely offered, as if in qualification of his own sentiments, and in anticipation of the very objection which it was natural to expect would be made to the entire construction of his original hypothesis.

"I have supposed the conversion of a philosophic and noble-minded heathen, superior to vulgar prejudice, and to the spirit of his times. It may not, however, be amiss to advert for one moment to the sentiments which were habitually combined with the notion of liberty by those nations, who asserted an exclusive claim to liberal habits and manners, and gave to the rest of mankind the appellation of Barbarians. The pride of power and superiority was the prevailing sentiment in the freemen of Greece and Rome. He was proud in his liberty; proud in his conscious supremacy in refinement, art, and science; proud in his political ascendency and dominion over the world; and prouder still in his domestic despotism over his crouching and trembling slaves. The latter pride mainly contributed to that keen relish of the enjoyments of freedom, and that passionate attachment, which rendered him so fierce and resolute in its defence. His liberality

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betrayed the foulness of its origin; and, notwithstanding all his pretensions to freedom, and to an exclusive humanity and civilization, exhibited flagrant marks of inbred servility,—the servility of abject pride, and the taint of an inveterate barbarism. And in regard to their moral theories, to the very system, of which it is said by a great author, 'Were I not a Christian, I would be a Stoic,' does it not bear written on its front the self-sufficient arrogance of the national character? Its lofty strain of virtue was in a great measure founded on principles radically vicious; individual presumption,—rigour, unmixed with pity for the frailties of mankind,—and in those low conceptions of God, by which they raised their own excellence to a fancied equality with the Divine. The liberality of Stoicism, though on a higher scale, had a close resemblance to the liberality of common life. It was a species of refined and polished pride, in the garb of virtue, with little real abatement of the essential hardness and insolence of its nature. How different all this from the generous liberality of the Christian; who exults indeed in the consciousness that he is 'free, but uses his liberty not as a cloke of maliciousness, but as the servant of God.'" pp. 13—15.

Now, perfectly coinciding as we do with this very plain but awful exposition of the extent and the worth of all the boasted virtues to be found in the most refined and favoured seats of heathenism; nay, further, considering it by fair inference as a just estimate of the natural growth of *mere* humanity in its highest state of cultivation; must we not further look upon this concession as virtually giving up the whole theory of liberality, against which we were under the necessity of excepting in the opening of our review; and as demonstrating, in point of fact, the total misconception of associating even in idea the notion of "liberality" with that of "the presumptive moral habits of a man of family," "men of rank and condition," and so on? We are, indeed, very far from imputing to so sensible a man as Mr. Birch the absurd notion, that men in high life are actually found to be more disposed towards religion than men in low life. But we do disclaim the notion, which we conceive Mr. Birch to have maintained, that there is a something in the apparent virtues of high life, which looks more like the real virtues of Christianity than certain corresponding appearances in vulgar life. We ground our disclaimer upon the very principle of our preacher himself, that pride is at the bottom, and often on the very surface too, of most men's affected "high born" liberality. The "pride of liberty;" the "pride of conscious supremacy;" the "pride of political ascendency;" and "fierceness and resoluteness" in the defence of its proud privileges, we presume to be the exact description of all those boasted appearances by which human nature in elevation distinguishes itself "from its own flesh" in an inferior condition; and never, we believe, will the truly wise man fear his non-conformity in heart and deportment to the character of his Saviour more than when, in outward condition, he is most removed from Him who "came not to be ministered unto but to minister."

But if we are disposed thus to support, from his own pages, our dissent from Mr. Birch, in connecting his notion of Christian "liberality" with high birth and distinguished rank in society, we are no less disposed to qualify our approbation of a statement, which lays the scene of the brightest and highest exercise of such liberality, in the breast of a "*philosophic* and *noble-minded heathen*." Our objection is not, that a heathen philosopher may not become a Christian convert; a fact which the names of Justin, Origen, and many of the Platonic Fathers, as they are sometimes called (with rather equivocal commendation), would abundantly confirm; not to mention some of the soundest philosophers of later times, who have also been humble worshippers at

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the foot of the Cross. Much less do we object to the series of reflections, so ably projected, and so beautifully delineated by Mr. Birch, as possibly arising in the mind of any convert, previously to and attendant upon his first views of Christian truth. But we are fearful of any statement which makes such a course of reflection appear more natural to one class of men than to another; and most of all to one, whom, on Mr. Birch's own last-quoted principles, we should deem *less* prepared than many others to give them birth, or ripen them into effectual operation. It is too flattering, in our humble opinion, to the natural pride and self-sufficiency of human reason, to suppose it capable of a degree of refinement and abstraction from low and ordinary pursuits, passions, and feelings which shall render it *naturally* pervious to Christian arguments and Christian motives. It seems to assume, what we are sure, nevertheless, Mr. Birch would be the farthest from asserting, that any distinctions merely human, and which, as such, are calculated to foster human vanity, arrogance, and self-conceit, yield a soil well adapted for the "plant of celestial growth." We are fearful of leaning, in such a mode of argument, to that most unwise as well as most dangerous of all idolatries, the idolatry of human learning, of which we see too much in all days. Learning is no more "the mother of devotion" than "ignorance" can be: and there is at least this advantage on the side of that ignorance which is not wilful, that it affords far less temptation to pride than the unsanctified acquisitions of science. We have the authority of Inspiration for the only balance which we wish to establish on this subject: "Knowledge puffeth up, but Charity edifieth."

Indeed, we must own, that this and some bordering questions stand upon ground on which we never would enter but from a strong sense of duty, and which we always tread with awe and hesitation. We set before ourselves some of the most pure and renowned characters that ancient philosophy and ancient history can furnish, and we ask ourselves the question — Were such persons in a fitter disposition than others, their lower and more "servile" neighbours, for embracing Christianity? They soared in their writings to the sublimest flight of morality, and even speculative, and contemplative theology. Some few, though not always the most eminent of them, are reported to have been free from the baser propensities of vicious passion. Some devoted themselves with the most heroic ardour to the service of their country, and even of their gods: and the almost universal, nay, we had said the almost (in them) excusable, vice of vain-glorious ambition was not quite so conspicuous in some as in others. They had not *light*; and they seemed, in some few instances, ardently to seek after it. If the light of Christianity had beamed upon them, would they have welcomed it, followed it, and "walked in it as children of the light?" The question, if not capable of solution, ought not, it is true, to be asked. And if no approximation can be made to a solution on either side, let us even now dismiss it without a thought. But if the reasoning, or rather the language, of Mr. Birch has seemed to approximate to a favourable result on the one side; must not *fact* and the evidence of history be heard, though in fearful mitigation of such a conclusion, on the other side? What was the *fact* subsequently to the Christian era? In what ranks, for the most part, were "the philosophic and noble-minded heathens" of Greece and Rome then to be found?—men of learned, "lofty," "liberal," and enlightened minds, "superior to vulgar prejudices," daring even to ridicule the stupid superstitions and impure deities of their own

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country, nay even, as it seems, to borrow some of their "loftier" notions of morality from the sacred pages of Inspiration itself;—where were these, we ask, for the *most part*, to be found? In answer to the question, we allude with feelings very different from those of triumph or exultation of any kind, to the philosophic Seneca, the contemporary, and the *supposed* acquaintance, of St. Paul, yet remaining a heathen still—to the witty Lucian, having emptied his quiver at Jupiter and Charon, replenishing it once more with shafts of ridicule against Christ and his Apostles. We turn with shuddering disgust from the Christian persecutions, excited and virulently conducted by the *polite* Pliny, the *virtuous* Trajan, the *pious* Antoninus. We might be more surprised, except at least under our author's view of the subject, by the cool, discriminating, "liberal," "noble-minded," but still determinately hostile records of the severe Tacitus. And, in fine, we must leave the painful statement to be concluded by one, perhaps, of the most unbiassed of all Christian historians, as at least the most free from any suspicion of illiberality, bigotry, and gothic contempt of human learning—we mean the learned and impartial Mosheim, whose nervous words we quote from the original of Miller's excellent Compendium. *Sapientissimus* itaque *philosophus* [Marcus Antoninus] injusta in Christianos decreta ipse scribebat, judicesque patiebatur eos a servis et ridiculis hominibus delatos, in equuleum conjicere, et extremo afficere supplicio." (Sæc. 2.) And a little further the following remarkable sentence occurs in Sæc. 3: "Æquè graviter, ac imperatores, Christianis nocebant *philosophi Platonici*, qui, ut multa disciplinæ nostræ secta probabant, ita Ammonii exemplo, concordiam aliquam veteris et novæ religionis molirentur."

If these affecting memorials of heathen, and even *philosophic* violence, pride, and perverseness, do nothing more, they will at least teach us to receive with caution every statement, that should do so much as hint at a *congruity* between "the wisdom" of "the wise, the scribe, the disputer of this world," and that of the simple, unadulterated, heart-searching, and soul-humbling doctrines of the Gospel of Christ. "After that, in the wisdom of God, THE WORLD BY WISDOM KNEW NOT GOD, it pleased God by THE FOOLISHNESS OF PREACHING to save them that believe." Let it, however, only be strongly asserted that "we are *all* like sheep, going astray, each turning to his own way;" and *we* will not, on our own part, mightily contend for the *greater* remoteness of one class, than of another, from the right way. Let it be solemnly and practically inculcated on the consciences and hearts of men, that they are *all* by nature in bondage to the prince of darkness, led captive by him at his will, and slaves under him to the domineering influence of pride or passion, ambition or sensuality, selfishness in act or in desire and design; and *we* will not extravagantly insist on the *real* slavery of the worldly-wise, the high or the free-born, *beyond* the *apparent* servility of the poor, the illiterate, and the menial. Let *no* seemly or plausible, indeed, but deceptive shadow of mere human excellence be substituted for or made the guide to Christian holiness and true "liberality" of soul; and then *we* will give up any supposed predilection on our part, for the humble and unostentatious qualities of inferior life. We profess nothing beyond an earnest and heartfelt zeal for the claims of Divine grace; and we wish only to urge the true and genuine meaning of the *Divine* declaration—"NO MAN can come to *me*, except the Father, which hath sent me, draw him."

That the method of Divine ope-

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ration on the human heart, more especially in the great work of man's conversion to God, is a thing *as* strictly defined, as it is strongly *asserted* in holy Scripture, we are very far from thinking: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." This Divine influence, we have no question, is often so conducted as not to be distinguished from the ordinary intellectual operations of the human soul. If, moreover, we could conceive a mind, perfectly *free* from all bias or warp arising out of its own natural corruption, or its superinduced pride, prejudice, folly, and self-interest; and, in that state, reasoning upon the subject of Divine truth, and gradually advancing towards definite conclusions; we see, in Mr. Birch's able and discriminating statements, very much the line of argument which we might expect such a mind to take. The conclusions of Scripture are, doubtless, the conclusions of *right* reason. "We speak *wisdom* amongst them that are *perfect*." And though, being so greatly corrupt and biassed, it is not conceivable for a moment, that, without the controuling influence of Divine grace at every step of our progress, "working in us both to will and to do," we *could* proceed along so just and scriptural and *reasonable* a train of arguments; yet, *under* that controuling influence, gradually removing obstructions, and clearing the "visual ray" of the soul, we can fully believe that the mind of a man, say of a philosopher, *might* proceed from step to step in such a process, with no direct appearance or consciousness of being preternaturally or divinely led. Even in *this* case, however, we could have no doubt, reasoning both from Scripture and experience, that a Divine operation of grace *was* going forward in such a mind; and, perhaps, a want of distinct and prominent reference to this operation of grace may have thrown a questionable air over Mr. Birch's reasonings; as well as led him, it may be, to some of the inaccuracies in point of fact, at which we have taken the liberty of hinting.

But, further, we are constrained to add, that such a line of reasoning we can by no means think likely to be the only, or the general, or even the probable, method by which the Spirit of Divine grace will see fit to act, in leading the soul into a knowledge of the truth. The Spirit, as it has been finely observed, "is a most free agent;" and for once that he condescends to use the "weapons" of "a carnal warfare," he will many times be found to use others more secret and mysterious, but equally effectual and "mighty, through God, to the pulling down of strong holds, casting down imaginations, and bringing every thought into the obedience of Christ." What the multitude of reasoners could not effect, in an ancient and famous council, towards the conversion of an obstinate unbelieving opponent, it is reported was at once, and as if by miracle, accomplished by the expedient of a simple and unlettered believer, rising from his seat, and pronouncing, in all the power of conscious truth, the Apostles' Creed. The unbeliever, "falling down on his face, worshipped God, and confessed that God was with them of a truth." Is there not something analogous to this in the ordinary impressions produced on the minds of genuine converts to Christianity, in the weekly assemblies of the faithful? Or is it not often found—without at all approaching towards the regions of fanaticism or self-deception—that a word in season, or even a glance of thought, or a fit of sickness, or an unexpected mercy, or some other favourable and apparently accidental, perhaps momentary, occurrence, affords the awakening call, and constitutes the turning point in the work of con-

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version? Is it at all possible, in a multitude of cases, to account for what have been not unaptly termed "the crane-neck turns" in the human mind, as well as in human life? Nay more, can a man himself frequently or easily retrace the progress of his own mind, in the various steps of reasoning or feeling by which he has found himself at length treading, as he humbly hopes, within the limits of the spiritual Canaan? Those who hold the uniform and instantaneous infusion of an holy principle at the sacred font of baptism, must in consistency believe the reception of Christian impressions to be always prior to any distinct or definite reasoning upon the subject. And those who hold the necessity of personal faith and actual obedience in after life, to complete the baptismal act, must, nevertheless, have often observed the arrival of those saving acts of the soul, to be, to appearance at least, without the intervention of any very long or connected intellectual process.

All this we feel to stand in need of many guards and qualifications on every side; *without* which, of course, we should by no means hold ourselves bound to any consequences that might be attempted to be crudely drawn from our cursory hints: and *with* which, we mean to express no doubt of having the full assent and consent of Mr. Birch's judgment to what we have advanced. We have too long detained, perhaps, both him and our readers upon a discussion in which it may be said we have no opponents amongst real and rational Christians. What we have said has been rather with a view of calling the attention of our readers, in a very general manner, to a most important subject, and touched in a new and striking manner by an able hand. And to this we might add our fear, lest some of Mr. Birch's less considerate hearers might have been led into an admiration of his doctrine upon a somewhat mistaken ground; and might, on his supposed authority, have given credit to the supposition of any natural powers whatever of fallen humanity, even in circumstances erroneously conceived the most favourable, being sufficient for the reception of those principles which are expressly declared to be of Divine origin in the human breast.

It will, we sincerely hope, be understood, that we have taken up this Sermon of Mr. Birch's with no desire to find exceptions against its contents, when we further add, that we have foreborne to notice what certainly must be deemed no inconsiderable deficiency in the course of the reasoning; namely, the total omission, as far as we can observe, of the doctrine of the Atonement, as an argument for humility or gratitude in the philosopher's mind, or, indeed, as ever rising in review before him. We wish to make no use whatever of this circumstance further than, in taking our leave of this able Sermon with hearty good will to its Author, to admonish him and other influencial advocates for our invaluable faith in these critical times, that it does not become them to tread lightly over the ground of those most important, fundamental, and distinguishing doctrines of true Christianity, justification alone by the precious blood of Jesus Christ, and sanctification, regeneration, and conversion by his all-powerful Spirit. Here we must take our bold and resolute stand; and, resting with either foot on these strong and immovable pillars of our faith, we must aim, in sincere and humble imitation of the all conquering Spirit himself, to "destroy the wisdom of the wise, and to bring to nought the understanding of the prudent." The proud soarings of philosophy, the unsubstantial dreams of heathen science, the baseless fabric of a self constituted morality, have all done their best for the interests and happiness of mankind. They have

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each had their turn, betrayed their weakness and insufficiency, and passed away. "Dogmatical positiveness about doubtful opinions, and sceptical doubts about the most clear and certain truths," have been, as it is strongly observed by Lord Lyttleton, the boasted sum of the proudest efforts of the pagan school. Christianity has commenced her march over the ruins of the Academy and the Stoa; and, with her simple creed in her hand, has already erected her durable trophies in every age and quarter of the world. In her future progress to a still more extensive and commanding station, is involved at once the credit of her doctrines and her prophecies, and all those who rest on the one or are charged with the promulgation of the other. These have no need to shrink from their charge, or to be "ashamed of the Gospel of Christ," which is still, as it ever was, "the power of God unto salvation to every one that believeth." But if they would make good their high commission, or secure themselves at least, if not the Gospel they preach, from ultimate confusion and defeat, it must be by closely and conscientiously adhering to the pure elements of their most holy faith. It must be by casting from their hands every instrument of unhallowed temper, every resource of mere carnal wisdom or a disgraced philosophy. They must carry up their views and plans to the simple standard of first principles; they must strive as their fathers strove before them; and, erecting the naked and unadorned symbol of the Cross, "in that they must conquer." They must neither despise the day of small things, nor the use of apparently small means. They must remember the very intent of such divinely-appointed observances,—"that the excellency of the power may be of God, and not of man;" and, perhaps, the cause and the progress of Christianity must always be expected to present something of the same paradox with the lives and fortunes of its earliest teachers. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. *Always bearing about in the body the dying of the Lord Jesus*, that the life also of Jesus might be made manifest in our body."

Sketch of my Friend's Family, intended to suggest some practical Hints on Religion and Domestic Manners. By Mrs. MARSHALL, Author of Henwick Tales. London: Hatchard: 1817. 12mo. pp. 150. price 4s. 6d.

THE object of this interesting little work is, to illustrate the position that "a woman whose mind has been properly expanded, is the best calculated to discharge, with honour to herself and comfort to her family, the duties of the conjugal and maternal relations." Of this position we ourselves entertain no doubt, and we trust that its belief daily becomes more prevalent. The Cœlebs of Mrs. H. More has tended not only to give currency to that sentiment among the reading classes of society, but to furnish so many practical rules for its attainment, that it will be a sad reproach to the present race of fathers and mothers, if the succeeding generation of females in this country shall not be qualified intellectually, as well as morally, to take a very prominent part in the institution of youth. Mrs. Marshall appears to us to have aimed at adapting a few of Mrs. More's most important suggestions to the situation of persons in a somewhat lower rank of life than that of those to whom Mrs. More's admirable work is specially directed; we mean, to that numerous class which in London is denominated Tradesmen. Mr. Clifford, a member of

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that respectable body, is exhibited to us as united to a lady, whose early predilection for literary pursuits qualified her, in an eminent degree,—when she had happily learnt to study the duties of life in the Volume of Inspiration, and to live under the influence of the religion of the heart,—to exercise all the social charities of a mother, wife, and friend, to govern her family with judgment, and to unite to the cares of maternal tenderness the higher offices of a skilful instructress. It is not our intention to follow the thread of Mrs. Marshall's narrative, which does not derive any of its interest from those intricacies of plot, or that novelty and variety of incident, or those harrowing bursts of passion, or those perplexing situations or unexpected developments, which constitute so much of the fascination of modern works of fancy. The story serves only as a kind of frame-work to connect and sustain her practical hints, as well as to diversify and enliven her arguments and illustrations. And of these, which form the substance of Mrs. Marshall's present contribution, towards the improvement of domestic manners, we can say nothing more recommendatory than that they are marked by good sense, and practical utility, and scriptural principle, and right Christian feeling.

We give the whole of the Seventh Chapter as a favourable specimen of the author's manner.

"'What do ye more than others?' is a reproach with which the enemies of Christianity have, in all ages, but too successfully assailed its votaries. Would that the 'religious world,' (as it is called), had never given just occasion for the inquiry, by the inconsistency of their lives with their profession. Yet, let the observer be candid—the Christian, though a renewed, is an imperfect creature still; and the true Israel is not the less holy, because some foreigners have assumed the garb, and learned the dialect of Canaan.

"The visitors at Mr. Clifford's house were few and select; yet even in this limited circle, there were some whose conduct might provoke the interrogative reproach; and in whose extenuation charity herself can plead no more.

"We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common-place civilities, she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S—— is in town; he preaches to-day at ——, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'

"Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal which reddened on her cheek, as she retorted, somewhat sharply, 'When, like Martha's, the heart is "careful and troubled about many things," it is easy to find a pretext of duty, to prevent our listening to the words of Jesus.'

"Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a necessary attention to her ordinary and relative duties; but for an undue anxiety, an ostentatious and ill-timed desire of providing "things more than hospitably good." Perhaps, too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honoured her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.'

"'You have always a great deal to say, about duties, my dear,' resumed the lady; 'but if I read my Bible aright, no duties are so acceptable with God, as an affectionate reception of his Gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution to persist in her attachment to the 'word

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preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.

"I believe Mrs. Clifford could have evinced to her fair friend, that she had not 'read her Bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honour of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

"A short silence therefore ensued, till Mr. Clifford inquired of Mrs. Hammond, Whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her? 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a Bible Society's meeting; Tuesday, I went to hear Mr. —— preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H ——; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas society; and to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady, who has promised to go with me to hear a sermon for the benefit of our Sunday-school.'

"As Mrs. Hammond paused, I asked my friend, in a low voice, If it were possible to be religiously dissipated? 'I fear it is possible, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease.'

"If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated in extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made any sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford! it must be a sweet satisfaction to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary: send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.

"Mrs. Clifford, replied, 'To us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting: but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.' A tear, which involuntarily started in Emma's eyes, seemed to promise that she would not.

"'Nor shall I forget, mamma,' said Harriet, a sprightly girl, not twelve years old, 'how cheerful and thankful poor Susan was, the last time I went with you to see her. Don't you recollect, mamma, how she shook my hand, when I toasted the bread, and put the spice and sugar in her water-gruel?'—Harriet would have gone on, but her mother prevented it, by saying, 'Since you have so much to say about yourself, Harriet, I must, in future, take Sophia or little Jane with me.'

"The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by ten o'clock; for if she were not in time for the prayers, she should have to stand all sermon-time, as it would be impossible to obtain a seat afterwards.

"After Mrs. Hammond had left the room, I asked Emma, 'What made her feel so deeply interested for poor Susan?' 'O I have known her ever since I remember any thing; and then

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she is so cheerful, and so neat, in the midst of all her poverty, that it would be impossible not to love her. And besides, mamma accustomed me to feel a pleasure in doing something for Susan, before I was old enough to know what a good old woman she was.' 'How was that, Emma?' 'Whenever I had been good through the week, it was my reward on Sunday to put a sixpence into Susan's hand; who never failed to be in the aisle in her clean white apron, and her tidy Sunday-gown'

"'Ah, sister Emma,' interrupted Sophia, 'but you have not yet told Mr. Bently what would please him most.' 'Suppose you tell it me, then Sophia.' 'O sir, it is not worth telling, I dare say,' said Emma, rising to follow her mother, who had left the room. 'Yes, but indeed it is worth telling though; for Susan has often told me that Emma used to sit on her knees, and teach her to read the Bible, when she was not so old as Jane. And if you will promise not to say any thing about it, I will tell you something which even mamma does not know.' 'I will promise you then, Sophia.' 'Well, do you know, that Emma and Harriet give all the money which mamma pays them for making and mending papa's linen, to Susan every Saturday; because Emma says, that Susan needs a great many nourishing things now.' 'And do *you* work for your pocket-money too, Sophia?' 'Yes, but I can only mend stockings, and hem and sew, at present; so that I seldom get more than two pence a week. And mamma says that is pretty well; for I must tell you, that when I have learned my lessons, and read, and walked as long as mamma chooses we should, I have not much time to work; but I hope I shall soon earn three-pence, and then I can subscribe two-pence instead of a penny a week to mamma's Bible Association. Here the engaging prattler left me, to begin her morning tasks; and I remembered an engagement in a distant part of the town.

"In the course of the day, our conversation happening to turn on Mrs. Hammond, I asked my friend, If he knew to what 'petty persecution' she alluded? 'I fear,' answered Mr. Clifford, 'that the *persecutor* is her husband; a prudent and domesticated man; whose virtues should command her esteem, and whose kind forbearance entitles him to her gratitude. But, unhappily for the honour of the Gospel she professes to embrace, she regards his person with indifference, and meets both commands and entreaties alike with contempt. By this unconciliatory behaviour in his wife, it is not likely that Mr. Hammond's objections to the evangelical doctrines, which she perverts, should be greatly diminished. The reverse, I fear, is daily the result of her unamiable conduct. And this neglected husband, finding that the high-sounding profession of his lady is unaccompanied by Christian meekness and unadorned by Christian virtues, is brought to conclude, that Christianity is but an empty name, and that her followers are fanatics and hypocrites.' 'Alas, then,' said I, 'will not the blood of the husband's soul (should he perish in unbelief) cry for vengeance to his Judge against her, whose inconsistent conduct furnished him with weapons to reproach the Cross of Christ, to the faith of which she might have won him, by meekness, gentleness, and goodness? Are not these wounds, my dear Clifford, which are inflicted on religion in the house of her professed friends, more deep and fatal, than any that can be effected by the feeble shafts of enmity and prejudice? It was such characters as this, my friend, who, in conjunction with my own unhumbled pride, had induced me to conclude, that *morality* was all which God required; and that all beyond was the dream of enthusiasm, or the cant of hypocrisy.' 'Let us not, however,' resumed Mr. Clifford, 'bear too hardly on the character of Mrs. Hammond: she may be sincere in seeking her *own* salvation, though she is not affectionately desirous of her husband's. We may hope that she has within her that latent spark of eternal life, which, to the glory of free grace, shall hereafter burst into a flame; although we must lament, that her light does not now so shine before men, that they may see her good works, and glorify her Father which is in heaven.'" pp. 54—66.

We will add to this extract, only two brief passages: one intended to illustrate Mrs. H. More's maxim, that "before we determine that small faults are innocent, we must undertake to prove that they shall never outgrow their primitive dimensions;" the other conveying a lesson to parents, on the mode of repressing in their daughters the vanity of dress.

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"The next morning, whilst seated around the breakfast-table, an evening walk to the carpenter's cottage was proposed by Mrs. Clifford and Emma. I was therefore somewhat surprised on returning to my friend's house, at the close of the day, to find the latter at home, and alone. 'How is this, Emma?' said I: 'I thought you were to have accompanied your mother this evening?'

"Emma's eyes were already filled with tears, which at the question trickled down her cheek. She blushed, hesitated, and then said, 'I have offended my mother, sir.' I was sorry I had made any remark, and continued silent; till my friend soon after entered the room, and proposed walking to the village of H———y, to meet Mrs. Clifford, who was alone.

"On our way thither, as soon as the noise of rattling wheels would permit, I mentioned my surprise at finding Emma at home. To this Mr. Clifford replied, in nearly the following words. 'You may have observed that each of our girls is accustomed to contribute her little stock of usefulness to the general order and comfort of the family. Not so much, says their mother, on account of the trifling assistance they can render, as for the sake of forming habits of industry. From employments of this kind, Emma *is* naturally averse; an evil, which not the most unremitting watchfulness has hitherto availed entirely to eradicate. To-day a glaring instance of this fault occurred; occasioned, I believe, by too eager an anticipation of this evening's visit.' 'Well then,' said I, 'as this negligence arose from so amiable a quality as benevolence, surely, for once, it should have been overlooked.'

"Clifford shook his head. 'You are not a parent, and perhaps can be little aware of the weighty responsibility which this relationship involves. Reflect for a moment on the results which might possibly accrue from neglecting to check this fault, merely because it was connected with a quality in itself amiable. Might not the occasional negligence, if indulged in youth, in maturer years ripen into a habit of confirmed indolence? Would it be surprising if, at a future day, the same unrestrained tenderness of heart which has now betrayed her into the omission of a well-known duty, should, on some more important occasion, induce her to overlook the interests of a husband, and the welfare of a family?'" pp. 41—43.

"I felt so much pleased with Emma's unaffected superiority to the enticements of vanity, and that little spirit of competition, (which divides the attention of too many youthful minds,) that I did not fail remarking it to her father, the next time we were alone. 'It is,' said I, 'a convincing proof of her native strength of mind.'

"Mr. Clifford smiled. 'And do you think then, Bently,' said he, 'that this dear girl's mind is insensible to the impulses of a passion so universally felt, and so generally indulged. No, believe me, the superiority of which you speak was not acquired but by the sacrifice of many trifling gratifications, and in the endurance of many transient mortifications. One instance, in particular, recurs to my memory, which will fully prove this. It took place about six months since; when, having spent a day or two at her uncle's, Emma returned home, evidently vexed and unhappy. In part, I guessed the source of her chagrin; and as well to divert her mind, as to discover the real cause of her uneasiness, I proposed taking her with me for a walk.

"'In our way we passed the rooms of a fashionable dress-maker, when Emma, who had before remained unusually silent, stopped, and exclaimed with earnestness, This is where my aunt purchased Maria's new pelisse, papa. You cannot think what a contrast there was, in her's and mine, to-day. One looks so nicely, and the other so old fashioned, and so shabby, that I did not like to walk with her. I am very sorry for that, Emma, said I: yet I must confess, that had you not told me it was so, I should have discovered nothing so very obsolete or mean in your pelisse. However, I added, since it exposes you to so serious a mortification in wearing it, I will make you a present of a new pelisse like Maria's, if your mamma have no objection.

"'Emma thanked me, with an emphasis that too plainly evidenced the nature of her disquietude; and now that the cause was removed, she entertained me with her wonted good humour, until we reached the place of our destination.

"'The object of my walk was to seek out the residence of a little girl in our Sunday-school, who had for some time been absent, on a plea of illness. With

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some difficulty we discovered the house; and entering, found the child, who a few weeks before, appeared healthy, strong, and cheerful, sitting by the side of a nearly extinguished fire, pale, emaciated, and dejected. I inquired into the nature of her illness, and found that it had been a violent fever. She was the eldest of seven little children, who though clean and apparently healthy, were but very indifferently defended from the rigours of the season.

"'And where is your mother, my good girl? I demanded. Surely you are not in a condition to be left alone. Sir, replied my Sunday-scholar, bursting into tears, my father's wages are very small, and my poor mother has already lost so many days in nursing me, that she was obliged to go to work to-day, or we should have had no fire, and hardly any thing to eat the remainder of the week. And how is your appetite? I inquired of the poor little sufferer. Not very good, sir, said she, and that makes my poor mother fret, because she cannot get the things I fancy I could eat.

"'Whilst she spoke, I looked at Emma, whose eyes, suffused in tears, were first fixed on the wan cheeks, and sunken eyes of the child, and then on me, with an imploring earnestness.

"'On leaving the house, I perceived that Emma, chilled with the unusual severity of the weather, shuddered as she took my arm. O, my dear papa, said she, with a soft beseeching look, will you not send these poor people in some coals, before we return home; for I am sure I shall have no pleasure by the side of our own comfortable fire, if that poor girl has none to warm her? I cannot afford it, Emma, I replied: you remember that I have promised you a pelisse, like Maria's: it will therefore be necessary to refrain from giving to this poor family, and perhaps to several others, things which they greatly need.

"'The reproof was sufficient, and, bursting into tears, she exclaimed, Forgive me, my dear papa; and since vanity can only be gratified by such cruel selfishness as this, I hope I shall never again be ashamed if my clothes are not so expensive, or so fashionable as Maria's.

"'I then immediately complied with her request, and we ordered in the coals, and purchased several little indulgencies, which sickness converts into absolute necessaries. And all these cost but a very inconsiderable part of the sum which must have been expended on a new pelisse.

"'She now passed the dress-maker's door, with a pleasure wholly unmixed by one latent regret for the sacrifice she had made. And when we arrived at home, folding up her pelisse with more than ordinary care, she said with a heartfelt satisfaction glowing on her cheeks, Mamma, I have learned this evening, by a lesson which I hope I shall never forget, the truth of what you have often told me, that extravagance is selfishness, and that the economist alone is truly generous.'" pp. 113—118.

It adds very considerably to the interest we take in this pleasing little work to know, that in circumstances of peculiar difficulty and even distress, the conduct of the author has served to illustrate her own lessons; and that especially, in the various domestic relations of daughter, wife, and mother, she has furnished a living and lively exemplification of the character she has laboured to recommend.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

HAVING read in the Christian Observer some strictures on the concluding part of the late sermon of our most excellent diocesan on the death of the Princess Charlotte, I feel it due to the cause of truth, as also to his lordship, to state in reply:

1. That from my knowledge of the sentiments of his lordship, no one, I am sure, would more decidedly object to any liturgical

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prayer for the dead than would the Bishop of Chester.

2. That the prayer excepted against, (and here lies the main, the essential difference,) was offered up solely through the merits and intercession of our universal Redeemer Jesus Christ, and was merely a reiteration of that "sure and certain hope" which had been before expressed at the grave.

3. That it was most explicitly guarded and limited by the words, "as far as we may and it becometh us:" the prayer therefore, unless it were a proper prayer, was not offered at all.

If there be any one, who, upon losing a near and dear relation, would not, immediately, on his knees and in his closet, pour forth to his Maker a fervent hope through Christ for the happiness of the deceased, let him cast the first stone at the Bishop of Chester.

CLERICUS CESTRIENSIS.

The passage in our work, alluded to by Clericus Cestriensis, occurs in our Review of the Bishop of Chester's Sermon on the Death of the Princess Charlotte (January Number, p. 56). We are glad to find from the personal knowledge of our correspondent, that the Right Rev. Prelate would "decidedly object to any liturgical prayer for the dead." Whether the word "*liturgical*" is intended to be emphatic, so as still to allow of *any other kind* of prayer for the dead, we cannot exactly ascertain. We, however, consider it as merely an expletive, and that our correspondent intends to assert, that the Bishop of Chester disapproves of prayer for the dead in whatever manner it may be offered. What we, in common with our contemporaries and the public at large, considered as a prayer, our correspondent maintains to be but a reiteration of that "sure and certain hope" before expressed at the grave. Now, we readily acknowledge that in ordinary conversation a hope for the safety of a departed soul might very naturally assume the appearance of a prayer, without being really intended to contravene sound doctrine. But, in the case before us, the words were uttered publicly, before a crowded auditory, as part of a written composition betraying no marks of haste or verbal incorrectness. They were afterwards committed to the press. And what words could be more explicit? "O, merciful God!.....we commend, as far as we may, and as it becometh us, into thy hand, the soul of her who is departed. We pray, we humbly pray, that she be received into the mansions of the blessed; that she exchange a corruptible crown for one that is incorruptible and that fadeth not away." The qualifying phrases, "as far as may be," &c., by which our correspondent thinks the prayer was "guarded and limited," either mean nothing, or convey an inference very adverse to the supposition of his lordship's "*decidedly* objecting" to the practice in question. They would rather indicate, either that his lordship's mind was *not* "decided" upon the subject, or that, if decided, it was on the affirmative side, and that the qualifying clauses were but a kind of compromise with the general feelings of his fellow-churchmen. But, strictly speaking, the qualifying phrases do not appear to us to apply to the *prayer* itself, but only to the previous *commendation*. The prayer itself seemed to be offered up directly and without qualification. We could not therefore have supposed that it was but contingent, and, that "unless it were a proper prayer, it was not offered up at all." Even admitting the qualification to have been a part of it, it certainly *was* offered up; and both our clerical correspondent and his lordship agree that it ought *not* to have been offered up. It is,

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to say the least, a very unsatisfactory mode of reasoning, after making such an assertion relative to his lordship's opinion as must necessarily have prevented a prayer for the dead being offered up *at all*, to rest the argument on its being offered up only in a certain "*guarded and limited*" manner.

If his lordship's sentiments be, as asserted by Clericus Cestriensis, hostile to the practice of praying for the dead, the expressions in his prayer must have been merely the effect of inadvertence: and as such, our correspondent had better have frankly given them up as improper and indefensible, and have rested his apology on the ground of their not accurately conveying his lordship's meaning. We should be much better pleased to find that a prelate of our church was correct in sentiment, though inadvertently betrayed into incorrect language, than that his incorrect language was but the consistent offspring of an incorrect creed; and this, it would now seem, is the real solution of the appearance which has caused so much surprise and discussion. We rejoice to believe that it is.

With regard to the practice itself to which we have now the satisfaction of finding that his lordship "decidedly objects," we need not say that our opinion remains unaltered. The doctrine of Purgatory alone can render the practice admissible; and to what evil effects that doctrine must inevitably give rise, wherever it is generally admitted, our readers need scarcely be informed. We however refer them among other writers to Bishop Burnet on the Twenty-second Article, for a useful discussion of the subject.

We shall close our remarks with a brief extract from the Homily on *Prayer*, which we have no hesitation in saying conveys the doctrine of Scripture as well as that of the Church of England, upon the point.

"Now to entreat of that question, whether we ought to pray for them that are departed out of this world or no—wherein, if we will only cleave unto the word of God, then must we needs grant that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life, as may be well gathered by the parable of Lazarus and the Rich Man.....These words, as they confound the opinion of helping the dead by prayer, so they do clean confute, and take away the vain error of Purgatory, which is founded upon this saying of the Gospel, 'Thou shalt not depart hence until thou hast paid the uttermost farthing.' Now doth St. Augustine say, that those men which are cast into prison after this life, on that condition may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable and cannot be revoked. Therefore let us not deceive ourselves, thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come. For as the Preacher saith, 'Where the tree falleth, in what place soever the tree falleth, there it lieth;' meaning thereby, that every mortal man dieth either in the state of salvation or condemnation..... Where then is the third place, which they call Purgatory? Or where shall our prayers help and profit the dead?.....Neither let us dream any more that the souls of the dead are any thing at all holpen by our prayers; but as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell; whereof the one needeth no prayer, the other is without redemption."

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Lectures on the Church Catechism, by the Rev. T. Haverfield;—History of the Civil Wars in England, by G. Arnold;—Letters of a Prussian Traveller, by John Bramsen;—History of America, by Dr. A. Brown;—The Geognosy of the Hebrides, by Dr. Macculloch;—History of the United States, by D. B. Warden;—The remaining Numbers of Rees's Cyclopœdia, to be completed within the present year;—The Statistics and Commerce of the Shores of the Pacific Ocean, by Captain M'Konochie;—A Narrative of a Voyage to Senegal, by J. Savigny, and A. Correard;—Observations on Greenland and the adjacent Seas, &c., by B. O'Reilly;—The Anniversary Oration on the present State of Medicine, delivered before the Medical Society of London, on Monday the 9th of March, by Dr. Uwins;—Indian Church History; or Notices relative to the first Planting of the Gospel, in Syria, Mesopotamia, and India. Compiled chiefly from the Syrian Chronicles, with an accurate Relation of the first Christian Missions in China; by T. Yates.

In the press:—A New Translation of the Gospels, from the Greek, into Welch, by Dr. Jones, of Landybier;—The Harvest, a Poem, by Charlotte Richardson;—Privileges of the University of Cambridge, by Mr. Dyer;—Birkenhead Priory, a Poem, by S. P. Thompson;—Two Volumes of Discourses, by Rev. W. Hett;—History of the French Protestants, by the Rev. C. Philpot.

Cambridge.—The subjects for the Prizes given by the Representatives in Parliament for this University, for the present year are—for the Senior Bachelors: *Antiquæ Musicæ species et natura.*—Middle Bachelors: *Inter Græcos et Romanos Historiæ Scriptores comparatione facta, cujusnam stylus imitatione maxime dignus esse videtur?*

The subjects for Sir William Browne's gold medals for the present year are—for the Greek Ode: *In Obitum Illustrissimæ Principissæ Carolettæ Augustæ, Georgii Walliæ Principis Filiæ.*—For the Latin Ode: *In Memoriam Ricardi Vicecomitis Fitzwilliam, Musei Fitzwilliani Fundatoris munifici.*—For the Epigrams: *Magna Civitas, Magna Solitudo.*

Porson Prize: The passage fixed upon is Shakspeare, Henry VIII. Act. iii. Sc. 2. beginning with—

"Cromwell, I did not think to shed a
"tear,"

and ending with—

——"He would not in mine age
Have left me naked to mine enemies."

Scotland.—By the Act of Union it was specially provided, that the Regalia of Scotland were to remain for ever in that country; and they were accordingly deposited, with official ceremony, in a chest in a chamber of the Castle of Edinburgh, called the Crown-room, which was formally and strongly secured for the purpose. A report, however, was current, in the last century, that they had been transferred to London during the troublesome times of 1715, 1718, or, as some imagine, as late as 1745; and it is stated, that a crown has been for many years exhibited in the Tower of London, alleged to be that of Scotland. A royal commission was issued in 1794 to the officers of state in Scotland to enter the room, in order to search for records, supposed to be deposited there. At that period all things seemed to be in the condition in which they may be supposed to have been left in 1707. The dust of a century, about six inches thick, lay on the floor and on the lid of a very large chest, in which the Regalia were stated to have been deposited. There was no reason to suppose, from the uniform surface of the dust, that the chest had been opened since the original deposition. But the commission authorising only a search for records, the matter was still left to conjecture. Another commission has just been issued by the Prince Regent, for completing the investigation. On the 2d February the commission proceeded, with some difficulty, to remove the whole of the fastenings of two doors, one of oak and the other of iron. Every thing remained as it was left in 1794. Nothing was found in the room but the abovementioned large oblong oak chest,

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secured by two strong locks, for which no keys had been found. Being forced open, it was discovered to contain the crown, sceptre, and sword of state of Scotland, answering in the most minute particulars to their description in the instrument of deposition, 26th March, 1707. There was also a silver rod of office, of which the peculiar use is not yet ascertained. The workmanship of the crown and sceptre is highly elegant, and in good taste. The sword, a present from Pope Julius to James IV. is of a pattern corresponding to the excellence of the arts in Italy at that classical period.

France.—According to the Bibliographie de la France, there have been published within the year 1817, in that country, four thousand two hundred and thirty-seven works; 1179 engravings; and 470 pieces of music. The first three weeks of the present year have produced 280 publications, 68 engravings, and 26 new tunes.

Egypt.—Captain Campbell and Mr. Salt, by means of very laborious excavations, which were made in vain by the French savans, have discovered that the Sphinx is cut out of the solid rock on which it was supposed merely to rest. They found also that the short descending passage at the entrance to the Pyramid, which afterwards ascends to the two chambers, was continued in a straight line through the base of the pyramid into the rock upon which the pyramid stands. This new passage, after joining what was formerly called the well, is continued forward in a horizontal line, and terminates in a well ten feet deep, exactly beneath the apex of the pyramid, and at the depth of one hundred feet below its base. Captain Campbell has likewise discovered an apartment immediately above that called the king's chamber, and exactly of the same size, and of the same fine workmanship, but only four feet in height.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Catholic Manual; an Exposition of the controverted Doctrines of the Catholic Church; with preliminary Observations and Notes; by the Rev. John Fletcher. 4s. 6d.

Popery the Religion of Heathenism; the Letters of Ignotus, published in the Times, with Additions, proving the Conformity subsisting between the Romish Religion and the Religion of the Ancient Heathens. 8s.

Sermons on the Commandments; by Robert Jones, D.D. late Senior Chaplain at the Cape of Good Hope. 8vo. 6s.

The Church her own Apologist; proving her Moderation from her Constitution, Appointments, and Practice, and the Mean she preserves between the two Extremes of Popery and Enthusiasm. Altered from Pulier; by the Rev. D. Campbell, late of Trinity Hall, Cambridge. 8vo. 8s.

Remarks on the Design of the Gospel: intended to illustrate the Christian Character, and to refute some of the practical Errors which have been attached to the Faith. 3s.

Sermons on Public Subjects and Occasions; by Francis Skurray, B.D. Fellow of Lin. Col. Oxford. 12mo. 5s.

The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies; by the Rev. George Wilkins. 8vo 20s.

The Reformation from Popery the Work of God. A Sermon preached at Bushy Chapel, Herts, Dec. 28, 1817; by the Rev. T. Gilbart. 1s.

Banks for Savings: a Sermon; by the Rev. Samuel Slocok. 8vo.

The Liturgy of the Church and State, accommodated throughout to the Precepts and Practices of the Son of God and his Apostles. 8vo.

MISCELLANEOUS.

Account of a Voyage of Discovery to the Western Coast of Corea and the Great Loo-Choo Island; by Capt. Basil Hall, R.N. F.R.S. 1 vol. 4to. With 15 plates, 2*l.* 2s.

The unedited Antiquities of Attica; from drawings by the artists of a Mission sent into Greece and Asia Minor; published at the expense of the Society of Dilletanti. 84 engravings. 10*l.* 10s.

Pompeiana; or the Topography, Edifices, and Ornaments of Pompeii. Nos. I. II. III. IV. V. VI.; by Sir William Gell and John P. Gandy. 8s. each part.

An Introduction to the Beauties of England and Wales; by James Norris Brewer. One large volume, 8vo. 1*l.* 4s. and 1*l.* 11s. 6d. royal.

The Influence of the Atmosphere, especially of the Atmosphere of the British Isles, on the Health and Functions of the Human Frame; by James Johnson, M.D. 8vo. 10s.

A Key to Moor's Almanack for 1818; containing comments on the universal propensity of mankind to respect astronomical forewarnings; with an interpretation of the chief mysteries belong-

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ing to Astrology; by a Professor of Astronomy and Mathematics, and a resident Member of the University of Oxford. 1s.

Memoirs, with a Selection from the Correspondence, and other unpublished Writings, of the late Mrs. Elizabeth Hamilton, Author of Letters on Education, Agrippina, &c.; by Miss Benger. 2 vols. Crown 8vo.

Belshazzar's Feast; a Seatonian Prize Poem; by the Rev. T. S. Hughes. 3s. 6d.

Memoirs of the Princess Charlotte; by T. Williams. 18mo. 2s. 6d.

Tobias: a dramatic poem: with other Pieces; by James Jacobson, Esq. 8vo.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

PATRON, his Royal Highness the Duke of York. President, the Archbishop of Canterbury. Vice-Presidents: the Dukes of Beaufort, Rutland, and Northumberland; the Earls of Bridgewater, Abingdon, Hardwicke, Liverpool, Manvers, Harrowby, Darnley, and Brownlow; Viscounts Sidmouth, and Palmerston; Lords Bagot, Kenyon, Grenville, Rolle, Colchester; the Speaker of the House of Commons; the Chancellor of the Exchequer; the Hon. Mr. Justice Park; the Right Hon. Robert Peel, M.P.; Sir Thomas Dyke Acland, Bart. M.P.; Sir James Langham, Bart.; William Wilberforce, Esq. M.P.; the Archbishop of York; the Bishops of London, Durham, Winchester, Lichfield and Coventry, Lincoln, Bath and Wells, Worcester, Chichester, Bangor, Hereford, Exeter, St. David's, Salisbury, Norwich, St. Asaph, Carlisle, Bristol, Rochester, Ely, Chesters, Peterborough, Gloucester, Oxford, Llandaff. Treasurer; Charles Hoare, Esq. Honorary Secretary, George Bramwell, Esq.

The want of church-room, especially for the lower classes, in all the populous parishes which surround the city of London, and in many other parts of this kingdom, has been long felt and deplored; and the fearful consequences, thence resulting, are universally admitted. Urged by these considerations, a number of respectable individuals presented a memorial to the Noble Lord at the head of his Majesty's Councils, soliciting the attention of Government to the necessity of providing additional church-room; and afterwards resolved to attempt the formation of a society for promoting this good work. As it was their duty in the first place to obtain the sanction of the heads both of the civil and ecclesiastical establishments, and as this could only be done by framing some fundamental rules, and submitting them to the consideration of the persons whose approbation and patronage they solicited, much time unavoidably passed away, before their plan could be matured, and a society arranged, which might claim the attention of the nation at large. Such a society is now formed; but it comes forward at a moment when its utility may appear to be superseded by the prospect of more adequate and effectual relief being afforded by the legislature of the country. So far, however, from such relief being likely to render the efforts of the Society unnecessary, its promoters have the best reason to believe that, in subservience to any parliamentary enactments, its operation will prove highly beneficial in many cases, and in some, perhaps, of the greatest urgency, essentially useful for the speedier attainment of the great object in view. All, therefore, who feel that this great evil calls for redress, all who are justly alarmed at the dreadful consequences which must ensue, if the lower classes of the community continue to be deprived of the means of joining in the public worship of the Established Church, are earnestly entreated to give this Society their liberal and zealous support.

The Society is to be governed by a president, vice-presidents, a treasurer, and a committee of thirty-six members; of which thirty-six, two-thirds shall be laymen, and one-third ecclesiastics. All persons making a donation of 100 guineas or upwards shall be governors, shall be eligible to be vice-presidents, and have a double vote at all general meetings; and all persons who shall contribute twenty guineas in one donation, or two guineas annually, shall be members,

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have a right to vote at all general meetings, and be eligible to the committee, provided such annual subscriptions shall not then be in arrear. No money shall be advanced by the Society towards the enlarging or building of any church or chapel in any parish or place, unless the consent of the ordinary, patron, and incumbent of the church or chapel already existing therein (if any such there be), shall first have been obtained to such enlarging or building. Assistance shall be given to those parishes and places only which shall advance, towards effecting the objects aforesaid, as much money as, in the opinion of the committee, shall bear a due proportion to their means; and all parishes and places applying for aid, shall state the extent of their population, their pecuniary means, and the efforts they have made, or are willing to make, towards accomplishing the object. The Society shall not advance a greater proportion than one-fourth of the estimated expense of the work, unless for some special reason to be made out to the satisfaction of the committee. The Society will not themselves engage in building or enlarging any church or chapel, but will confine the application of their funds to assisting such parishes or places as shall be desirous of erecting or enlarging churches or chapels, within their respective limits. It will be an object of the Society to obtain and communicate information that may facilitate the enlarging and building of churches, particularly with respect to economy in building. It will be a condition in every grant, that no expense shall be incurred for ornamental architecture beyond what shall by the committee be deemed essential to give to the buildings to be erected and enlarged with the aid of this Society, the character of churches or chapels of the Church of England. In the aid to be granted by this Society, preference shall be given to such parishes and places as shall propose to afford the greatest extent of free sittings in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGY.

The receipts of this excellent Society for the year 1817, including a legacy from the Rev. John Bull, of Bristol, of 100*l.* and two others of 90*l.* each, have been 2,126*l.* 4*s.* 2*d.* The following are among the cases relieved.

——— "I am sorry that my circumstances oblige me to commit my case to your charitable consideration. I am the curate of the poor church of ———. The parish extends twenty miles in length, and the population is about seven thousand souls. The vicar is paid but 20*l.* per annum! He pays me however thirty pounds, and the surplice fees; and I have no other income whatever. With that sum, I pay for my board and lodging. I am often called to visit the sick eight or ten miles from home. We have a large and attentive congregation. Service morning and afternoon every Sunday."

——— "I would beg the favour of you to make my most humble and grateful acknowledgments to our kind friends, for their very liberal and seasonable benefaction. We had no more than one shilling, when I received your generous letter. I hope the Lord will reward you, and all the gentlemen of the Society, for sympathising with me under my afflictions and heavy burthens. I have the greatest reason to be thankful to my Divine Master for his goodness to me in soul and body, which always has been not only far above my deserts, but in several instances above my expectations."

"We are eleven in family, nine children in all. Five daughters are ready for situations, but we cannot get them any. Eight children are dependent on us for support.....I am very much distressed in temporal affairs at this time. I have not had as much as a pound note in my possession for a long while.....I daily see the necessity of being more and more reconciled to trying circumstances, believing that they are useful in my Heavenly Father's hand for my present and eternal good."

——— "The humble petition of ——— humbly sheweth, that he serves the above-named curacy at a salary of seventy pounds a year, besides some small perquisites....which this year did not amount to four pounds, owing to the distressed state of the place. He has a wife and eight children; viz. seven sons and one daughter; the eldest is seventeen years of age, and the youngest nineteen months. All of them are dependent upon him for support entirely, except the two eldest; one of whom he finds in clothes and washing ....The

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average number of his congregation exceeds 400 persons, and the communicants about a hundred; most of whom are pious and exemplary persons.—There is one charity school in the parish on the National Plan. The number in it is 160, who attend the church twice every Sunday, and the progress made by them since the opening of the school is wonderful."

——— "Words would fail me to express the joy of my heart, and the emotion of my soul, at the reception of your letter, enclosing a bill, value ——, for which I beg leave to return the gentlemen of the Committee my most cordial thanks. My dear wife, in my absence, received the letter, and on my return, soon after, I found her on her knees, returning thanks to our good and great Lord, for his merciful kindness; in which employment we both joined afterwards, imploring the Divine blessing on all the members and officers of the Society; praying that we might be enabled, in the enjoyment, worthily to magnify his holy Name, in whose hands are all hearts, and who knew that we needed the favours which we have received."

CHURCH OF ENGLAND TRACT SOCIETY.

At the annual meeting, held Dec. 31, 1817, it appeared that the receipts (including 228*l.* 1s. 7d. by sale of tracts) were 517*l.* 6s. 9d. The Committee, in their last Report, earnestly called on the friends of the Establishment in general, and on the members of this Society in particular, to aid its exhausted funds; and they have not pleaded in vain. The number of annual subscribers has been considerably increased since that appeal was made, and a few persons have become life members, by the contribution of ten pounds each, at one time, to the funds. The treasurer has also received a bequest of 50*l.* left to the Society by the late Rev. John Bull, of Bristol, who was one of its original founders, and amongst its most regular, zealous, and efficient members.

In consequence of the augmentation of their resources from these several causes, and the measures of prudence which the Committee felt themselves bound to adopt, by suspending the publication of almost any new Tract in the course of the past year; more than a moiety of the Society's debt has been liquidated, and a sanguine hope is entertained that, under the continued blessing of Divine Providence, the Society will, before the expiration of another year, be entirely free from incumbrance, and in possession of a sufficient stock to enable them to carry their plans into more extensive execution. For this purpose, however, continued and even increased liberality on the part of its friends will be required.

Judging it to be their duty to hasten as much as possible the liquidation of their debt, and finding many of their tracts out of print, the Committee have published only one new tract, of the old series (and that one of the shortest) during the past year: but, being impressed with the importance of attending to the religious instruction of the rising generation, both to the general cause of Christianity and to the particular interests of the Church of England, they have commenced a new series of tracts, more particularly designed for the younger members of the church, under the title of "Tracts for Children and Sunday Schools."

The necessity of keeping up a stock of the Tracts which have been already published is evident, as on this depends the continuance of the Society's operations. The Committee have therefore reprinted nine Numbers on the list of the Society's publications.

The Tracts issued during the year have been disposed of as follows:—By sale, 79,927; sent with the Report to subscribers, 2025; by donations, 2444; making a total of eighty-four thousand, three hundred, and ninety-six.

The donations of Tracts made in the course of the last year have been thus few in number and inconsiderable in value, as the committee did not think themselves at liberty to make large grants for gratuitous distribution, while the Society remained in debt.

The stock in hand, at the Depository in Bristol, is 275,381; and in the hands of different agents, 143,517; making a total of four hundred and eighteen thousand, eight hundred, and ninety-six; the net value being about 1000*l.*

The difficulty of procuring approved translations of their Tracts into the Welsh language, had hitherto prevented the Society from carrying into execution their plan for the benefit of the Principality. Through the kindness of a clergyman, who is a native of Wales, the committee were enabled to present, at the annual meeting, a Welsh trans-

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lation of No. XLIX. "The Life of Tyndal." This Life will very properly form the commencement of a Welsh series, as Tyndal was born on the borders of the Principality, was one of our earliest martyrs in the Protestant cause, and was the first translator of the Bible into a vernacular language of Britain. A translation of No. XXXV. has also been received, and is in the press. The committee have, in this new series, a very important object before them, and we trust will meet with adequate assistance in the work on which they are entering.

Letters from their correspondents, and personal interviews with friends from various parts of the Empire, they state, have borne testimony to the excellent spirit and character of the Society's publications, and, in some striking instances, to the positive good which has been effected by their circulation. Applications have been made for specimens of the Tracts, by Societies existing in our own country, and by persons going on Christian embassies into distant regions. Three complete sets were sent to the Rev. Dr. Paterson, at his own request, to be taken with him to Russia, Sweden, and Friedland. One of the tracts which were sent to Boston, in North America, as stated in the last Report, has been reprinted, by the Prayer-Book and Episcopal Tract Society of the Eastern Diocese of the United States, under the sanction of the Right Rev. the Bishop of that Diocese. This Tract, so reprinted, is No. XXXV. entitled "Hints on Public Worship; or, The Churchman instructed in the Use of the Book of Common Prayer."

The Society has very properly resigned the printing of Homilies to the Prayer-Book and Homily Society; which measure will afford them more leisure and capital for attending to the diffusion of their other Tracts. We are sorry to find that some of their agents have been obliged to withdraw their names on account of the sale of tracts being too inconsiderable to encourage a continuance of their agency. Their Tracts certainly merit extensive circulation.

VIEW OF PUBLIC AFFAIRS.

We are not aware that there is any foreign intelligence during the last month that particularly demands our attention. The person who attempted the life of the duke of Wellington is supposed to have been discovered. The duke continues to have frequent conferences with the ministry at Paris, and the various foreign ambassadors there resident, relative to the affairs of France, which, however, may probably remain unsettled, till the approaching congress of sovereigns, which, it is expected, will take place at some central part of Europe (Dusseldorf has been mentioned) in the course of the approaching summer. The exact objects of the intended conferences can only be conjectured; but doubtless the relations of France, and the territorial arrangements and general policy of Europe, will engross much attention.

We are highly gratified to find that the projet of a law for the more effectual abolition of the Slave Trade has been presented by Count Molè, the minister of marine, to the French chamber of deputies. The object of this proposed law is to punish, with confiscation of ship and cargo, any part taken in the Slave Trade by subjects of France, or by foreigners within the French dominions. No municipal regulations, however, on this subject, can prove effectual, which are not enforced by the mutual right of search. This important right has already been conceded by Spain, Portugal, and Holland; and we trust it will not be refused by France and the United States.

The coasts of France, Holland, &c. in common with our own, appear to have suffered greatly by the late storms, which have done almost incalculable damage to the shipping in and near our harbours. Even inland, such vestiges remain as prove their fury to have been more destructive than has been known in Great Britain for many years.

GREAT BRITAIN.

We noticed in our last Number the probability that a Bill of Indemnity would be proposed, in favour of the various persons who had been officially called to exercise the powers of the bill suspending the Habeas Corpus Act.

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A measure of this kind has since passed both houses of parliament by large majorities. It was preceded in each house by a report of a secret committee relative to the state of the country since the examinations of last session. The reports particularly enter into the late riotous proceedings in the counties of Derby and Nottingham, and the West Riding of Yorkshire, which have been long before the public in other shapes. Both committees express their full conviction that all the arrests which took place under the Suspension Act were fully justifiable; and that in no one case was a warrant of detention issued except in consequence of information upon oath. They add, that the prisoners thus arrested were, from time to time, liberated as early as the general well-being of the country, and the particular circumstances of each case, would permit. They state, also, their deliberate opinion, that ministers have acted with all due moderation and discretion in the discharge of the duties vested in them under the enactments of last session; and also that the great care and exertions of the magistracy in general had materially contributed to preserve the public peace, and were highly deserving of applause and gratitude. Under these circumstances, the Bill of Indemnity obtained the concurrence of both houses, though not without considerable opposition, grounded chiefly on the following allegations, viz.:—that no formidable conspiracy had ever existed; that a less coercive and unconstitutional system of measures would therefore have been adequate to the end proposed; that in the exercise of their powers, even supposing such powers necessary, the ministry had acted with undue severity, and had employed as their agents and spies men of bad principles, who had actually excited and fomented the disorders which they were employed only to discover and disclose; that it was most important that such men should not be screened by a bill of indemnity against future inquiry; and that, even if it could be alleged that the conduct of ministers had not been unnecessarily rigid, yet it was essential to the credit and character of government, that full opportunity should be allowed of investigation, and also of redress, to innocent sufferers.

These arguments were very satisfactorily answered, by a reference not only to the deliberate judgment of the secret committees, before whom abundant evidence had been adduced, but to the notorious facts of the case—the existence of a wide-spread spirit of disaffection, which threatened the overthrow of the government; the lenity with which the powers entrusted to ministers had been exercised; and the beneficial effects produced on the peace and prosperity of the country by that measure of seasonable vigour, to which so many objections were now raised. Besides, it would be pregnant with the most injurious consequences, if, by leaving ministers of state and magistrates liable to actions at law, they should be under the necessity, in their own vindication, of laying open all those valuable sources of information which had enabled them to preserve the country from civil commotion, and of exposing loyal and patriotic individuals to the vengeance of men whose treasons they had been instrumental in detecting.

Much was said, in the course of the debates on this subject, respecting the employment of spies; but few, we were sorry to observe, protested against the use of such questionable instruments on Christian principles. We object to them, in common with those few, on the simple ground that to employ men to personate conspirators, with a view to the detection of conspiracies, is *doing evil that good may come*. On this ground, we cannot but lament that our rulers should have deemed it necessary to resort to such disingenuous and fraudful means of effecting a good and lawful object. We cannot believe that the moral government of a pure, and upright, and holy God, is so constituted, as to render such means necessary to the security and happiness of his creatures; and we cannot regard their employment, therefore, in any other light than as a virtual distrust of His wisdom in having prohibited them, and a national act of disobedience to His authority.

Both the secret committees speak in the most consoling terms of the present disposition and rising prospects of the country. No fresh instances of conspiracy or disaffection had come before them. The Lords' report remarks, that "not only the country in general, but even in those districts where the designs of the disaffected were the most actively and unremittingly employed, the great body of the people remained untainted, even during periods of the greatest internal difficulty and distress."

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Still, however, the committees feel it right to advert to the necessity of continued vigilance, on the part both of the government and of gentlemen of local influence throughout the country, to watch over that restless innovating spirit which, though confined to a comparatively small number of individuals, and for the present apparently suppressed, appears to them to be by no means wholly eradicated, and may, therefore, discover itself again, should any general reverse in the condition of the nation occur to elicit its latent malignity.

Under all these circumstances, the moment appears peculiarly favourable for adopting such cautionary and prospective measures as will act most forcibly, though perhaps indirectly, and almost unsuspectedly, upon the character of the lower orders of the community. We are greatly rejoiced, therefore, to find that parliament is proceeding vigorously in its inquiries relative to the *poor laws*, and the *education of the poor*. Whatever may have been the *more immediate* steps of the process, we cannot doubt that the deficiency or positive inexpediency of our political code on these two great subjects, have been amongst the *ultimate* and *originating* causes of much of the difficulty and disorder which we have lately had to lament.—The poor laws, both by their tendency to increase the population beyond the means of obtaining a comfortable subsistence, in the case even of such a temporary failure as lately occurred in our foreign and domestic commerce, and by enervating and demoralising the population thus increased, to the destruction, in many cases, of all principles of true virtue and moral freedom, have, on the one hand, inevitably aggravated the distresses of the times; while, on the other, they have rendered the poor less capable of sustaining those distresses, and more ready to listen to the suggestions of such evil-disposed persons as are ever ready to render a season of calamity, as far as possible, a scene of insubordination and confusion. Here, also, the want of a due education, and consequently of those habits which such an education would have diffused, have been extensively felt. The poor were the more easily made discontented on account of their ignorance; for it appears from incontrovertible evidence, that scarcely any persons of moderate intelligence, and none of respectable rank in society, with the exception of a few inflammatory writers, have been found either among the instigators, or the tools, of those machinations to which the present remarks have reference.

It is not, however, simply to any regulations, wise and excellent as they may be, relative to our poor laws and the education of the poor, that we look for the best and most permanent repose of the country. It is mainly from the general diffusion of religious principle that we can hope for those happy effects which legislatures, with their utmost industry and wisdom, cannot attain without making the revealed will of the Almighty the basis of all their regulations. That there has been for many years some defect on this subject, appears but too clearly from the state of most of our large towns with regard to the facilities for public worship. To say nothing of the hopes and comforts of the poor themselves, to say nothing of the dishonour that has accrued to the Established Church, and the injury that has doubtless arisen to the souls of men from this long-lamented deficiency, we cannot but think that the late political disorders have been not a little aggravated by the circumstance. The religious poor are never found among the active partisans of disaffection and tumult; and in this, as in other countries, so closely is the altar connected with the throne, that to dishonour the one has ever been a prelude to the destruction of the other. If higher principles, therefore, had not suggested the propriety of increasing the number of churches, as well as providing for the general education of the poor in the principles of the Establishment, political considerations, and a general desire for the repose and welfare of the country, might have suggested the measure. The parodies on the Liturgy, and the numerous attacks on religion and religious institutions, by the partisans of faction, might long ago have taught us both where our strength and where our weakness lies. Thus, even independently of religious considerations, strictly so called, we should have hailed with pleasure the suggestion from the throne relative to increasing the facilities for the religious instruction of the poor, by the erection or enlargement of churches, wherever additional accommodation is required. This suggestion, we greatly rejoice to state, has already begun to be acted upon. The chancellor of the ex-

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chequer, in bringing forward the subject to the house of commons, dwelt at some length on the great inadequacy of the places of worship in connexion with the Established Church. From the returns before the house, it appeared that there were twenty-seven parishes in which the excess of population above those which could be accommodated, was more than ordinarily great. Of these he stated, that eleven were in the metropolis, and the rest in the manufacturing districts. He did not mean to say that churches were to be built sufficient to contain the whole of these numbers; for as service might be performed several times a day, and deductions must be made for infants, &c., he thought that if a church would contain one-third of the inhabitants of a parish at one time, it was quite sufficient. He mentioned Mr. Yates's work, entitled, "The Church in Danger," as deserving particular notice. From this it appears, that out of a population of 1,129,000 souls in London and its vicinity, 977,000 have no means of attending Divine Service. In the *city* of London itself, as in all our ancient cities, there is ample provision; but places which have risen into notice since the Reformation, are lamentably deficient. He proposed that a million of money should be issued in Exchequer Bills to commissioners, in such sums as might be gradually wanted, for erecting new churches. The commissioners were to lend their assistance only in furtherance of the best exertions of parishes themselves. It might be proper, he thought, to vest a power in his majesty in council to divide parishes, with the consent of the patron; and where that could not be obtained, to erect chapels of ease, the curates of which should not be removed, without the consent of the bishop. He made no deduction on account of Dissenters, thinking, as he did, that the Church ought to provide accommodation for all, and that many left the Church only because they could not find admission within its walls. The patronage of the New Churches is to follow the present patronage. Measures are to be taken for extending a similar benefit to Scotland, the manufacturing and commercial districts of which, and still more the Highland districts, are in some cases extremely deficient as to the means of public worship.

We have the satisfaction of adding, that the public at large are taking up this object with a zeal due to its importance; and that to promote it a Society has been established in London under the highest patronage, both lay and ecclesiastical. We refer our readers for particulars to our Religious Intelligence for the present month.

ANSWERS TO CORRESPONDENTS.

W. H.; H. G; MACKINNON; C. C.; J. S— H.; C. E. S.; L. M.; PARENS; M. and the Essays on Cowper's Poems, will appear.

Several Defences of the Peace Society have been received, the principal arguments of which we shall take the earliest opportunity of inserting.

AUSTEN; B.; H.; A COUNTRY VICAR; A STAFFORDSHIRE CURATE; JUVENIS; N—Σ; VERAX; and S. are under consideration.

A Letter has been left at our Publisher's, from a Correspondent, for J. D. L.

We do not know the Address to which J. C. alludes.

We thank Z. Z. for his very important communication. What use may be made of it has not yet been determined; but it will be preserved with care.

We are much obliged to a Correspondent for copies of two letters written by the late Rev. John Newton; but as we do not intend, for reasons which it is needless to explain, to use them, we shall be ready to return them, if desired.

The work alluded to by N. had not, as he supposes, "escaped our notice;" but he must surely be aware that its details are not adapted for our pages.

We beg to inform the Author of the History of the Jesuits, that we had nothing to do with the inquiry at p. 98, which has excited his surprise. It was the inquiry of our valuable Correspondent, not ours; and we are entire strangers to the grounds on which it was made by him. The Author of the History of the Jesuits states, in reply, "that the leading publications of the Catholics, although they have repeatedly and severely attacked his History, have never, in any one instance, disputed the correctness of one fact as to Stonyhurst." This is doubtless strong.

ERRATUM.

Page 162, col. 1, l. 16 from bottom: *for* Dr. Buckerham, *read* Dr. Buckenham.

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THE

CHRISTIAN OBSERVER.

No. 196.] *APRIL*, 1818. [No. 4. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(Continued from p. 139.)

No. IV.

HAVING in the preceding papers answered Mr. Wright's principal and more general objections to the doctrine of a Trinity of persons in the Unity of the Godhead, it is necesary that I should further meet the specific objections by which he would disprove the Deity of the Son and of the Holy Ghost: and with that view I proceed, first, to consider his mode of obviating the force of those texts in which the name of God is given to Jesus Christ. Mr. Wright observes —"It has been taken for granted that Christ is called Jehovah; but this has never been proved to be the case in a single instance: and if it could be proved, no more could be justly inferred from it, than that through him the Most High will shew himself the promise-fulfilling God: it would no more prove that he is God, than the connecting the name of Jehovah with the church, or with certain altars, proved them to be deities."

Has it not been proved that Christ is called Jehovah in the Old Testament, and by the name which corresponds to it in the New? Let, then, the English reader only bear in mind, that, wherever the word LORD is printed in capitals in our translation, the original word is Jehovah; and that, wherever it occurs in the New, as applied to our blessed Saviour, the original word is that by which the Greeks always translated Jehovah; and then let him examine the following texts:—Jer. xxiii. 5, 6; "The days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The LORD our Righteousness."—Mal. iii. 1; "The LORD, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in."—Phil. ii. 11; "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."—These are a few out of a multitude of texts, in which our Lord Jesus Christ is either expressly called Jehovah, or is called by a name which was universally substituted for that name both in the Septuagint and by the writers of the New Testament. And where, I would ask, is the church, or in what part of the Scripture are any altars, called by the name Jehovah? Or what parallel can be found to that unlimited application of the name to the person of the Son, which occurs in every part of Scripture? Our author says, indeed, "Before it be concluded, from the titles of Jesus Christ, that he is more than man, it should be proved that they are not given to him as man in the Scriptures." But can it be necessary to prove, that the name JEHOVAH is not given to our Lord, *as man*; that the name GOD is not

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given him *as man;* that the title, THE LORD FROM HEAVEN, is not given him *as man?* Then must it be necessary seriously to prove, that God does not mean man, or man God; and that the holy Scripture in saying one thing does not intend exactly the contrary! Far be from us such liberties with the word of truth!

But the name of God also is given to Christ as well as the name of Jehovah: and this testimony again the author evades in much the same way as he had done the other. "He may be a God by office, yet not by nature; by the appointment of the Father, yet not be absolutely supreme. The name denotes government and dominion, and the government is on the shoulder of Christ: he is constituted Lord of all." In my humble conception, however, the word GOD denotes much more than government and dominion. Is nothing more than dominion and government implied by the name in the following texts? Gen. xvii. 7; "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."—Hos. xi. 9; "I will not execute the fierceness of mine anger. I will not return to destroy Ephraim: for I am God, and not man!"—Micah vii. 18; "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?"—Matt. xix. 17; "There is none good but one; that is God."—Rom. iii. 4; "Let God be true, and every man a liar!" Indeed, so far is it from being the case that the word GOD does not in Scripture denote true and proper Deity, with all the perfections and attributes that belong to his character, and make up the compound idea of his holiness, that in several of the passages above quoted the application of the name to created beings is visited with the severest language of reproof and indignation. Yet our author expressly asserts, "The word God is now used to denote true and proper Deity; but this was not always the case." And, "When applied to the Supreme Being, other terms are frequently connected with it to describe his character and perfections. He is called Jehovah God, the Most High God, the Almighty God, the only Wise God, the Invisible God, &c. titles never applied to any other being. If the term God, by itself, expressed true and proper Deity, the addition of other terms, to distinguish the Most High from all other beings would be superfluous."—Does Mr. Wright really mean, that the name God, when taken by itself and without any thing in the context to determine it otherwise, can signify any other than the Supreme Being? What becomes then of the text, "God is love," which he has often quoted, and which is indeed a fit subject for the purest gratitude and delight? Of whom is this said? Of the Supreme or of some inferior being? Or, if he would refer us rather to the Scriptures of the Old Testament for the justification of his remark, who is meant by that name in Deut. iv. 7? "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?" Indeed, is not the name expressly and exclusively appropriated to the Most High, so as even to fix a charge of blasphemy upon the profanation of it? Isa. xliv. 8; "Is there a God besides me? Yea, there is no God, I know not any." Isa. xlviii. 11; "Should my name be polluted? I will not give my glory unto another." And yet the addition of epithets expressive of his unspeakable perfections is in no degree superfluous. They are sometimes used, indeed, in contradistinction to those false deities, who were too often set up to deprive him of his due honour. But they often serve only to remind us of

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those high attributes which our poor conceptions may forget to ascribe to him, and often also, in the way of argument, to keep up in our recollection the warning truth, that we do not sin unseen, and can harbour no evil thoughts without discovery. These considerations, indeed, are sometimes amplified beyond the compass of a few epithets, as in Ps. xciv. 7—10: "They say, The Lord shall not see, neither shall the God of Jacob regard it." "Take heed, ye unwise among the people! O ye fools, when will ye understand? He that planted the ear, shall he not hear? or he that made the eye, shall he not see? or he that nurtureth the heathen (it is he that teacheth man knowledge), shall not he punish?" If, therefore, the adjectives alone were superfluous, these descriptions must be much more so.

In the same way, in which the author degrades the scriptural notion of the name GOD to something unworthy of Godhead, he also degrades the name Word of God and Spirit of God, as the reader will immediately perceive.

"The Word and Spirit are not personal subsistences in God; but what he has been pleased to manifest and communicate to man. The Word of God seems, generally, to mean the manifestation of his character, perfections, mind, and will, whether in his visible works, by peculiar revelations, such as the prophets received, or in any other way: and Christ is called the Word of God, because by him God hath spoken to us in these last days. The Spirit of God intends the Divine operations and influence, which are perceivable throughout all his works; but in the New Testament by the Spirit is chiefly meant those extraordinary gifts and miraculous powers, which were communicated to Christ, the Apostles, and first Christians: sometimes indeed it may mean godlike tempers and dispositions. But what has all this to do with the Word and Spirit being distinct persons in the Godhead?" Nothing, certainly, if this representation of the matter be correct. But let us bring it to the test, by substituting, in one or two instances, the definition for the thing defined. The proem to St. John's Gospel I shall have further occasion to consider. At present I will only translate the first verse of it into our author's language. It would run thus:—"In the beginning was the manifestation of the Divine character; and the manifestation of the Divine character was with God; and the manifestation of the Divine character was God;"—and a few verses after; "The manifestation of the Divine character was made flesh." It is generally understood, indeed, that The Word is the same in this passage with The Son in others. Let us consider, then, according to this doctrine, what will become of the baptismal form if our author's interpretation be taken of it. The Apostles are commanded to baptize in the name of God, and of the manifestation of his character, and of the extraordinary gifts vouchsafed in the first ages of Christianity. Nay, we have these extraordinary gifts, in Rom. viii. 26, making intercession for us. We are directed not to grieve these extraordinary gifts, (Eph. iv. 30), and are told that they were seen descending like a dove (Matt. iii. 16), and resting upon our blessed Saviour.

Our author, indeed, escapes from some of these applications of his exposition, by admitting that the Word and Spirit are sometimes personified. Nothing is easier in general than to distinguish a personification in any clear writer from a plain description. The personification of Wisdom in the Proverbs and Book of Job has misled no one. But I can see nothing like this in any of the descriptions of the Word and Spirit in either Testament; nor has the author pointed out any such instances. Till this is done, there can be

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neither force nor appropriateness of application in his remark.

In reference to Mr. Wright's remark on the title "Word of God," as applied to our blessed Saviour, I readily grant to the author, that this title, simply considered, by no means proves that Christ was more than man. But, though the title *by itself* will not prove this, the declaration of St. John, that the Word was God, will prove it fully: and in whatever sense, or for whatever reason the title was ascribed to him, it is given to him as a partaker of both natures: for it is written, "The Word was God; and the Word was made flesh."

The next title to be noticed is "the Lord from heaven;" on which the author says, "This title is given to Christ simply as man; for Paul says, The second man is the Lord from Heaven: therefore it cannot imply that he is more than man, only that he received his dignity immediately from God."

I cannot easily conceive a greater solecism in reasoning than for the strongest expression, that could well be used to shew that Christ was more than man, to be thus construed into a declaration of the contrary. Yet I agree that it cannot *imply* this doctrine; for it *asserts* it; and the words of our Lord himself are the best commentary upon it. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." (John iii. 13.)

The same kind of argument is repeated on the title, "the Son of God." "This title is given to Christ as the Son of man, Matt. xvi. 13, 16: therefore cannot prove that he is any other than a human being." Yet what sense does the author understand to be conveyed in the confession of St. Peter, to which he alludes in his reference to St. Matthew? According to him, this means no more than, "Thou, the Son of Man, art the son of man." But if as son of man he was a human person, and as Son of God, a Divine one, there is meaning in the confession, and the testimony is sufficiently important to account for the following answer: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (ver. 17.) To this it is replied, that "if the name, Son of God, meant the union of the human and Divine natures in the person to whom it is given, this must be its meaning when applied to other persons as well as to Jesus, to his followers, who are called Sons of God." The inference, however, is not quite correct; because he is distinguished from all other persons to whom that name is given, by being called the only begotten Son of God. I by no means design in this observation to affirm, that the name, as applied to Christ, means the union of the Divine and human natures, but only to deny the inference thus deduced from that union. That as applied to Christ, it included his Deity, I venture to affirm on the authority of his own words (John v. 21); "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will: what things soever he doeth, these also doeth the Son likewise." I am supported in this opinion by the sense in which the Jews, who heard him, understood his pretensions. John v. 18: "The Jews sought to kill him, because he said that God was his Father, making himself equal with God." I am farther strengthened in it by the uncontradicted inference of the high priest, from his assumption of that title in Matt. xxvi. 63—65: "The high priest answered and said unto him. I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power,

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and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy."

The argument, therefore, that he who is the Son of God, must himself be God, does not apply to those who are sons of God by adoption, as the Father is said to have predestinated us unto the adoption of children by Jesus Christ to himself (Eph. i. 5); or to those who are sons of God by creation, as it is written, "The morning stars sang together, and all the sons of God shouted for joy;" but only to Him who is emphatically distinguished from them all, as the only begotten Son of God, nor even to him simply on account even of that peculiar designation, but in respect of the high claims with which his assumption of it is accompanied. Thus, to refer to a passage lately quoted, to do the same works which the Father doeth, and to do them according to his own will and pleasure are attributes too high for a creature, and therefore never assumed by any creature without blasphemy. The peculiar manner and circumstances, in which our Lord called himself Son of God, were such as to lead the Jews, who yet said of themselves, "We have one Father, even God," to accuse him of blasphemy for saying, "I am the Son of God." (John x. 36.) Their testimony is therefore in favour of that peculiarity in his claim of Sonship, for which I contend.

It need only be observed further, that our Lord calls God his Father in a sense that is plainly peculiar to himself. Hence he always says, "my Father," or "the Father," where others say "God." Moreover he does not allow to others the privilege of calling God their Father, unless they did the works communicated by God. John viii. 42; "If God were your Father, ye would love me:" whereas, on the other hand, he himself not only did the works which the Father commanded, but the works which the Father does. (John v. 19.) And, again, "My Father worketh hitherto and I work." (John v. 17.)

The term, "only-begotten," is applied to Christ exclusively, to distinguish him from all other beings. They, it is true, are in some sense the children of God. But he is "the only begotten Son, which is in the bosom of the Father." (John i. 18.) In what mysterious sense this term is applied to him concerns us not. It is sufficient to perceive, that it is a distinguishing title of the Lord our Saviour, who alone is essentially begotten of the Father.

To all these reasonings on the names of Deity which are given to Christ in Scripture, the author replies, that Moses and the Judges of Israel are called gods likewise. To establish the parallelism in these instances, it should be shewn that Moses and the Judges of Israel are called gods in the same way, and under the same circumstances, as Christ is. Let us examine, then, the texts which are cited in proof of this alleged similarity.

The first passage is Exod. vii. 1; "I have made thee a god to Pharaoh." Now, surely, no man in his senses could imagine that this passage ascribed proper Deity to Moses, but only in his relation to Pharaoh, and that too for a particular purpose. The particle "to," expressive of relation, excludes the positive idea altogether; and it would be as natural to suppose, that the king's house of Judah was the land of Gilead, because it is said (Jer. xxii. 6.), "Thou art Gilead to me," as to believe Moses to be a god, because it is said, "I have made thee a god to Pharaoh."

The next passage cited is Psal. lxxxii. 6; "I have said, Ye are gods, and all of you are children of the Most High;" a testimony, the whole force of which is taken away by the words which follow. (ver. 7.) "But ye shall die, like men, and fall like one of the princes." The

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sentence, taken in the connexion in which it stands, amounts to a strong description of the glory to which wicked men may be for a time exalted; so as even to seem like gods, and be accounted the children of the Most High, although they must soon die, like men, and fall like one of the princes who have fallen before them: nor can we imagine that any one even for a moment supposed that proper Deity was ascribed to any persons of whom it is immediately affirmed, "Ye shall die like men, and fall like one of the princes." Compare with this Exek. xxviii. 9; "Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man and no god in the hand of him that slayeth thee." The plain and natural meaning of the passage from the Psalm in question, as it would strike any casual reader, is, "I once was inclined to look upon you as gods, the children of God; so great was your glory and prosperity." So David says in Psal. xxx. 6; "I said in my prosperity, I shall never be moved;" and in Psal. cxvi. 11; "I said in my haste, All men are liars." "But that delusion will soon pass away: for ye shall die like men, and fall like one of the princes." Indeed it would be impossible, it would be impious, to suppose, that the persons here meant were intended to be described as real gods, or even as children of God, in any scriptural sense of that term, after the account which had been given of them just before. Ver. 2. 5; "How long will ye judge unjustly, and accept the persons of the wicked? They know not, neither will they understand. They walk on in darkness." The whole Psalm is apparently a song of encouragement to the oppressed saints, perhaps under Saul's government; designed to convince them, that the reign of iniquity would be short, that God should judge the judges, and was higher than the princes of the earth. Ver. 1. 8; "God standeth in the congregation of the mighty. He judgeth among the gods. Arise, O God! Judge the earth! For thou shalt inherit all nations." But none of these remarks apply to the name of God, whenever it is given to our blessed Saviour. Indeed I feel persuaded from a comparison of the last verse of the Psalm with Psal. ii. 8, and other places, that the God who is here described as judging among the pretended gods of the earth, and destined finally to inherit all nations, is no other person than our blessed Saviour himself, the Son of the Father; to whom we shall find as we go on, that the name, God, is repeatedly applied both in the Old and New Testament without any such qualifying or explanatory accompaniment as that by which the phrase, "I have said, Ye are gods," is surrounded on all sides in this Psalm. Nevertheless, this is a favourite text with the author; and the perpetual repetition of it betrays the weakness of the cause which it is adduced to support.

These remarks are also applicable to the only remaining passage cited (John x. 35), which is, in fact, only a quotation of the same place on which I have just remarked. But are these solitary phrases, the sense of which is obvious and undisputed, to be compared with the long stream of testimony, which is brought for the Deity of Christ? "His name shall be called Wonderful, Counsellor, the Mighty God." (Isa. ix. 6.)—"They shall call his name Immanuel, which, being interpreted, is God with us." (Matt. i. 23.)—"The word was God." (John i. 1.)—"Thomas answered and said, My Lord and my God!" (John xx. 28.)—"Christ came, who is over all, God, blessed for ever." (Rom. ix. 5.)—Christ Jesus, "being in the form of God, thought it not robbery to be equal with God." (Phil. ii. 6.)—To these texts none of the foregoing remarks can apply. They are plain, direct, une-

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quivocal, and bear with their whole force, without any abatement, upon the question in hand; nor can I see any reason to qualify them.

(To be continued.)

To the Editor of the Christian Observer.

I WAS much struck lately, in reading Quinctilian's Institution of an Orator, in meeting unexpectedly with the following sentence:—"Et est conditoribus urbium infame, contraxisse aliquam perniciosam ceteris gentem, *qualis est primus Judaicæ superstitionis auctor.*" ("It is a reproach to the founders of cities, to have drawn together some tribe of men, who should prove mischievous to the rest of the world, *as was the case with the originator of the Jewish superstition.*") It occurs (lib. iii. § 7), where the author is pointing out the proper topics for laudatory or invective orations. It is introduced quite incidentally, among other instances of persons whose deeds have entailed infamy on their names; and thus shews, in the strongest possible light, the contempt associated with the name of Moses in the mind, and among the countrymen, of the author*.

How striking is it to compare with such a passage, *the fact* which has been thus forcibly stated by a celebrated author:—"It has been by means of this one despised nation (for Jesus the Founder of the Christian Religion was of it), that the knowledge of the one true God has been preserved and propagated in the world to this very day. *All nations that have not been, directly or indirectly, taught by them, are at this day idolaters.*"

That the nations should thus receive their religion from the despised Jews, is well known to have been a subject of constant prediction. As Mr. Scott observes (Sermon on Zech. viii. 23), "Who could have imagined that these Romans especially would have become disciples to the Jews in the grand concern of religion?" This, however, is predicted in the text. *In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.*—The conquerors and destroyers of the Jews have become the worshippers of the God of the Jews. Jehovah has superseded Jupiter, and all the other pagan deities, through the vast dominions of the Greeks and Romans; not to dwell on the utter extinction of the ancient idolatry of Chaldea, Persia, and Egypt. *The Lord hath famished all the gods of the earth; and men worship him, every one from his place, even all the isles of the heathen.* (Zeph. ii. 11.) I cannot but add, that what *has been* done should greatly raise our hopes as to what shall be done in future.

J. S—. H.

* Some suppose that the *Jewish* is here confounded with the *Christian* name, and that the blessed Jesus is intended: but I think it much more natural to understand it, as Gesner does, of *Moses*.

To the Editor of the Christian Observer.

I HAVE received much pleasure from the attempts which have been lately made by Mr. Cooper, in his excellent volume of Letters, as well as in your Review of that work, and by your correspondent INGENUUS, to conciliate those pious persons, who, agreeing in the fundamental doctrines of Christianity, still maintain some degree of hostility as Calvinists and Arminians. That the Christians who choose to adopt these titles of distinction, should be brought to a uniformity of sentiment, respecting those doctrines on which they now differ, is not to be expected. But that the animosity, which has been too often excited by their difference, may be abated,

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or entirely removed, is not beyond the bounds of probability, where a moderate degree of Christian candour possesses the heart of each.

Your correspondent Ingenuus having invited any friend of the Christian Observer to point out terms of amity, that are "fair, easy, and practicable," I shall beg leave to offer a view of the subject which has completely tranquillized my own mind, and which may tend to produce the same happy effect upon the minds of others.

The relief I have obtained with respect to the discordancy that appears in many passages of Scripture has been obtained, by considering the Bible in its doctrinal, no less than its preceptive part, as a PRACTICAL BOOK, and claiming for every doctrine it contains a corresponding state of heart and conduct in the receiver of that doctrine. And if we diligently attend to the instruction which each passage conveys, we shall find that those parts of Scripture which appear irreconcileable in theory, are yet perfectly reconcileable with respect to the practical effect which they are designed to produce, upon our minds. Though often set in hostile array against each other by controversial combatants, it will not be denied by either party that an obedient regard to both becomes necessary to constitute the Christian character.

The Scriptures abound with passages which represent religion as the effect of a Divine agency upon the heart; yet at the same time command us to "*cleanse ourselves* from all filthiness of flesh and spirit." An exclusive attention to either of these representations, would produce in us erroneous sentiments as to doctrine, and defective conduct respecting our practice. Yet, as both are taught by the same authority, they have an equal claim upon our attention. Passages of the former kind teach us our depraved condition by nature, and urge us to implore the sanctifying influences of the Holy Spirit, to renew our hearts in righteousness, and to strengthen every holy desire already wrought in us. They teach us also to give all the glory to God, for those holy desires or tempers of which we are conscious; and considering ourselves as mere recipients of his bounty, to arrogate nothing that is good to ourselves; while passages of the latter kind tend to produce a holy shame, and deep remorse for the unholiness which yet remains in our hearts, and for which we are considered to be strictly responsible.

The sacred writers see no opposition in those passages which persons engaged in angry controversy on the subjects now under consideration have produced against each other: and whosoever seeks for the practical directions which the respective passages convey, will perceive that his religion would be defective, if either series of texts were suffered to produce a neglect of the others.

Work out your own salvation, says the Apostle, *with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.* (Phil. ii. 12, 13.) How beautifully is the Christian character described in the two distinct parts of this passage! The true believer in Christ labours with the most serious concern, to avoid every thing that would endanger his salvation, and to perform every act of obedience with the same care that would be required if salvation were attainable merely by his own efforts; while at the same time he is conscious of his utter inability to maintain even a good thought, without the sanctifying operation of the Holy Spirit; and continually approaches the Throne of Grace, that he may be enabled to do those things which God has commanded.

When our Saviour says, John vi. 37; *All that the Father giveth me shall come to me*; or, as it is expressed in ver. 44, *No man can*

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come to me, except the Father which hath sent me draw him; and adds (ver. 37), *And him that cometh to me I will in no wise cast out.* How forcibly are we urged to supplicate those influences of the Holy Spirit, which, though absolutely necessary to our coming to the Redeemer, are represented as flowing only from the sovereign good pleasure of God; while at the same time all doubt is removed of a favourable reception, which there is no secret decree to prevent, if we truly come to Christ as the only Mediator betwixt God and man!

If difficulties remain in the Scriptures, as is certainly the case, they remain as tests of our humility and demonstrations of our sincerity, whilst we pay a strict regard to all that is plainly revealed.

God hath declared in his holy word, that He *will have all men to be saved, and to come to the knowledge of the truth* (1 Tim. ii. 4); and also *that there is none other name under heaven given among men whereby we must be saved, but the name of Jesus Christ.* (Acts iv. 12.) Yet He hath not as yet seen fit to make this name known to all men. Millions of our fellow-creatures, to whom he *could* have sent the glad tidings of salvation as well as to us, have never heard of this saving name. Instead, then, of attempting to reconcile these apparently discordant passages of Scripture, we are constrained to cry out with the holy Apostle, *How unsearchable are his judgments, and his ways past finding out!* (Rom. xi. 33.) These passages, however, convey to us most important instruction. They not only assure us of the good pleasure of God towards all who seek his favour in the way He has appointed; but call upon us to act as "workers together with Him," in seeking the salvation of all men by every method in our power; and especially by communicating the Gospel of Christ to those who are sitting in darkness and the shadow of death. The Scriptures assure us, as has been already observed, that it is God alone who can renew our hearts in righteousness, since it is He who worketh in us to *will*, as well as to *do*, of his good pleasure; so that if we are saved, our salvation must be ascribed to his free grace, and sovereign good pleasure, *according as he hath chosen us in Christ, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will.* (Ephes. i. 4, 5.)—Yet his predetermination of any event does in no wise lessen our obligation to promote it, if it be agreeable to his revealed will; nor diminish the wickedness of those who, in bringing that event to pass, transgress his moral commandments. Jesus Christ was *delivered by the determinate counsel and foreknowledge of God,* to be offered as an atoning sacrifice for our sins; nevertheless, it was by *wicked hands* that he was *crucified and slain.* (Acts ii. 23.)—The Jews and Gentiles conspired to destroy this *anointed* of God; and in so doing were guilty of the greatest crime that ever was committed; yet in this they fulfilled what the *counsel* of God had *determined before to be done.* (Acts iv. 28.)

How totally inexplicable are these mysteries in the providential government of God! yet they convey to us *practical instruction* of high importance. From them we learn the over-ruling power of the Almighty in every event. We are taught to consider our salvation as a work of free grace and mercy, yet without any excuse being afforded for our depravity and disobedience, which are wholly self-derived.

The purport of a passage may be

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obvious, while some of the clauses which it contains are of difficult interpretation. The Calvinist and Arminian will annex a different meaning to the separate phrases in that awful caution against going back into sin, contained in Heb. vi. 4 - 6: *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again to repentance,* &c. Yet no one can doubt the general purport of the passage, as designed to guard us against the least approach to apostacy: and if we make this use of the caution, we need not be greatly distressed because we cannot satisfy ourselves about the exact meaning of its separate clauses.

St. Paul, in the eighth chapter of his Epistle to the Romans, expresses in strong language his persuasion of the final perseverance of God's elect; yet, in 1 Cor. ix. 27, he informs us of the great caution which he himself used to *keep under his body, and bring it into subjection, lest by any means when he had preached to others, he himself should be a cast-away.*

These passages are brought forward, by the Calvinist and Arminian, as proofs of the truth of their respective tenets: and there is doubtless some difficulty in reconciling them as applied to the opposing systems. But considered with regard to their practical effect, the opposition vanishes. The humble and cautious believer embraces both with equal regard, and finds no difficulty in their union. He cannot maintain too strong a confidence of his final perseverance, if that confidence does not diminish his fear of relapsing. Nor can his fear of relapsing be too great, if it does not diminish his confident hope of future glory.

If the pious Calvinist and Arminian would more confine their views to the practical instruction which every passage of Scripture is intended to convey, they would find a nearer approach to concord in their respective systems, than controversy has led them to expect. Experience happily proves the truth of this observation. I have often had much satisfaction in witnessing the harmony of religious persons of different sentiments respecting the Calvinistic controversy, when conversing on personal and practical religion; and when all idea of controversy was laid aside. And I am fully persuaded, that discord would give place to harmony in a very great degree, if personal and practical instruction were the grand object proposed to ourselves in our study of the Bible.

These observations might be carried on to a much greater extent: but enough has been said, I apprehend, to shew what I mean by considering the Bible as a *practical book*, and to point out the way in which Calvinists and Arminians may unite without any dereliction of their peculiar sentiments. Only let every passage of Scripture be regarded as teaching us individually what we are to be and to do, leaving the secret counsels of God towards others out of the question, and terms of amity will be afforded, which are "fair, easy, and practicable." Angry contentions amongst those who hold the fundamental doctrines of Scripture, will cease; and the faithful followers of the Redeemer will harmoniously join in the holy strife of shewing forth, by the obedience of their lives, their gratitude to Him who hath "loved them, and washed them from their sins in his own blood," and who will finally bring them to his heavenly kingdom, where, as kings and priests, they shall reign with him for ever and ever.

W. H.

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FAMILY SERMONS.—No. CXII.

1 Pet. ii. 21.—*Christ suffered for us, leaving us an example that we should follow his steps.*

OUR Saviour is represented to us throughout Scripture in a two-fold aspect; namely, to use the words of the Church, as *a sacrifice for sin*, and also *an ensample of godly life**. Practically to unite these two, constitutes the purity of Christian doctrine, and the excellence of the Christian life. To view the Redeemer as our Sacrifice, without endeavouring to imitate his Example, would lead to a false and unholy security; while to view him only as a Pattern for our imitation, without remembering that he is also the Sacrifice for our sins, the High Priest that can be touched with the feeling of our infirmities, the merciful Redeemer that ever liveth to make intercession for us, would naturally incline us either to self-sufficiency and spiritual pride on the one hand, or, on the other, to terror, and apprehension, and despair. Let us endeavour, by the blessing of God, to unite the two, while we contemplate the great High Priest of our profession,

I. As our Sacrifice.

II. As our Example.

FIRST, then, let us view the Redeemer AS OUR SACRIFICE; the great Sin-offering that was to atone for our transgressions. To contemplate him only as a pattern of righteousness, is infinitely too little. He left the right hand of the Majesty on high, he assumed our nature, he wept, and suffered, and expired, not only to rectify sinful man, by his example, but also to redeem him by his blood. He was a Prophet; but he was also more than a prophet; he was a High Priest, to make upon the cross, by his one oblation of himself, once offered, a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world. He is the pattern for our conduct; but he is also *the propitiation for our sins*.

The text briefly points out two most important circumstances, connected with the sacrifice of Christ;—first, that *he suffered;* and, secondly, that his sufferings were *for us*.

1. *He suffered.*—Trace his progress from the manger to the cross, and see if ever there were sorrow like unto his sorrow. Without respite or intermission, he travelled on through life in the path of care, and anxiety, and affliction. In his very infancy he was despised and rejected of the Bethlehemites, and his life was sought by Herod. He was afterwards tempted by Satan, subjected to hunger and thirst, and was without a place where to lay his head. At length he was sold by one who called himself a friend and disciple: he was apprehended, arraigned, scourged, and condemned. To conclude the whole, he was led as an out-cast from society without the walls of the city, to expire upon the ignominious cross, in company with two malefactors.

The sufferings of his soul were, doubtless, even greater than those of his body. It is said in the Gospel, *his soul was heavy*. He endured the contradiction of sinners. He beheld men wilfully rejecting his salvation, and persecuting the Lord of life and glory. His very miracles he heard attributed to the agency of Satan, and his holy doctrines condemned as blasphemy against God. Often was he "grieved at the hardness of the peoples' heart." As righteous Lot was vexed at the filthy conversation of the wicked, so — but in infinitely higher proportion — was the Redeemer wounded through his whole life, by the sins, the rebellion, the ingratitude of mankind, and even of his disciples themselves.

But who shall attempt to describe the agonies he endured?

* Collect for Second Sunday after Easter.

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Who shall tell the awful import of those words, *his soul was made an offering for sin?* As the blessings which he lived and died to purchase were such as eye had not seen, nor ear heard, and which it had not entered into the heart of man to conceive, so also was the suffering which procured them. His soul became exceeding sorrowful even unto death. Thrice he entreated his Father, *if it be possible, let this cup pass from me.* At the extremity of his affliction an angel descended to support him, for he appeared ready to sink beneath the weight of sorrows that were laid upon him. Even his heavenly Father seemed to forsake him; and what that part of his sufferings must have been, no created being can conceive. If the presence and favour of God, even in the comparatively small measure in which they are exhibited upon earth, could support the Apostles in every possible affliction, and make martyrs at the stake express a joy unspeakable and full of glory, how unutterable must be that blessedness which our Lord himself had shared from eternity with his Father; and consequently how immeasureable must have been the extent of his sufferings, when he felt, for the first time, that bitter desertion which caused him to exclaim, *My God, my God, why hast thou forsaken me!* He uttered no complaint in the other part of his agonies; the scoffs and taunts of men, the tortures of the body, the insincerity of professed friends, the thorns, the scourge, the cross, were nothing compared with the desertion of Him, whose presence is fulness of joy, and whose displeasure, even in mitigated anger, and but for a moment, is the deepest woe that man or angel can endure.

2. But why this scene of desertion and distress? Why did the Lord of heaven and earth thus condescend *to take upon him the form of a servant, and to be made in the likeness of man, and, being found in fashion as a man, to humble himself, and to submit to death, even the death of the cross?* Why this exchange of life for death, of joy for sorrow, of the crown of heaven for the cross of Calvary? He suffered *for us.* He loved us, and *therefore* gave himself for us. No man took his life from him; but he willingly laid it down for our salvation. He could, in the midst of his anguish, have prayed to his Father, who would have sent him more than ten legions of angels; yet he submitted to the dispensation—he willingly completed the work that was given him to do. He was even straitened till it was accomplished. He voluntarily made his soul an offering for sin, and that in order that we might be made the righteousness of God in him.

This way, in which our salvation was accomplished, besides being fraught with the greatest benefits to mankind, was well suited to display the wisdom, and love, and justice of God. Justice might, indeed, have inflicted punishment upon us without a remedy; and Mercy might, perhaps, have freely pardoned the offender without satisfaction; but who can propose any other way than that actually adopted, by which *mercy and truth might meet together, righteousness and peace might kiss each other?* The reason of this is evident; for by nature we were children of wrath—we were enemies in our mind to God by wicked works. Banishment from the Divine presence, with eternal punishment of soul and body, was our just portion. In this state, salvation, if conferred at all, must necessarily be a free gift; not of works but of grace. For who shall dare to challenge reward? Who can see in his past conduct, or anticipate in his future, any thing but what must add to his demerits, instead of purchasing his pardon? Dead in trespasses and sins, man, by nature, is incapable of saving him-

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self if he were willing, and unwilling if he were able. He is contented with his unhappy lot, and, but for the mercy of God, would not even awake to a sense of his condition, till the time for remedying it was for ever past.

Under these circumstances, the Redeemer said, *Lo I come.* He came that we might have life, and that we might have it more abundantly. He suffered for us, that we might not suffer eternally. The sacrifice was accepted; and henceforth the kingdom of heaven is opened to all believers. By faith in this Sacrifice we become justified, and being justified we have peace with God. All the privileges of the Gospel, all the blessings of time, all the beatitude of eternity thus become ours; for God having given his Son for us, will he not also with him freely give us all things?

Thus have we contemplated Christ as our Sacrifice.—But is this all? Did he die only to deliver us from hell, without making us meet for heaven? Did he expiate our sins that we might continue to live in them? God forbid! The farthest from it possible: he died for us expressly that we who live through his death should not henceforth live to ourselves, but unto him that loved us and gave himself for us. Indeed, St. Peter, in the words that almost immediately succeed the text, teaches us, that Christ *bare our sins in his own body on the tree, in order that we, being dead to sin, might live unto righteousness.* To this end his own holy and spotless life is at once the best direction and the most powerful motive. Let us, then, contemplate the Redeemer,

SECONDLY, AS OUR EXAMPLE. —From a sense of guilt, and a conviction of the consequences of sin, many persons have a confused and half-formed desire to be justified before God, and to have their sins pardoned, who look no further; but hope for these blessings while they live the life and die the death of the world. They have no adequate idea of the necessity and nature of repentance, of true conversion of heart, and progress in holiness, as well as a mere general belief in the mercy of God exhibited in a Redeemer. This fatal error arises in part from not practically viewing our blessed Lord in the second aspect under consideration; or, at least, may be best checked by such a view. The object of Christ in the great work which we have considered, was to frame from a guilty and sinful race a new and holy generation that might live to his praise and glory upon earth, and circle his throne, rejoicing in eternal holiness in heaven. To complete this stupendous scheme of mercy, he not only purchased eternal blessedness for us, but marked by his own footsteps every part of the road that leads to its enjoyment. He left us an example that we should walk in his steps.

There is a point of view in which this consideration appears peculiarly awful. For nothing is more certain than that a very large part of the world do *not* follow, or wish to follow, in the path which the Redeemer trod, and consequently have no scriptural reason to expect that they shall arrive whither he is gone. There is unspeakable comfort in the death of Christ, but it is to those only who have practically learned from his death themselves to die to sin and to live unto righteousness. This circle shuts out the impenitent world. It excludes not only the grossly profane, but the hypocrite, the pharisee, and even the careless inconsistent professor of religion. It contains those only who are so impressed with the love of the Saviour in suffering for them as to desire in return to have his image ever before their eyes as the holy model of their imitation, as well as the source of all their hopes. The Apostle, in the chapter preceding that from which the text is

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taken, speaks of Christians as *redeemed from their vain conversation.* Let us not, then, delude ourselves. If we find the love of sin and the example of sinners deliberately stronger in our hearts than the love and example of the Saviour, we have, as yet, no true proof of our interest in his merits; we cannot have entered with genuine gratitude and affection into the great subject of his cross and passion, or have felt that love which constrained the holy Apostles to tread in the blessed footsteps of their Divine Lord.

The Christian is bound by his sacred profession to aim high. It is true he may not, and indeed he cannot, in this life, attain perfection; yet his *wish* and *effort*, in humble trust upon the grace and Spirit of God, will be, to be perfect even as his Father in heaven is perfect. The life of Christ, with the exception of the miraculous parts, or those which respected his peculiar work and offices, will furnish a constant exemplar of every grace and virtue in which the believer is commanded to abound. And as example is usually more influential than precept, it becomes of high importance to make this bright Pattern the daily object of our reverential regard.

And what part is there of our Lord's conduct which does not furnish us with practical instruction? Behold his prayerfulness, his early and ardent devotion of spirit, and his submission in every thing to the will of his heavenly Father. Imitate, also, his constant zeal in the things of eternity; his diligent redeeming of time; his kindness towards his friends, his forbearance towards his enemies, his unwearied services for both. Observe that prudence and discretion which marked his whole conduct, and either prevented his good being evil spoken of, or at least made the malice of the evil tongue fall harmless to the ground. Go on to emulate that heavenly-mindedness, that deadness to the pomps, and vanities, and evil customs of the world, which marked his whole conduct. Forget not his benevolence and disinterestedness of character; his uniform love for the souls and bodies of men; his humility and condescension; his meekness and clemency; his patience and compassion, and all the long catalogue of holy graces which were conspicuous throughout his life.

To see more accurately the perfection of our Lord's character as an Example, we might proceed to mark the signal *union* of the eminent qualities which have been enumerated. All the virtues of the Saviour were intimately blended. He did not take up a few detached doctrines, or a few favourite graces, to the exclusion or disparagement of others. He united in his own person all that was good and all that was endearing; all that was just and all that was merciful; all that attracted friendship and all that secured esteem.—It is this general union of excellences which particularly demands the imitation of the Christian, in order that he may not take a narrow and contracted view of his duties and obligations; that he may not indulge any sin under the garb of a virtue, and that, in avoiding one fault, he may not revert to the opposite; a propensity to do which, the experience of every watchful Christian will bear witness, is but too ready to occur.

The particular part, however, of our Lord's example, which the text more especially exhibits for imitation, is his patience under suffering. St. Peter was addressing religious servants who were subjected to persecution for conscience' sake. With eminent propriety he points them to Him who *suffered for us, leaving us an example that we should follow his steps.* The allusion, however, extends far beyond the particular case of those to whom the words were more im-

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mediately addressed: for *every* Christian is called to suffer, and needs both an Example and a Comforter in his afflictions. Our Lord and his Apostles do not tell us that the path to heaven is free from fears and sorrows; on the contrary, they repeatedly inform us, that it *is through much tribulation that we must enter the kingdom of God.* They boldly reveal every difficulty and every discouraging circumstance. But then, in return, they point to the example of Him who bare infinitely more on our account than we can ever be called upon to endure; they add numerous promises and blessings to cheer us in all the struggles of life; and they teach us, that at length we shall be *more than conquerors through him that loved us and gave himself for us.* Such considerations, under the powerful influences of the Holy Spirit, will become the most effectual assistances to us, in conforming to the will, and following the example, of our blessed Redeemer.

The perfection of our Lord's example, as our pattern in affliction, is very evident, both from the *greatness* of his sufferings and his *patience* under them. Whatever may be our afflictions, either in mind, body, or estate, they are not and cannot be so great as those of our Divine Master. Yet how unconquerable was his patience! how calm and uniform his spirit of resignation! No murmur escaped his lips. His prayer was, *Father, not my will but thine be done!* And thus he left us an example that we should follow his steps; thus he taught us in patience to possess our souls, and, both by active duty and submissive resignation, to follow him in the path of everlasting life. Let, then, the mind be in us that was in Christ Jesus, knowing that if we follow him, and suffer awhile with him here, we shall reign with him for ever hereafter.

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To the Editor of the Christian Observer.

THE dispute concerning the story of Naaman is one of those in which I think no advantage is likely to be gained by a departure from the common translation, or the ordinary scheme of interpretation. The question, whether any individual is a truly converted character, must, in most cases, be referred to God alone. But as far as evidence can determine it, the good confession of Naaman appears to be very decisive in his favour. It was surely no light thing for an idolater to renounce his idols, and acknowledge that there was no God in all the earth, but in Israel. He might have offered to associate the worship of Jehovah with the worship of idols: and this would seem to have been his natural course, had he remained what he once was. It was the course adopted by the Roman senate in the commencement of Christianity, while it still cherished its love of idolatry. But instead of this what does he say? "Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord." Is not this evidence equal to that of the Ethiopian, when he said, "I believe that Jesus Christ is the Son of God?" That the confession of this new proselyte was accompanied by much ignorance and some weakness, ought to be no matter of surprise to those who themselves also have this treasure in earthen vessels. But, if any persons conceive the degree of this ignorance and infirmity to be inconsistent with the idea of his conversion, I would submit the following statement of the particulars to their calm consideration.

Naaman had before been a worshipper of Rimmon, and an enemy to Israel. But now he disowns the idol, and acknowledges the true God; and such is his reverence for the land of Israel, that he requests permission to carry away two mules'

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burden of earth from that favoured country, that he might be able to raise an altar from the earth, which was sanctified by the presence of the Lord of hosts, to the God of Israel: and this is the language in which the new proselyte witnesses his good confession; "Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord."

So far, then, the evidence of his character being changed is clear, unequivocal, and complete. He declares his conviction and avows his faith openly in the presence of his officers and all his company, as well as of the man of God; and he plainly declares, in the midst of them, his resolution to offer no sacrifice in future to the gods of his own country or of any other, but only to Jehovah. His duty, as far as it had been yet revealed to him, did not seem to require him to go farther; and, therefore, we are not to wonder at the proposal of building a separate altar, though forbidden in the law, or at the request, which follows, though in one who had been educated in the Jewish Scriptures it could not have been tolerated. "In this thing the Lord pardon thy servant, that, when my master goeth unto the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing!" The request betokened a remainder of infirmity, which, in so young a convert, who had not been commanded to resign his high employments and distinctions under the king of Syria, is not surprising; and, therefore, without entering into the merits of that request, the Prophet, with the indulgence of one who did not expect every effect to be wrought at once in his followers, or attempt to put new wine at once into old bottles, only says to him, "Go in peace!" He went, therefore, a changed man in all respects, neither a leper in body, nor an idolater in heart, but carrying into his own land the knowledge of the true God, together with visible evidence of his goodness and power.

Such are my views of this interesting narrative; whether wrong or right, I leave others to decide. But I cannot, in concluding these remarks, refrain from noticing the practical lesson which the whole story, as related in the Scriptures, seems designed to inculcate;—namely, that, when once a command has been plainly given by God, we are not at liberty to stay, inquiring, what is the use of it, or how it can conduce to the end in view — which objections would prove only an evil heart of unbelief in the objectors—but must obey the command, and leave the effect to God. Our hardest commands are, in an ordinary way, but as the direction to Naaman—"Wash, and be clean!"—and he who made the waters of Jordan effectual for his recovery, will much more make the blood of Christ effectual for the justification of all who come to him by faith in a right spirit. May, therefore, He who disposed the heart of Naaman to his service, and who sent first a captive maid from the land of Israel, then his own prophet Elisha, and, lastly, a Syrian servant, for his conversion, open our hearts also, that we may attend to those things, which are spoken to us in his word, and punctually observe all the directions of his Gospel.

C. C.

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for February, charges the Dean of Chester, in his Sermon prefixed to the last Annual Report of the Society for promoting Christian Knowledge, with misrepresenting a sentiment of Hooker's. I shall

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not stop to remark on the manner in which the Dean is represented as passing judgment on what has been called *the religion of the heart*; though he has used no such expression, and has taken pains to guard against such misunderstanding of his meaning. I will proceed, without delay, to the direct charge of misrepresentation. Your correspondent has furnished the context of the passage quoted by the Dean: it is, I conceive, exactly fitted to shew that the latter has rightly understood, whilst the former has entirely misapprehended, Hooker's meaning. It is true, that the admirable author of the Ecclesiastical Polity, in the place whence the quotation is taken, is arguing against those opposers of ecclesiastical discipline who maintain, that Scripture is to be consulted to the entire exclusion of reason in religious matters. But what is the method of proof he uses against these persons? Surely this: That, whereas spiritual influence universally is a thing secret and undiscernible, we are dependent on the aid of reason, to make out, even to our own satisfaction, that we are really led by the Spirit; much more are we dependent on the same aid in order to enable us to persuade or convince others. His meaning may be thus briefly summed up: "In this particular instance, even to our ownselves, it needeth caution and explication how the testimony of the Spirit may be discerned; for the operations of that blessed Agent are universally things secret and undiscernible even to the very soul where they are." That Hooker's argument is of this nature, appears with incontrovertible evidence, from the fact of his including in his phrase the *extraordinary*, as well as the *ordinary*, operations of the Holy Ghost: his words being; "The operations of the Spirit, *especially those ordinary*, which be common unto all true Christian men, are, as we know, things secret and undiscernible," &c. Is not this proposition, in its plain and obvious sense, to be understood of the operations of the Holy Spirit *universally?* Again, when he explains the nature of that caution, of which he had spoken, he uses a phrase which, unless it had been accompanied by some express limitation, cannot be otherwise understood than as applying to the whole circle of duties—alike to the *credenda* and the *agenda* of the Christian: "We stand on a plainer ground, where we gather by reason, from the quality of the *things believed* or *done*, that the Spirit of God hath directed us in both these," &c. In short, I am astonished that any person, considering with attention, and interpreting with fairness, the whole passage as it stands in Hooker, could assign to him the sentiments which your correspondent appears to do. Equally at a loss am I to discover how the other passages from Hooker, or the quotations from Barrow, Sherlock, Butler, and our Seventeenth Article, confirm the notion of your correspondent. I see in most of them an acknowledgment of the influence of the Holy Spirit on the inward principles as well as on the outward conduct—on the heart and affections as well as on the understanding; but I see nothing even approaching to the assertion, that the Holy Spirit's agency is *in itself perceptible, and of itself distinguishable from the natural workings of our own minds.* The language of the Article especially is at variance with your correspondent. Let particular stress, or rather (I do not hesitate to say) let the *proper* and *intended* stress be laid on the words immediately following those which he has marked with Italics, and the passage will speak strongly against him: "Such as feel in themselves the working of the Spirit of Christ *mortifying the works of the flesh and drawing up their minds to high and heavenly things*," Is not

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this whole sentence intended to describe persons who arrive at a consciousness of the Spirit's working, by considering *the effects produced* — who are then only sure that they feel this working, when they can observe the works of the flesh mortified in them and their minds raised to high and heavenly things? I can only understand your correspondent's misapplication of authorities by supposing, that when he speaks of the "perceptible operation of the Holy Spirit," he means *internal influence and guidance*, as opposed to the *outward regulation of the conduct*. If such be his meaning, his quotations are not altogether irrelevant: but surely in this case he has been betrayed into an extraordinary incorrectness of language. And if such be his meaning, he has been at much pains to prove what no sober Christian will deny; what at all events the Dean of Chester has not even questioned. That this really was his meaning I collect from the following passage of his letter: "Does it appear by these extracts to have been the opinion of this great author, that the operations of the Spirit are things secret and undiscernible, even to the very soul where they are; or (which the Dean is evidently aiming to establish), that we are to collect the sincerity of our religion exclusively from our outward conduct?" Between these two things, which your correspondent thinks to be the same, I perceive a very wide difference. The former opinion I hesitate not to ascribe to Hooker: the latter belongs neither to Hooker nor to the Dean of Chester. Has your correspondent read attentively the following words of the sermon he censures? "When instead of looking to *faith* and *penitence*," &c. Ought a passage like this to be accused of confining attention to outward conduct? Is not *faith* an act of the mind properly so called? Is not *penitence* so in a great measure, and in an important branch of it? Does not the mention of a *cleansed heart*, and of *bad appetites subdued*, recognise the propriety and enforce the duty of scrutinising the inner man as well as the outward conversation? Surely, far from being inconsistent (as your correspondent seems to intimate), the Dean is in exact agreement with himself, when he afterwards quotes Hooker as asserting, that "unto the privy intents and motives of men's hearts, religion serveth for a bridle."

N—Σ.

MISCELLANEOUS.

To the Editor of the Christian Observer.

As you were pleased to insert, in your Number for July, 1814, some observations which I offered on the duty of religious children to their parents, I trust you will now admit into your Christian miscellany some remarks on the corresponding duty of religious parents to their children. But before I enter on the subject, I will frankly lay before your readers the occasion of the present paper; which is no other than a remark I have heard with pain, from those perhaps more conversant with large religious circles than myself, that all is not quite right in the conduct of parents of reputed piety, towards their children. And this remark, made to one who had been the humble monitor of children, has seemed to me a sort of conscientious call to offer, likewise through your pages, a few hints to

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parents, upon the ground of the foregoing suggestion. Whether, indeed, that suggestion be correct is not the present question. The point I am desirous to ascertain is simply this: *Supposing* the charges to be just, in what light are we to consider them? And, if they should not be, in whole or even in part, justified by *fact*, the party addressed will, I trust, be induced more powerfully than before to adopt the apostolic rule; *by well-doing to put to silence the ignorance of foolish men.*

I propose, therefore, to consider, first, The alleged faults; secondly, Their natural effects; thirdly, Their causes; fourthly, Their remedy.

I. It has been remarked, that religious parents do not sufficiently attend to the *deportment* of their children. By this it is meant, that they tolerate a certain freedom of behaviour, which too closely approximates to *rudeness;* and sometimes actually assumes this character, much to the surprize, if not to the annoyance, of those who may happen to come into contact with them. And the extent of the present charge, I presume, may reach to this, that the parent is apparently unconcerned at the misconduct of his child; that he administers no reproof, and exercises no interference.

A second remark is, that religious parents allow too great a latitude to the *conversation* of their children, or permit them to occupy too much the attention of their friends; the consequence of which is, in some degree, the prevention of that more grave and enlightened discourse, which forms one of the highest privileges of civilized society: and it has been asserted further, that religious parents hear, with seeming unconcern, the unbecoming speeches of their children to their guests or visitors, and apparently overlook, even if they do not encourage, certain flippant answers to themselves.

Religious parents have been also accused of neglecting to restrain the *evil tempers* of their children. This charge, I apprehend, would signify, that the parent omits to use that temperate and Christian discipline, which, though it may sometimes prove ineffectual, is still the divinely appointed means of making the rough places smooth in that department of the human heart; and which (as Mr. Babington has happily shewn in his invaluable little work on Christian Education) is consistent with the purest exercise of Christian and parental love.

I doubt whether I should in propriety add a fourth charge, which respects rather the consequences of former neglect, than any present oversight in religious parents. This would include those maturer faults in their children, such as extravagance in dress or in purse, and general lightness and indecorum, if not vice, in conduct and in conversation, which they would at length be happy to restrain, but, finding it too late, are obliged unwillingly to pass over in despair.

II. Supposing the above accusations to be just, or even partially so, let me proceed to trace the natural effects of such parental negligence.

The *first* impression, perhaps, of the irreligious observer, in such a case, will be, that the parents are insincere in their religion. And this will appear the more probable when we recollect that, in the vocabulary of but too many persons, *seriousness* and *hypocrisy* are nearly identified; yet, even where candour, or discernment, may forbid such an incongruous association of ideas, may not the worldly spectator question the religious sincerity of him who is *apparently* indifferent to the spiritual welfare of his children? May not the remark be too naturally made, "Can this man actually believe that the rude manners, the unbridled conversation, the harsh tempers, the riper follies or

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vices of his children, are irreconcileable with the commands and the example of his Saviour, and inimical to their eternal interests, and yet make no proper effort to correct them? Can the parent look up in true faith to the Redeemer, and nevertheless sit silent and contented while his offspring continue *practically* uninfluenced by Christianity? I am very well aware that such reasonings may be carried beyond the bounds of fairness; but at the same time it is too evident how much the neglect in question tends to discredit the cause of Christianity itself, and to prevent the extension of her happy empire in the world.

Next, the supposed neglect will give rise to *comparisons* as prejudicial to the character of the parents themselves as to the honour of religion. May it not be remarked, for instance, by a superficial mind—"I go to-day into the family of a professed religionist, and I am struck with the rudeness of the children and the apparent unconcern of their parents. To-morrow I visit a friend, who, renouncing all pretension to seriousness in religion, is benevolent, upright, and decorous in his general behaviour; and I observe in his children a sedateness of manner, a modesty of conversation, and a proper restraint of temper and propriety of appearance and behaviour." The worldly spectator would, under such circumstances, confidently ask, "Where is the advantage of this profession of religion; of family prayer; of attention to the duties of the Sabbath; of efforts to extend religious knowledge; if the man, who passes for a mere moralist in the religious world, perform those parental duties which are overlooked by his more doctrinal neighbours?" I am persuaded that such comparisons have too often injured the cause of true and undefiled religion.

Again, the neglect we have supposed cannot but be highly injurious to the personal religion of the parents themselves. For what can more delightfully attract, or more powerfully stimulate, the soul of a parent than the view of his children humbly following their Saviour? What parent, who possesses any degree of love to Christ, would not feel, like David, the fire kindle in his heart, as he witnessed his children in any measure under the influence of genuine piety? How great, then, is the parent's loss when such an encouragement is wanting to his faith, and such a refreshment to his soul! And how bitter his sensations while he reflects, "Had I attended as I ought to have done to the *deportment* of my children, as well as furnished them with religious admonition, they might now have quickened and sustained my progress in the path of eternal life!"

Another and a yet more weighty consideration remains to be brought forward; namely, the injury arising to our children themselves from the causes now under review. Must they not lose a portion of that general esteem which a parent would willingly secure them? Must not their peace be wounded sooner or later by the prevalence of un-Christian tempers; and (to contemplate the utmost boundary of the melancholy scene) may they not be excluded at last from the eternal presence of God, by those very corruptions which the parent negligently suffered to increase and multiply? The agony of such a consummation to a *Christian* parent, I know not how to express.

III. We have to inquire into the *causes* of that parental neglect we are considering.—To develop these is a task of some difficulty: I shall, therefore, attempt no more than to discover those which are the most prominent and striking. I begin with that mistaken fondness, which is natural to all mankind, and which too often powerfully

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operates on the minds even of religious parents. What else can blind the eyes of such a person to those faults of his children which are obvious to every disinterested observer; and which provoke, in no small degree, the animadversions of the world; especially when we recollect his desire (which I have throughout supposed) to conduct his children to the chief, the good, Shepherd, that He may "take them in His arms and carry them in His bosom?"

I may next mention mistaken views of the *effects* arising from *indulgence*. Here, as in numerous other instances, our abhorrence of one extreme often drives us to the borders of its opposite. The parent, in his anxiety to shun that harshness of discipline and that severity of reproof which are hostile to the genius of Christianity, appears almost to lose sight of the sacred admonition, "He that spareth the rod hateth the child," and hopes that *indulgence* will gradually dissipate faults, which Scripture and experience declare will yield to discipline alone.

I may enumerate, thirdly, the voluntary avocations of the parent. This cause will readily occur to every considerate observer. I do not allude to his engagements in his worldly affairs, so much as to others of a more pleasing nature. For example: religious societies are multiplied; every succeeding year furnishes some fresh proof of their excellence and usefulness; annual meetings are holden to celebrate the triumphs of Christianity over the powers of Jewish prejudice or Pagan darkness; and from these reviving festivals the most zealous advocate of Christian missions derives fresh fire to his zeal, fresh vigour to his resolution. I should be very far from breathing one unfriendly wish towards such valuable institutions, or disparaging that Christian zeal which would support them. I must, however, be allowed to ask, is not the religious parent sometimes so *much* occupied with the concerns of these excellent societies (especially if he be an acting member), and so intent upon enjoying the high gratification which is provided in religious anniversaries, that his *domestic* system becomes sadly interrupted, and the welfare of his children endangered?

Lastly, I must mention the neglect of prayer. Though this duty cannot be entirely relinquished by such as would retain any degree of Christian life, it may be so negligently and hastily performed, that the pulse of devotion may gradually languish in the soul. And may not this lamentable decline take place in the religious parent, who so devotes himself to the cause of charitable societies and religious institutions, as to neglect, in a considerable degree, the spiritual instruction of his own children? And, where the parent fails in either or both these points — earnest supplication and assiduous instruction—is it wonderful if his children fail, in exact proportion, in their spiritual inquiries and attainments?

IV. I would consider the remedies proper to be applied to these evils. —Let the religious parent, in the first place, form a just estimate of the infinite value of his children's souls. It is too obvious to require proof, that his care of their immortal interests will exactly correspond with his impression of their real worth. He may also fitly and profitably meditate on the sacrifice of the Son of God to save mankind. Indeed, the cross of Christ may well be regarded as a standard by which to determine the value of the human soul; not to mention that agency of the Holy Spirit, and that ministry of angels, which are well adduced, in one of the tracts of the Society for promoting Christian Knowledge, entitled "a Pastoral Letter," with a view to represent more evidently the amazing worth of the immortal part of our nature. Now the religious parent, who

contemplates these things, will so balance the value of the soul against every other consideration, as to determine, with all his energy of mind and body, never to rest till he sees his children walk before the Lord to all well-pleasing, and evidencing, in their life and deportment, whatever is lovely and of good report, whatever may adorn the doctrine of God their Saviour, and render true religion a subject of pleasing and delightful, instead of painful and revolting, associations.

Next, let the religious parent consider *his own responsibility;* in order to be more powerfully constrained to form the manners of his children by the Christian model. Let him reflect how soon and how solemnly it will be asked by the Judge of all the earth, whether this has been his settled aim and his unceasing effort—whether he has been more anxious for the present or the eternal interests of his children—and, whether he has consulted more his own ease or the Divine glory, in all the circumstances of their education?

Further, the religious parent should, as far as consistent with other duties, be a person of domestic habits. I would not, indeed, overlook the many cases in which he may conscientiously absent himself from the family circle. He may even plead the authority of our blessed Lord himself for *going about* doing good; and the argument will be valid so long as his intentions are really similar to those of the Redeemer. Nay, more; religious persons are the proper instruments to form pious or charitable institutions; and, by active labour and unabated zeal, to promote their prosperity and usefulness. Nevertheless, a limit must be set by Christian prudence to such exercises of Christian charity. The religious parent should seriously think, "What portion of time can I devote to the support of religious institutions, without essentially injuring the spiritual interests of my children?" taking care especially to observe how far his occasional absence affects their conduct or temper; and determining rather to deny himself a personal gratification, than be absent from the important post of parental duty.

I need say but little respecting the *example* of the religious parent on his children; as its influence is universally confessed, and ought to be deeply felt by all who have received that "heritage and gift which cometh of the Lord." It will, therefore, be sufficient to remark, that some such questions as the following should be continually rising in the religious parent's breast: "What, if my child should tread in my steps this day; what, if he should copy my actions, my words, my spirit! would he thus be led towards God and heaven; would he thus become a follower of Jesus Christ?" The result of such inquiries would be a holy jealousy of ourselves, lest our children should learn by our example to wander from God; and our conscience being thus awake, our conduct might be happily instrumental to their advancement in holiness and their eternal salvation.

I cannot conclude without reminding every religious parent of the incalculable efficacy of *prayer* in all Christian undertakings, and especially in the education of children. And here I may very seasonably quote the inspiring language of Dr. South (Sermon on Matt. xxvi. 41): "Prayer is a blessed messenger between Heaven and earth, holding a correspondence with both worlds, and, by our happy intercourse and sure conveyance, carrying up the necessities of the one, and bringing down the bounties of the other." Let the parent, then, continually employ this sacred, this friendly messenger; especially when he has to contend most with the evil propensities of his children, or those of his own bosom; and in so doing he may anticipate a return from

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heaven, of grace, and mercy, and peace for himself and his offspring, in time and in eternity.

PARENS.

To the Editor of the Christian Observer.

THE following letter is transmitted to you in consequence of a wish repeated to the writer, a clergyman of the Established Church, that it should appear in your publication. It was written in reply to a letter of inquiry from a private gentleman, who detailed various particulars respecting the religious situation of a parish with which he was connected; and was solicitous for advice whether, under those circumstances, it was not his duty to bring (to use his own language) the preaching of "the pure Gospel" into the parish, by introducing a teacher in some dissenting communion. L. M.

Dear Sir—I wish that any thing which I may suggest may be at all satisfactory on the important subject which you mention. If a case were supposed of persons destitute of means adequate to salvation, any one who could furnish adequate means, under whatever form of Christianity, would be bound to furnish them. But I have frequently thought that the situation of English parishes, not favoured by Providence with such incumbents, or curates, as ministers of Christ ought to be in doctrine and in conduct, is occasionally described in language very unsuitable to the actual state of things, and in such a manner as to represent a case such as I have just mentioned, as a case, in fact, almost parallel to that of the heathen world.

I am confident that you will feel with me, that an accurate estimate of the means of salvation already existing in any parish, must be essential to forming a right judgment on any specific plan in contemplation for improving it. The inhabitants of the parish to which you refer possess at present, under the blessing of the Divine Grace, the following advantages:—First, The free use of the Scriptures. Secondly, The opportunity of attending twice on a Sunday the service of our church; in which service, be the officiating minister who or what he may, the Gospel of Christ is actually and fully *preached* to them (excuse the expression) in the numerous and ever varying portions of Scripture: Psalms, Lessons, Epistles, and Gospels, which constitute a regular part of the service; and also in a truly evangelical liturgy, continually and prominently bringing forward all the essential doctrines of our faith, and in no respect contravening them. Thirdly, and most happily, The inhabitants are in a great measure under the influence of a lay gentleman, who, with a partner co-operating in his plans, is blessed with the desire in his heart, and with pecuniary ability, to circulate largely among them the Bible and unexceptionable religious books and tracts; and to encourage, by prudent marks of favour, those who give solid proof of being really worthy of patronage.

Now of persons so circumstanced it cannot justly be said, that they are not in the enjoyment of means adequate to salvation. What a blessing should we deem it to bring a Hindoo or a Tartar village into such a state! But the inhabitants, it appears, labour under the misfortune — and do not think that I do not regard it as one most deeply to be lamented—of having a minister who, in one, and I own a most important, portion of Divine service, namely, the sermon, propounds sentiments at variance with those which have been propounded in the preceding portions. Of course, a similar variance will attend his private instructions.

The question, then, which you propose, resolves itself into an inquiry of comparison. Is it pro-

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bable that good *would finally result, on the whole*, from an attempt to improve, by the introduction of a teacher such as you mention, the existing means of salvation in the parish? The answer requires the balancing of benefits to be expected and of evils to be anticipated. The nature of the benefits expected is obvious: and they are likely to have been fully weighed by yourself. The evils to be anticipated from such a measure are very serious:—First, A certainty, or a very high probability, that a number of persons will be permanently alienated from the Church of England; which church I understand to be preferred by you to every other. Secondly, Divisions and separations in the church of Christ, so much deprecated in Scripture, will be effected; and this not on account of wrong imputed to the church, but merely from disapprobation of one of its incidental ministers. Thirdly, Heartburnings, dissensions, and party-spirit will arise in the parish. Fourthly, There will always be a risk of being disappointed in the teacher introduced. He *may* prove not truly pious; or he may be pious and very considerably indiscreet; or he may soon remove elsewhere, and leave you to a repetition of risks. I am afraid too that I must add, meaning nothing disrespectful to any man, that in a teacher of the particular connexion you mention *I* could not altogether promise to myself the "*pure* Gospel," without mixture or adulteration, but must count upon some doctrinal excrescences not belonging, as I conceive, to the Gospel. In teachers of other denominations *other* excrescences might be apprehended. Fifthly, Suppose that the incumbent's views should become altered (a most fit subject for earnest prayer); or that he should take a curate who is diligent and pious; or that he should be followed by a diligent and pious successor;—still the separation, once begun, will continue, however much those who, with the very best intentions, introduced it, may themselves lament the step which they took. Allow me to adduce an example. It may now be twenty years or more, since, in a parish in my own neighbourhood, some religious individuals, wearied with the sad state of things in the church there, introduced an Independent Minister. In no long time the clergyman fell into declining health, and died; having, however, been brought, as I understood, during the course of his illness, and through the Divine blessing on the instrumentality of a religious son, to real penitence and a Christian frame of soul. He was succeeded, about eighteen years ago, by a decidedly pious clergyman. This good man soon died, and was succeeded by another equally valuable. The successor, after some years, removed to another living; and his place was immediately filled by the present vicar, still a young man, who is quite equal to his predecessors. The gentleman who introduced the Independent Minister has openly lamented that he did so: but said, that, as he has been brought, he must be supported. I may add, that, if I am rightly informed, the present Independent Minister there, who is an able man, and may, I doubt not, be a religious man, is an avowed and a violent enemy to the Church of England, and has republished and circulated at least one bitter tract against it; though the three successive clergymen have all been men of piety, gentleness, candour, and moderation.

Believe me, &c. &c.

To the Editor of the Christian Observer.

HAVING lately seen the Prospectus of a new translation of the Bible, by Mr. Bellamy, I think it but an act of duty to the public to offer a few remarks upon it.

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He begins his Address in the following words:—"It may be necessary to inform the public, that no translation has been made from the original Hebrew since the 128th year of Christ. In the fourth century Jerome made his Latin version from this Greek translation, from which came the Latin Vulgate; and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators."

It would not be easy, I conceive, to point out, in the compass of a few lines, such a number of misrepresentations (to use no harsher word) as are crowded into this short extract; in contradiction to which it is necessary to inform such of the readers of Mr. Bellamy's Address, as need information upon the subject—

1. That *after* the 128th year of Christ, when the Greek version of Aquila (to which, I suppose, Mr. Bellamy alludes) was completed, *two* other translations from the original Hebrew were made in the course of the same century; namely, that of Theodotian, about A.D. 186; and that of Symmachus, A.D. 200.

2. That Jerome did *not* make his Latin version from "this" Greek translation, (I suppose Mr. Bellamy means the translation of Aquila), nor from *any* Greek translation, but *from the original Hebrew*. If Mr. Bellamy does not know this, or if he doubts it, let him examine the translation itself, or the author's prefaces to the several books of the Old Testament, or his letters to his friends on the subject of his translation, or the letters of his friends to him, or the testimonies of many of the early fathers, particularly St. Augustine; all of which may be found in Jerome's works, or in the preface to the Hexapla of Origen.

3. That it is by no means *clear* that the Latin Vulgate came from Jerome's translation; though it is *probable* that the *modern* Vulgate (so called in contradistinction to the ancient Vulgate, or the *Italica*, which appears to have been made from the Greek Septuagint version before Jerome's time), has been much indebted to the labours of that learned father.

4. That *all* the European translations have *not* been made from the Latin Vulgate. On the contrary,

(1) In the sixteenth century alone, there were *several* Latin translations from *the original Hebrew;* in particular, that of Pagninus, afterwards adopted and improved by Montanus—that of Munster—that of Leo Juda (which commonly, I believe, goes by the name of *Vatablus*)—that of Castaleo—that of Junius and Tremellius, and perhaps some others.

(2) Unless I am very much mistaken, *Luther's German translation* was made *from the Hebrew:* indeed, his history leaves scarcely any room to doubt the fact.

(3) It is particularly important, in reference to Mr. Bellamy's assertion, to let it be understood that *our present authorised version* of the Bible, commonly called King James's Bible, *was made neither from the Latin Vulgate, nor from any other translation,* but *from the original Hebrew itself.*

As this last point is of more immediate concern to us than any of the others, I shall not content myself with a bare mention of the fact, but shall establish it by some quotations from the Epistle Dedicatory to the King, and the Address to the Reader, prefixed by the learned translators to their work. I quote from the edition of 1634, in which the pages and paragraphs are not numbered.

"For when your highness had once, out of deep judgment, apprehended how convenient it was that out of the *original sacred tongues,* together with comparing of the labours, both in our own and other foreign languages, of

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many worthy men who went before us, there should be one more exact translation of the holy Scriptures into the English tongue, your majesty did never desist, &c. ..... And now at last, by the mercy of God, and the continuance of our labours, it being brought into such a conclusion," &c.—(Epist. Dedicat.)

"In this confidence and with this devotion did they" (the translator's speaking of themselves) "assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it *was the Hebrew text of the Old Testament, the Greek of the New.* These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold ..... If truth be to be tried by these tongues, then whence should a translation be made, but out of them? *These tongues*, therefore, the Scriptures we say in those tongues, *we set before us to translate*," &c. (To the Reader.)

"Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense every where), we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if *we translate the Hebrew or Greek word* once by *purpose*, never to call it intent ..... thus to mince the matter we thought to savour more of curiosity than wisdom," &c. Ibid.

"..... we, if we will not be superstitious, may use the same liberty in our *English versions out of Hebrew and Greek*." Ibid.

I entertain little doubt but that other evidence, in addition to that here brought forward, might be adduced in refutation of Mr. Bellamy's assertions; and perhaps this may be done by some of your readers who have access to sources of information from which I am precluded. Enough, however, has, I think, been said to excite more than a suspicion, that Mr. Bellamy is grievously deficient either in accuracy of knowledge or in fidelity of representation; qualities, neither of which one should choose to dispense with in a *translator of the Sacred Volume.*

It will, doubtless, excite surprise in the minds of many persons, as it did in my own, that an author should be found adventurous enough to hazard his reputation for learning or honesty upon such assertions as those which have here been considered. For myself, however, I will readily confess, that my *surprise*, though not my *indignation*, ceased when I turned to the other side of Mr. Bellamy's Address, and read the specimens with which he has favoured us of what we are to expect from the labours of "twenty years devoted to this work." As he "pledges himself to bring full authority from the original," for any variation he has made from the received translation, it would be premature, and perhaps unfair, to pronounce upon the merits of any of the "selected" emendations exhibited in the Prospectus, I am much inclined, however, to think, that neither your learned nor your unlearned readers will cherish any very sanguine hopes of improvement to our present authorised translation from the critical labours of a gentleman who can seriously propose such alterations as the following:—

Gen. vi. 6: "Yet Jehovah *was satisfied* that he had made man on the earth; *though he idolized himself* at his heart."

Ibid. ver. 14: "Make for thee an ark of the wood of Gopher: apartments shalt thou make in the ark; *there thou shalt expiate within and without, by atonement.*"

Gen. xxxvi. 3: "Now Israel preferred Joseph before any of

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his sons; *for a successor of the eldership after him: and he made for him a vesture of supplication.*"

1 Sam. xvi. 23: "Now it was when *the spirit of God* was upon Saul."

That our translation is susceptible of improvements in a considerable number of instances may safely, I think, be allowed, and can scarcely be denied. That "a new translation is, therefore, *absolutely necessary*," or "that our translators have erred *respecting things most essential*" (as Mr. Bellamy affirms in his Address), is a position to which I, for one, am by no means prepared to assent. But whatever may be wanting, or whatever *may* still be effected towards the amelioration of the authorised version, I do not despair but that, even when Mr. Bellamy shall have brought his labours to a close, it will be as true as I believe it to have been when Selden made the observation, and as I believe it now to be, that "the English translation of the Bible is the best translation in the world, and renders the sense of the original best." H. G.

To the Editor of the Christian Observer.

IN your Number for January last, a writer, who signs himself X Y Z, has made some remarks on the Tracts of the Peace Society. Will you permit me to offer a few observations in reply, without any intention of entering into a lengthened controversy on the subject, which I should be sorry to see occupy a disproportionate number of your pages?

X Y Z seems to consider war as *necessary, and inseparable from the present state of humanity*, and, from his allusion to the "hurricane and thunder-storm," to view it rather as *appointed*, than merely *permitted*, by God. This differs widely from the statement of the Apostle James, who, in tracing the origin of all contests, charges them at once upon "the lusts that war in the members;" in the same manner as, when treating of *temptation*, he vindicates God from any inculpation, and affirms, that "every man is tempted by his own lust, being drawn away by it, and enticed." It is the referring all wars to a Divine sanction, that appears to be the ground on which many upright and well-meaning persons have justified so dreadful a practice. But it is well to remember, that "the wars *of the Lord*" (see Numb. xxi. 14) are of a different character from those merely political contentions which nations have been accustomed to indulge in. Under the Theocracy, the Divine Sovereign issued a sentence of *extermination* against certain *idolatrous* nations, of which sentence the Jews were, for obvious reasons, appointed the executioners. I ask, whether there is here any warrant for a human monarch, and his subjects, acting from their own impulse, without any authority from God, and impelled by motives of ambition, jealousy, revenge, or the like, to engage in a sanguinary and protracted warfare with a neighbouring nation, on the assumed ground that it is *just* and *necessary*? And if there is no warrant here, it will be difficult to find one in any part of Scripture.

X Y Z is not aware, that "in this country war can be viewed as *a custom*;"—but, taking the last century as a specimen, we find (if we reckon the hostilities in British India, and in other parts, besides those on the continent of Europe) at least five or six wars in the course of it, occupying more than half of the century. Now, surely this amounts to a *custom*, especially when we consider that the last war alone may be said to have lasted nearly five and twenty years, or the fourth part of a century.

Your correspondent is dissatisfied with the statement, that "all the precepts contained in the New

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Testament, addressed to individual Christians, are equally applicable to professing Christian *states* and *political bodies.*" Yet why? Are not all states and political bodies composed of *individuals;* and must not the same injunctions which are binding on them as individuals, be considered as regulating their conduct in their associated state? Is there one set of precepts in the Gospel addressed to individuals, and another to states? Is not the monarch an *individual;* his prime minister the same; and so on of the other authorities throughout the kingdom? Will they not be judged as individuals? And what is required of them, but that the same pacific principles which they acknowledge in their individual capacity, should become influencial in their official condition?

In reply to the remark, that "war includes *bloodshed, not unawares,* which is the scriptural definition of *murder;*" your correspondent asks a series of questions, to all of which he might easily have given the same answer, had he recollected that the transactions he alludes to occurred under *a Theocracy,* and that the scale of punishments was distinctly graduated *by God himself.* Until the same can be affirmed respecting our duty under the Christian dispensation, it is useless to propose such queries.

X Y Z observes, that "it is not the duty of every Christian to occupy himself with the more profound questions of political œconomy." To this I would answer, No, not of *every* Christian. But, are not Christians more competent to discuss such questions in their most important *moral* connexions, than other men are, and more likely to do it with calmness, and with due respect to the ruling powers? I have read the "Pictures of War," as well as X Y Z; and it appears to me, that the author or compiler has been studious to avoid every thing of an offensive nature, as far as was in his power, consistently with what he owed to his subject.

Again; it is observed by your correspondent, that "*in just and lawful war,* it is no more *murder* to deprive the enemies of our country of life, than for the public executioner of justice to put to death the murderer." But your correspondent has not condescended to define what *a just and lawful war is.* Will he point out, among the six wars of the last century, which were just and lawful, and which were not—or were they *all* of this description? Were those of the late French Ruler just and lawful? Had X Y Z been a subject of that government, how would he, in Christian integrity, have felt himself called on to define them? And if some of them were not just and lawful, such as the invasion of Moscow, how would he have acted, if required to serve therein in a military capacity?

In a work recently published, entitled, "Letters descriptive of a Tour on the Continent in 1816," there is, *inter alia,* an account of the Anabaptists in the valley of Moutier; and it is said of them, that they are believers in the Trinity, and in the Atonement of Christ; but they agree with the Quakers in denying the lawfulness of oaths *and of war.* In a conversation held with some of them by the Tourist, they stated, "that neither the Prince Bishop of Basle, a Roman Catholic, under whose government they formerly were, nor Bonaparte, to whom they had since been subjects, had ever exacted military service of them; but that now, on this district's being recently annexed to the canton of Berne, that Protestant Republic required them to find substitutes, which had cost about twelve of their number about eighteen *louis* each; that this demand was very grievous to them as a poor tenantry, to say nothing of their conscientious objections; that

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it had induced them to think of the painful alternative of emigrating; and that a few of their young men were already gone to America, to report to the rest;—that there was no doubt of their reluctance, on account of their numerous families, and that many proprietors in the country were much concerned at the risk of their being driven to quit it, as they were good tenants." What would X Y Z say to such a statement? Would he pity both Anabaptists and Quakers, as being under a delusion, in regard to their scruples about war; or finding that Quakers in England, Baptists in Germany and Switzerland, the Saints in Norway, the Duhbortzi in Russia, the Waldenses in Piedmont, and the Shakers in America, are all averse to national hostilities, will he inquire what authority these conscientious men find in Scripture, or what they discover in the Christian character, that produces or perpetuates this aversion? Perhaps, a closer examination not merely of the letter but of the spirit of the New Testament, might render X Y Z much less disposed to the toleration of hostile practices, without depriving him of a single particle of his loyalty.

In page 25 of the Christian Observer, X Y Z imputes to the author of the "Pictures of War," sentiments, which, on turning to the book, I find, belong rather to Dr. Rush of Philadelphia, and ought to have been placed to his account, although quoted by Irenicus.

To conclude; I beg leave to propose the following questions for the consideration of your correspondent:—

Does Christ, or do his Apostles, any where in the New Testament, *enjoin the practice of war*, either directly or by implication?

Do the passages in the New Testament, which mention the ruler or supreme magistrate, relate to his *military duties*, or to the *administration of justice?*

Do the same passages describe him, in relation to his *wars with other nations*, or in relation to the *government of his own subjects?*

Do the passages in Rom. xiii. or elsewhere, descriptive of the duties of Christian subjects to their rulers, include or imply an obligation on them to enter into the army and perform military duties?

If there really exists such an obligation, are not French, Spanish, or German Christans only obeying their own rulers, when they invade Britain, murder British Christians, and do them all the mischief they can? And are they not rather to be treated with respect, as acting loyally to their several governments, than viewed as robbers and murderers?

Is not this also making the will of a *fallible* (not to say an *ambitious* or a *vindictive*) *ruler* the sole guide of the Christian's conduct in such matters?

As there may be public national *laws* which are contrary to the laws of Christ, so may there not be public national *wars* contrary to the whole spirit of Christianity, in which a conscientious Christian cannot warrantably take an active part?

Is it at all probable, that any practice can be sanctioned by Scripture, which leads to so many abuses, moral, political, and personal, and which is so inconsistent with that amiable and tranquillizing spirit which reigns throughout the Christian scheme?

A B C.

To the Editor of the Christian Observer.

Respected Friend—

A FEW days past, I wrote a letter to a clergyman in my neighbourhood, who had lent me the Number for January of the Christian Observer, that I might see a few observations, under the signature X Y Z, respecting the Peace Society. Soon after I had written

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the letter, and previously to its being sent, it occurred to me that there might be some utility in letting the writer of the observations see what I thought of his essay. The following are extracts from my letter.

I am, with best wishes,
Thy friend, J. C.

"I consider myself under obligation to thee for the loan of the Christian Observer, containing some strictures on the publications of the Peace Society. I believe the cause of truth never has suffered, nor ever will suffer, from mild and candid discussion. I can well believe that the writer of these strictures apprehended he was engaged in a good cause; but his arguments appear to me very far from conclusive. In the first column of page 23, he says, 'Were it possible to realise the views of this Society, the effect must be to paralyse the arm of power, introduce discord, confusion, and bloodshed, into the very bosom of society, and lay the country open, as an easy prey to any unprincipled and ambitious aggressor.'

"I have a small book now before me, written by a valuable member of the Society of Friends, lately deceased, in which he says: 'We come now to the arguments used in defence of war, the principal of which I apprehend to be, that it is unavoidable and necessary. Whilst mankind are disposed to live under the influence of their passions, and to sacrifice their dearest interests to their avarice or their ambition, this plea will not be wanting. But let us consider what proofs have been given that war is really unavoidable. Has any nation fairly made the experiment, and failed? Where is the country that has regulated its conduct by that justice, that liberality, that love, that humility, and that meekness, which Christianity requires, and yet has found war unavoidable? Can we contemplate the characters of the individuals who have been the rulers of nations, and say, that such have been the dispositions which regulated their public and private conduct, and that still they have not been able to preserve their country from war and bloodshed? Till all this can be clearly proved, the argument from necessity is of no weight. But that I may not be thought to reason chimerically, I shall shew that a people hath existed, who, acting upon those Christian principles, preserved their country from war and bloodshed, even while their neighbours were frequently involved in them. Pennsylvania, it is generally known, was originally the property of one called a Quaker, who filled most of the offices of the government with persons of his own persuasion. Had not the conduct of these people (Pennsylvanian Quakers) towards their neighbours, both Indians and Europeans, been recorded by men totally unconnected with the Society, my relation might appear partial and interested: but history, impartial history, has transmitted the conduct of these people to posterity in such a manner, as renders it unnecessary for me to say more, than that, so long as they retained their ascendency in the state, which was about sixty or seventy years, *neither internal nor external war was permitted to disturb their peaceful habitations.* We do not say, that occasions of difference never occurred; but other means of settling their differences than those generally resorted to were pursued; and if not successful, submission was wisely preferred to the violent and precarious decision of the sword. If it cannot be shewn that men, living and acting in a truly Christian spirit, have found war to be necessary and unavoidable, the argument assumed must be considered as destitute of foundation.'

"I should have been glad to refer thee to some other instance of the

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beneficial effects of truly pacific principles in government besides that of Pennsylvania; but I really do not know where to find one. If my life and the Emperor of Russia's should be preserved for twenty years longer, I would gladly hope to see those principles brought conspicuously into action on a large scale; for does not Christian charity require us to believe that his profession in the 'holy league' was sincere? And has not his conduct since the time that league was formed, been conformable to that profession?

"In the second column of the same page, something is said by X Y Z of Peace Societies attempting to overawe the civil government. In the smaller tract which I now send, (Solemn Review of the Custom of War), thou wilt find prefixed, 'An Address from the Peace Society in this Nation,' and a copy of the constitution of the Massachusett's Peace Society. I do not perceive any thing like a spirit of overawing in either of these. Thou wilt also observe, by the letter of the Secretary of the Massachusett's Peace Society to the Emperor of Russia, what that Society's views really are; and, in the answer, what the Emperor, whom I consider to be a man of some penetration, thinks of them.

"T. Clarkson, in p. 6 of the third tract of the Society, says: 'With respect to the opinions of the first Christian writers after the Apostles, or of those who are usually called the Fathers of the Church, relative to war, *I believe we shall find them alike for three hundred years, if not a longer period. Justin the Martyr, one of the earliest of those in the second century, considers war as unlawful.*' And in page 15; '*Every Christian writer of the second century, who notices the subject, makes it unlawful for Christians to bear arms.*' Also in page 8; '*With respect to the practice of the early Christians, it may be observed, that there is no well authenticated instance upon record of Christians entering into the army for nearly the two first centuries;* but it is true, on the other hand, that *they declined the military profession, as one in which it was not lawful for them to engage.*'

"X Y Z endeavours to turn the attention of his readers from the view of military robbery, fraud, &c. to 'the Christians of our army and navy.' Alas! what proportion is there of real Christians in our fleets and armies? How very few Gardiners, Burns, or others of kindred spirit!

The writer, in page 24, col. 2, undertakes to criticise the volume entitled, 'Pictures of War.' It does not consist entirely of extracts, though it contains many, and I think very excellent ones, and very judiciously and neatly arranged: but there are several original observations, or at least what the compiler, if he may not be called the author, considers as such. Permit me to hand thee a short extract from the Preface.

"'His (the compiler's) intention has been, not so much to obtrude his own remarks, as to display the sentiments of *eminent writers*, who have, either incidentally or otherwise, handled a subject which is confessedly of universal importance, but seldom discussed, and perhaps too frequently decided upon without full examination.' The author is of no political party, and has no private interest to serve. Submission to the 'powers that be,' on Christian principles, forms the basis of his political creed; and he trusts that nothing of a contrary tendency will ever be suggested or contended for by him.' And again: 'What is here said on the subject, is not designed for the purpose of reproach against any class of men, but with a desire to befriend and benefit all who have not examined it closely; and to rouse Christians to the consideration of their apparent duty; namely, to unite in propagating and

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in exemplifying pacific principles.' —Dost thou see any thing in this declaration, or in a conduct conformable to it, inconsistent with the character of a genuine Christian? I confess that I do not.

"I think no Christian pastor who sincerely adopts the petition, 'Thy kingdom come; Thy will be done on earth as it is done in heaven?' can avoid desiring to see universal peace extended over the earth.

"With desires that thou mayest acquire and preserve a large portion of that wisdom which is so beautifully described by the Apostle James, (iii. 17), I remain, &c."

REVIEW OF NEW PUBLICATIONS.

Cursory Hints on the Application of Public Subscriptions in providing Employment and Relief for the Labouring Classes. In a Letter to the Editor of "the Times." By A MEMBER OF THE UNIVERSITY OF OXFORD. London: Murray. 1817. 8vo. pp. 22.

Considerations on the Poor Laws. By JOHN DAVISON, M. A. Fellow of Oriel College, Oxford. Oxford: Parker. 1817. pp. iv. 122. 8vo.

A Treatise upon the Poor Laws. By THOMAS PEREGRINE COURTNEY, Esq. M.P. London: Murray. 1818. 8vo. pp. vi. 168.

Considerations on the Impolicy and Pernicious Tendency of the Poor Laws; with Remarks on the Report of the Select Committee of the House of Commons upon them; and Suggestions for Improving the Condition of the Poor. By CHARLES JERRAM, A.M. Vicar of Chobham. London: Fenner. 1818. 8vo. pp. 157.

THERE is no question at the present moment more interesting to the enlightened charity of the nation, than that which is raised by the Poor Laws. It is but lately, indeed, that it has been thought right for charity to be wise, or possible for discretion to be charitable. It seems to be but a recent discovery, that liberality may be the more productive for its means being husbanded with prudence, or the more beneficent for its operations being directed with judgment: and hence, for a long series of years, the profligate mendicant intercepted the alms which should have gone to the domestic sufferer; idleness obtained more relief than merit, because it created greater want; and acts of humanity were measured, not, like the proceedings of an infirmary, by the number of patients cured, but rather, like its apothecary's bill, by the cost of the medicines distributed: Their amount was valued without taking notice of the good which was done by their interference.

Thus, in estimating the benevolent spirit of our laws, which we are far from disputing, it has been usual to cite the sums annually raised for the benefit of the poor in parish rates throughout the country, without at all moving the question, in what degree the poor were enriched or essentially benefited by the tax. Six millions a year! This was at once the proof and measure of the national bounty; and the nature of the calculation would go far to shew, that even the charity of the country partakes of its mercantile character; though certainly the prudence of a mercantile proceeding does not appear in its proceedings.

The Report of the Committee on Mendicity helped to raise the po-

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pular feeling, on a question respecting which erroneous notions had been too long acquiesced in. This was followed by a season of general distress, in which the poor's rates threatened to consume the whole rental of the country; and while men were looking about them with surprise, to find the growth of pauperism accelerated in proportion to the amount of taxes levied to relieve it, the valuable Report of the Committee on the Poor Laws, of which we have given an abstract in a former Number*, came out to solve the mystery and explain the paradox to the national understanding.

That these circumstances have had a great share in producing that increased information respecting the means, and ends, and objects of charity, which is now becoming so prevalent, there can be little doubt in the mind of any one who has observed the recent commencement as well as the rapidity of the change. Few persons now fail to perceive, that it is as necessary to inquire what is done with a charitable donation, as what is the amount; that undistinguishing liberality may even impoverish those who depend on it; and that, in order to be profitable or beneficent even to its objects, it should never have the effect of relaxing, but rather of stimulating, those efforts which would otherwise be made by the assisted individual for his own relief.

Among other principles, therefore, which are now generally admitted, though long apparently forgotten, one is, that in relieving such temporary distress among able and industrious men as may arise from want of employment, it is not beneficial to give assistance without exacting labour: and this principle, accordingly, during the winter before last, was extensively acted upon by all those local committees which were formed to alleviate the distress of the country. For the same and other reasons, the practice, which is now universal, of granting pecuniary relief from the parish rates, to active labourers, in consideration of large families or deficient wages, is generally disapproved.

Here, indeed, a political principle mixes itself with the question of charity; and while, on the one hand, it appears to be injurious to the moral and industrious habits of the poor themselves, to give them a title to relief altogether independent of their character and exertions; on the other, it is argued, that if the work of the labouring classes, which are the productive classes of society, is inadequate to their maintenance, it is impossible for the other classes of society, which are at least comparatively unproductive, to maintain them; that their support must, in fact, come from the produce of that labour, and if so, that it is much better it should be derived to them, as the clear reward of personal industry, than as a mixed benefit, made up of wages and charity. It is hence thought by many, that it is a wise policy to furnish work for those who are out of work, but extremely unwise to make up the scanty earnings of those who are employed, by a national disbursement in aid of wages; and this is precisely the policy of that Act of Elizabeth on which the whole fabric of our poor laws is founded.

In this stage, then, of the inquiry, we come to a question of very great moment, and which is now before the public and the legislature; namely, whether the task of finding work for all who may happen to be destitute of it ought to be attempted by law. That it was contemplated by the framers of that important Act is probable. That it is now attempted by those to whom the execution of that Act is entrusted is certain. That, if the attempt be practicable, it ought to be made,

* See No. for January, p. 32.

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may safely be conceded. Whether, however, the attempt be not, in its very nature, impracticable, is a grave and debatable question.

To this question, we confess, we are inclined to give a decided negative; and among the reasons which have induced us to bring the second of the pamphlets, which stand at the head of this article, before the notice of our readers, one is the clearness with which the author of it seems to have demonstrated in different ways the utter impracticability of the attempt; and if he has succeeded, the view he has given of the subject cannot but have due weight in determining that remedy which is now anxiously desired for the perturbed state of our internal polity. The whole question resolves itself into these particulars: first, whether there be any permanent cause, inherent in our national system, tending frequently to throw a number of useful labourers out of work; and secondly, whether it be practicable, by any legislative enactment or any philanthropic exertions, to find these labourers in productive employment as often as, in the course of the natural arrangements of society, they are thrown out of it.

On the first of these questions, we have nothing to add to the following acute and judicious observations.

"In this country there are two causes, as I suppose, which do actually threaten to throw a considerable number of hands constantly out of employ, not perhaps always in the same district, nor of the same technical description; but still to leave in some part or other of our system a great stock of unapplied labour. These causes are, first, the Poor Laws themselves; and next, the fluctuating nature of our Manufacturing and Commercial Industry." Davison, p. 27.

"That these two causes separately and jointly do in fact tend to burthen the country with a number of supernumerary hands, scarcely needs a solemn shew of proof. The Poor Laws accelerate the growth of the population by a premature increase, inasmuch as they enter into an engagement beforehand to provide for all, though neither the mode, nor the station, of employment for all is either foreseen or provided, nor any solid security taken from principles of general calculation, that the room for employing them will exist, or if it exist any where, that it shall be accessible just as it shall be wanted. The undertaking of the law is upon a carte blanche to the population. The provision of the employment is deferred to a subsequent and most precarious arrangement, which hitherto has proved absolutely fallacious. No adequate occupation has been found for those whom the law has undertaken to support. It generates an evil which it vainly attempts to remedy by a tardy and subsequent application. It creates the labourers. It cannot, as I shall attempt presently to explain, create the employment for them. It has to go begging itself, to find methods of fulfilling its own obligations.

"The effect of our manufacturing and commercial industry in adding to the same inconvenience is apparent. These two branches of our national system are engaged in the production, or the circulation, of commodities of an unequal demand and a shifting market. Besides causes within the country, which may vary the activity of them, they are open to the fluctuations which may be induced by changes in the condition, the wants, or the tastes of all that circuit of the world abroad, with which they have any point of connexion. War and peace alternately supplant many of the foundations upon which they rest, and other minor agents come in among them to their sensible disturbance. In this unsteady system, supposing the whole effective demand upon our labour of manufacture or of circulation, to remain a constant quantity, it is not always for the same commodities, nor in the same channel, that the vent offers itself. There may be an increase in the whole effective demand, and yet many hands may be thrown out of work; because manufacturers of a given description may work more; but still if there be a remission of the demand in any single department of industry, there, in that department, the exclusion from labour will take place; and the whole sum of activity will be maintained, not by an equable partition of the labour, but by a partial increase

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of it in one kind, and a depression of it in another. The stimulus of a thriving trade in one branch will make that quarter swarm; and when it is depressed, its superabundant labourers will not be taken off by the alternation of success in another, but the thriving line will rear and attract labourers of its own. The supernumerary hands will remain such, and will be thrown therefore for a time upon their own economy, or upon the Poor Laws, which discharge them from that economy. If an instantaneous transfer of residence, as well as of manual habits, were practicable, the shock of these fluctuations would be less felt than it is. But both the one and the other are impossible to any great extent. The mechanics especially, and artisans of an improved country, are not so many units, but compose so many classes, which are not readily interchangeable in kind, any more than they can easily migrate to the new momentary home which a prosperous local trade at a distance might chance to offer them. It follows, that these disengaged men become so much burthen upon the other members of the community, and press heavily upon the moving wheels, which they cannot help to turn themselves." Davison, pp. 28—31.

In regard to the second question, relative to the possibility of finding productive work for the unemployed labourers, the following remarks seem equally humane and enlightened.

"'That it is impossible to furnish them with productive employment,' I should venture to rest upon this simple principle; that the activity, vigilance, and sagacity of private interest in the way of regular trade, would always be able to take up any business, and make it prosper, sooner than the unskilful attempts of any body of overseers, commissioners, philanthropists, or legislators. This appears to me a principle almost self-evident: and the consequence from it must be, that a general system of parochial manufacture of any kind with a view to profit, or with a hope of making such establishments maintain themselves, is a chimæra, a castle in the air, which only the architects of a most visionary policy will ever think of building." Ibid. p. 28.

"If it be alleged, that the parish could afford to let out its labour at a cheaper rate than others could do, and might so have the advantage of the market for that labour; no doubt it is possible by the application of parish labour to break down some private dealers: but then the command of the market so obtained would be producing harm to the right and the left; and though the parish might be dealing more largely, the impossibility of making a profit, and keeping within its expenses, would stand just as before.

"We are driven to the inference, then, that no real supply of productive employment can be furnished by legal arrangement, when the trade of the country itself fails to furnish it.

"The question may be taken up again from a consideration of the whole amount of means in the country applicable to the encouragement of labour; and the conclusion we should arrive at in that way would not be materially different." Ibid. pp. 34, 35.

"The managers of the parochial taxes might carry for a time a supply of money to a languishing trade, and lay hold of an opportunity to spend more judiciously for the promotion of labour than the original proprietors would have done. But to imagine that there could be a continuance of this superior wisdom of distribution in the parochial management, and found a national measure upon that assumption, is against all reason in a country where trade is well understood. Trading capital, when once it is created, and demand of labour, attract one another in the straight course of things with invariable certainty. In a rich country, when work is wanted to be done, money is soon found to set that work a-going, and in a spending country all the work is wanted which there is the power of paying for. In our own country, which is both the one and the other, rich in possession and spending by habit, there is an activity and an enterprise in the investment of capital in traffick, which, not at the long run, but after a very short race of competition, must soon leave behind the awkward movements of a parochial committee. Consequently I infer, that the sums transferred to the parochial fund by law for the encouragement of labour, will soon be applied to less advantage for that given purpose, than they would have been under the free discretion of

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the proprietor or trader." Davison, pp. 36, 37.

Temporary circumstances, we admit, may render it expedient to devise the means of supplying work to the unemployed poor; but, even in such cases, we are decidedly of opinion, that the object should be effected not so much by means of a legal impost, as by a fund of voluntary contribution from the rich. But although this seems to us by far the least undesirable mode of setting the poor to work, it is obvious that much forethought and judgment will be requisite in framing the rules by which the application of such a fund, if once raised, should be governed. On this subject, some apposite remarks are contained in the first of the works now under review, which is devoted to the practical determination of the question, how far the subscriptions of private benevolence may be able to relieve, and how far they ought to relieve, the inconveniences arising from a temporary stagnation in the ordinary channels of employment.

"The simple practical rule to be adopted is to select such work only as would not otherwise, in the common course of things, be taken up. It ought, strictly and precisely, to be the extra work, for which there are already no funds provided, and by the execution of which no one can be wronged or deprived of his fair trade. If public committees take up work which it is already the duty of any existing funds to execute, they relieve unnecessarily and unfairly those funds and the parties intrusted with them. The work done is no gain to the public. It might have been had, or ought to have been had, without the effort of a contribution. If they take up work which should, in the common course of trade, go to the established tradesman or manufacturer, they supplant his custom, rob him of his profits and subsistence, and, by weakening and impoverishing his capital, prepare the way for making themselves the sole masters in that line, with the increasing necessity of continuing in the trade much longer than they are dreaming of. For every workman discharged from the master tradesman will come upon them for employ; and it is easy to understand that a growing trade driven at a loss, as theirs will be, the more it is extended, will be the greater burthen and expense to the public bounty.

"Even when only the smaller and more contracted systems of trade, as those of builders, carpenters, and other master-artificers, are rudely invaded by the operations of committees, volunteering to perform, without any of their agency, the work which would of itself go to them, and so intercepting the supplies of their work and profit; the consequent immediate evil is more than sufficient to undo all the merit of the charity, and desecrate the best works so executed." Cursory Hints, pp. 4, 5.

"In the whole range of such questions, there is, perhaps, no one more obvious truth than the prudence of keeping entire and active the working capitals of the country, from the highest of them to the lowest. They are the very sources of the perpetual renovation and vigorous increase of all our effective means. They alone can feed and supply the productiveness of public and private revenue, which, without them, would be as waste and silent as rivers dried up in their channel. From the scanty funds and outfit of a huckster's shop, or the simple apparatus of a plough and a team of oxen, up to the enlarged combinations of skill, machinery, and general arrangement, in which mills, looms, and steam-engines, are among the subordinate labouring forces to clothe and furnish our civilised life with all its costly improvements, it is the master's capital which puts all in motion, as it is his mind which directs the whole movement. His rain is soon marked by many a wheel standing still; and a long train of disbanded workmen follow in the funeral of his traffick. The smokeless chimneys of a deserted family-mansion (a sight much too frequent at this moment) are not such sad signs of impoverishment to a neighbourhood as extinguished steam-engines, and the desolate picture of the decay of extensive works, encumbered with idle and moss-grown wheels, and the stock in trade to be sold for the benefit of creditors. In proportion as ruin creeps upward in the productive classes of society, the public loss sustained is the heavier. Destitute workmen and destitute manufacturers fall back a burden

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upon the country, instead of being its support. And if any part of such distress should be owing to the interference of injudicious charity, our regret would be the greater to see the inconvenience produced by misdirected virtues." Cursory Hints, pp. 10, 11.

The view which Mr. Davison has given of the mischievous effects of attempting to direct by law the work of the labouring classes, appears to us to rest on the most solid principles of political economy. It will derive a farther confirmation both from considering the many social and moral evils produced among the labourers themselves from an authoritative interference with their ordinary pursuits, and from the numerous advantages which belong to a state of society in which they are left to regulate their own employments according to their interests and ability. Mr. Davison's work abounds with valuable remarks, which will be found to have a very intimate relation to this important subject. We must confine ourselves to a few extracts.

"To have really the charge of his family, as a husband and a father; to have the privilege of laying out his life upon their service, and of seeing them rest exclusively on his protection, is the poor man's boast, in the estimate of the mere relative conditions of life. He himself is all the better for having so grave a charge upon his hands. The wants of his family are his call to work; and no call sounds more piercingly, or more gratefully, to an uncorrupted ear. There is music in it, with all its sharpness. But the breath of the parochial law tarnishes the colouring of this family picture of cheerful native virtue. It flings another atmosphere upon it. By exonerating him from the sole charge of his offspring, it abrogates the father's proper character. It makes him begin to think them an encumbrance, from which he ought to be discharged. It means, indeed, to do no more than take off from him the load of their support; but it does take off the pressure of much sacred obligation. It makes him and them less intimately pledged to each other; less dear to each other. It sows thistles among the flowers. And is he the happier for this substituted relief proffered to him, almost imposed upon him, by a fixed practice? Suppose he has yielded to the temptations of its convenience, so far as to accept it without repugnance, he retains neither the same solid claims upon the gratitude of his children for an undivided care of them; nor can they look up to his example with reverence, nor feel the same force of filial piety, expanding into a great motive of future reciprocating duty. In the country especially, the family ties have been nearly burst asunder by the artificial adoption which the law has made of the children. It has made parents, children, and brothers hardly know themselves to be such. The interposition for their necessities has disbanded their affections." Davison, pp. 68, 69.

"For the country, I assume, that if the poor rates were withdrawn from their connexion with labour, the wages of labour would rise. I assume with much more confidence, that, in such an event, they ought to rise, on two separate grounds. The farmer, hitherto, has palpably speculated upon the poor rates in his bargain with his men; this has been the general practice; according to the farmer's own calculations therefore he ought to advance his wages, if the poor rates should no longer enter into them as a part. But there is another and better ground to expect that rise of wages; inasmuch as the probable improvement in carefulness, attention to his master's interest, and desire to gain his good-will, on the part of the labourer, would make his service worth more than it is now. For the parish relief, though often reckoned *bona fide* by both master and labourer as part of wages, has not the effect of wages in quickening the labourer's heart for his work." Ibid. pp. 100, 101.

"In the country, the labouring class, if they chose it, and were either trained, or reduced, to the best management of their own interest, might establish themselves in greater comfort and ease of condition, independently of the advance of their wages. They have resources and facilities not to be had in towns. Their garden, their potatoe ground, their speculations in pork and poultry, and other incidents of a simple course of management, are at hand, in addition to the leading task and duty of their hired labour, to promote their subsistence, and without diminishing their competence for their main service.

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The vary quiet and comparative solitude of the country, are circumstances favourable to habits of occupation and domestic attachment. This is the posture of the labourer's condition; an account of what he might be, if he availed himself, or were more obliged to avail himself, of the opportunities before him." Davison, p. 102.

"The art and method of being a cottager would make an insipid treatise: it would be a most productive practical study. And that the political economists may not think too meanly of its value, let them say whether the live-stock of a cottager, of whatever size or kind, and the produce of his garden, are not real subsistence, and subsistence added to the whole public store: whereas the pay of the parish only gives him a title to consume some part of that which has been raised already. The whole value, however, of such an improvement in the methods of the labourer, will depend upon their being taken up at his own cost, upon his own risk. Donations of land, which cannot be general, neat cottages built to his hand, and other artifices of humanity, do not help the condition of the class, upon any certain and permanent principles. The labourer must continue to work in that character still, from first to last. And then the additions to his comfort will never be at the risk of disturbing the system of the country. I reckon upon these accessions of subsistence, not as the foundation of his main support and livelihood, but only as an equivalent to him in part for his parish relief; which turns his mind wholly away from them. And excepting the inherent and unchangeable fault of human nature, which must be an equal datum on every side, there is no one reason so likely to explain why our parochial poor in the country are so deficient in intelligence, in activity, in good sense about their own interests, as that they have been kept in a state of pupillage, and not permitted to think for themselves to the extent even of their next day's support. One moral use of the necessities of men seems to be that of calling forth their understanding. Common reason absolutely must begin at that point, of a stimulating necessity: and the labour of thought is the last labour that men will take up, if they can in any way do without it." Ibid. pp. 105, 106.

"The manufacturing labourers, who are the other class to be considered, are brought to distress by two causes, differing from each other—their own habits of life, and changes in the prosperity of their commerce. Of the two, their own habits are their worst evil, in the degree of it, quite as much as the blame of it. Their wages are so high in good times, that if they worked steadily and lived with moderation, they might very well reserve out of them a fund of supply against a time of want, which would carry them through, till their trade revived, or till they had settled and adapted themselves to some new occupation. But the whole history of their life is of the most opposite kind, as far as it can be comprised in any one general description. The excesses of these men, in their intemperance and prodigality, the rashness and recklessness of their expenditure, their division of the week into days of work, and days of the most gross and obstinate idleness, and the unfeeling neglect of their families, are some of the striking lines in the character of our manufacturing population. In numerous instances, the indigence of these people, which the law takes such anxious and extraordinary pains to relieve, implies more of real moral delinquency, and more harm to society, than many of the crimes for which our most severe penal statutes have been framed. And one consequence of such a life is, that when it meets with any check, they have such distempered and extravagant notions of a necessary support, as make them ready to spurn the fare and diet which other people hardly enjoy in the times of their most perfect competence. They become destitute and unreasonable at once." Ibid. pp. 107—109.

"The system of manufactures then may be considered as circulating among its dependents, though not evenly and uniformly, a stock of wages fully adequate to the wants of those dependents: only the inequality of circulation must be met by a certain line of conduct very different from that which these men now pursue; and pursue with the greater confidence, under the bill of indemnity granted them beforehand by the Poor Laws. Reformation of their manners to any degree of sobriety, providence, or domestic care, would be both a moral and political benefit, beyond every other. Every thing that can be done towards it deserves to be encouraged. And every thing that can

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be done is not more than is necessary. Education, religious instruction, and whatever else can be applied, will all find work here for their largest endeavours. But instruction, whether to old or young, must be futile in the end, if the law continues to speak, as it now does, and with a great practical force, in a sense opposite to all sound instruction." Davison, p. 110.

Let it not be supposed, however, from the anxiety with which we have sought to impress our readers with the injurious effects resulting from the present compulsory system of parochial relief, that we would wish to supersede the exercise of an enlarged and discriminating charity, or to abandon the poor so entirely to their own resources, that nothing may be done for the mitigation of occasional distress. On the contrary, we only wish to husband the resources of charity as well as of labour, that so the savings of the one may the more abundantly supply the deficiencies of the other. An ample field will yet remain for the exercise of benevolence; for "the poor we shall always have with us." But charity will then be better directed, and will be productive of relief to the misfortunes and actual disabilities of the poor, without becoming a bounty on their indolence and improvidence. On this point we entirely concur with Mr. Davison.

"The fundamental principle," he observes, "of our Poor Law was charity. And this principle ought to be preserved sacred and entire, in all cases where nothing but charity can help the claimant, and where nothing but unequivocal charity can be fostered by a provision of the law in his favour. Upon this ground, the wants of extreme and hopeless debility in the decayed and worn-out labourer, the wants of female decrepitude in the destitution of singleness or widowhood, and the wants of orphan infancy, should remain, not only as fit and allowable, but as most imperative claims upon the public humanity of the country: the legal support being to be granted in all these cases, as it is at present, only when there is no near relative of sufficient ability to bear the charge of it on the motive of a natural duty of kindred." Davison, pp. 92, 93.

"Instead of thinking," adds this able writer with much force and feeling, "that the present expenditure, made in the relief of persons like these, is carried too far, or that there is any excess in the usual grant of it, I should hail it as one of the most satisfactory consequences of a stricter frugality of the law, in all its other branches, if out of that frugality a more effectual maintenance could be secured to them. It is only the discharge of a debt to our common nature, when its extreme and guiltless imbecility, under destitution in old age, is made a special object of care: and there is much reason why the law, if it is to attempt charity at all, should exercise it on cases of want like these, rather than any others. For they are cases of a continued and uniform indigence, and therefore they are of a simple management; they are the most safe from the suspicion of abuse, and therefore fit matter for a general enactment; and they are the least likely to be adopted into the case of private benevolence, on account of the permanence of the distress in them, a circumstance which commends them so much the more to the protection of the law.

"The humanity which it was designed, by the original text of the main statute upon this subject, to infuse into the law of the land, is a memorial of English feeling, which has a right to be kept inviolate; and its just praise will be better understood, when it comes to be purified from the mistake, which either a careless abusive usage, or an unpractised and inexperienced policy in the extent of its first enactment, may have combined with it. It is the page of mercy in a book which has to deal much, of necessity, in severer things; and there is a spirit of Christian kindness in it, particularly fitted to recommend the whole authority of law, as a system framed for the well-being of its subjects. I would therefore as soon see the best clause of Magna Charta erased from the volume of our liberties, as this primary authentic text of humane legislation from our statute-book. And if in the course of a remote time, the establishments of liberty and humanity, which we now possess, are to leave us, and the spirit of them to be carried to other lands, I trust this one record of them will survive, and that charity by

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law will be a fragment of English history, to be preserved wherever the succession of our constitution, or religion, shall go." Davison, pp. 94, 95.

With these views of the general question, we are concerned to find, that a sensible, temperate pamphlet, should have appeared, admitting the correctness of all the main principles for which we are anxious to contend, but yet quarrelling with their practical results, and having for its apparent object to prevent, by an excess of caution, those sounder maxims from being acted upon, which yet it holds to be theoretically correct. We are the more surprised at this, because the treatise of Mr. Courtenay, which we are now describing, does not dispute the mischievous tendency of the present system, any more than it questions the soundness of those principles on which we are desirous to see a better one constructed. Mr. Courtenay, indeed, plainly admits, that our poor laws tend, *in theory*, "to generate vice and misery" (p. 17); and that though their principle be benevolent, their operation "does not generate benevolence;" for "nothing can be less like charity than an order by a justice, or an allowance by an overseer." (p. 154.) He is even of opinion, that "an union of sturdiness without honest confidence, and abjectness without modest humility, is the natural result of pauperism," as it exists in this country. (p. 155.) He thinks, indeed, that the mischiefs actually resulting from those laws have been exaggerated; and that, allowing for the increase of population between 1803 and 1815, and the advance in the price of wheat during the same period, the evil of pauperism had in those twelve years been diminished in its extent. But even an increase of the rates and of the number of paupers, as compared with the population, would not, in his judgment, prove the destructive tendency of the system, unless it could be shewn that our wealth also had not increased, and that even the assessable funds had not shewn a tendency to accommodate themselves to the growing demands upon them, whilst other funds, legally exempted, had moreover been daily expanding. In palliation also of the evils which are now generally ascribed to the influence of our poor laws, he urges, that those evils are known to exist even where these laws have no operation. He appeals confidently to the state of every nation on the continent, as well as to Ireland, where poor laws do not prevail, in proof that the evils of which we complain are not peculiar to that system. On the contrary, England, he is of opinion, stands above them in respect both of individual comfort and public peace. (pp. 5—9.)

Mr. Courtenay even argues, and with much ingenuity, that compulsory labour, or the attempt to employ labourers by taxation, may yet be productive.

"It is not impossible that, by rendering an article of general use cheaper and more abundant, it may come into more popular consumption, so as, on the whole, to give employment to a greater number of hands than were before engaged in its production: and as habit continues a demand after the immediate cause of it has ceased, the total demand for workmen in this branch might be permanently enlarged, and wealth augmented." Courtenay, p. 76.

"I have no disposition to dispute the general doctrine, that capital is more profitably employed by an independent proprietor than under any dictation of law." "But I am not satisfied that the unskilful employment of capital, however injurious to the immediate employer, is necessarily productive of loss to the nation. If the state" "has not a monopoly it is a harmless competitor: its capital, instead of being returned with a profit, is dissipated and dispersed;—a melancholy result for the capitalist, but, as I suspect, a matter of perfect indifference to the public, if not rather beneficial.

"With these impressions, I cannot satisfy myself that the money expended

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upon the poor is inoperative in increasing the wealth of the country." "It has, I believe, been found that the country has prospered most when the circulation of wealth and the exchanges of income have been most rapid and multifarious. It has assuredly thriven most remarkably under the most extensive imposition of public taxes, which have brought a great portion of each man's income to be applied and distributed by the government. The government certainly is not the least wasteful of proprietors; and according to the theory sanctioned in the Report, the funds appropriated by the government must have been diverted from a more economical and productive application. I believe the fact to be, that the public expenditure, be it in a commercial view profitable or ruinous, increases wealth, inasmuch as it sets wealth more actively and variously in motion; I believe that a multifarious and rapid circulation is of all things the greatest promoter of wealth, and that, generally speaking, the more a nation spends, the more it has.

"The Poor Laws give a forced direction to a great quantity of income; they compel each proprietor to transfer a part of his possession, in very minute portions, to a number of individuals, which minute portions are necessarily appropriated by the new proprietor, in great part, to the purchase of food, clothing, and other necessaries. That part which is expended in all necessaries except food, tends at least as much to the encouragement of free and independent industry, and to the augmentation of wealth, as if it had been expended by the contributor to the rates. The portion expended in food is at least equally operative in promoting industry; and it is as instrumental towards the augmentation of wealth, as if it had been laid out by the earlier proprietor in extending the growth of corn." Courtenay, pp. 79—81.

Even if the labour of such persons were ever so unproductive, Mr. Courtenay seems disposed to urge the title of able labourers to relief, when reduced to sudden distress, in preference even to aged destitution, which is often entailed upon us by the condition of nature. (See pp. 72 and 114.) But, surely, whatever objection Mr. Courtenay may raise to the policy of providing, by law, for the old and destitute poor, as if such a state of want might easily have been averted by the providence of the sufferer (and we feel the force of the objection), applies in a still stronger degree to the able bodied man who happens to experience the temporary failure of employment. Might not he also have made provision for this temporary contingency? Undoubtedly it ought to be our object in both cases "to discourage, and ultimately to frustrate, reliance on parochial relief." But our best hope that such relief will not be required to sustain the helplessness of old age, must arise from our teaching men, when in the vigour and strength of their manhood, to rely, under the providence of God, on their own exertions, and on their own forethought, for guarding against temporary distress, arising either from sickness or want of employment. If a man is not taught to be so prudent as to provide against a sickness, or remission of employment, of a few months continuance, what probability is there that he will be induced to make provision for future years of utter disability?

Mr. Courtenay also endeavours to meet the complaint, that the Poor Laws offend against that dictate of nature which renders the child dependent for sustenance upon its parent, and requites parental kindness with filial affection and respect, with the following summary reply: that, in fact, the payment, being made to the father without any specific appropriation, obviates the objection, though it creates many others. (p. 50.) But in fact it does not obviate this particular objection: for though the specific appropriation of the allowance is not stipulated or secured by law, the ground of claim is undisputed, and the parent takes it necessarily into the account of his means of providing for his children. That is: both he and his children look to the public for their support; and

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the independence of the children upon the parent, in feeling and in fact, is thus prematurely and unnaturally accelerated.

Yet with all these abatements Mr. Courtenay acknowledges the evils inherent in the present system to be so considerable, that he himself looks forward (though we certainly see nothing in his recommendation of practical amendments to support that expectation), to an eventual abolition of it, as "the ultimate and desirable object." (p. 20.) With this profession we must also confess, that we have some difficulty in reconciling his argument, that our present practice, with all its evils, has a greater efficacy in preserving human life than is found to belong to any course pursued elsewhere; for if this be true, a system, which has such an advantage to boast of, though it may be amended, certainly ought not to be abolished. Our readers, however, shall have Mr. Courtenay's reasonings.

"I cannot omit the mention of an 'extraordinary fact,' mentioned by Mr. Malthus, namely, that the proportion of births to the whole population is smaller in England than in any other country except Norway and Switzerland; a decided proof, when coupled with the acknowledged rapidity of our increase of numbers, 'of a very small mortality,—a distinction' (adds Mr. Malthus) 'on which we may justly pride ourselves.' Might it not be added—a proof of the efficacy of the system of which the Poor Laws are a part, if not of those laws themselves, in preserving the human life, in preventing or alleviating individual suffering?" Courtenay, pp. 14, 15.

Mr. Courtenay's observations on the general effect of the Poor Laws, as at present administered, are summed up in the concluding page.

"The Poor Laws are, in their operation, attended with much evil: they press severely upon property, and they engender bad habits among the people. Yet they have not prevented England from growing in wealth and strength; and when we accuse them of breaking the spirit of the people, we forget that it is while this bad system has been in full activity amongst our peasants and artisans, that our armies, recruited among them, have been growing in renown for bravery and perseverance.

"There may be, and doubtless are, grievous faults in our economical as in our political institutions; but it is hard to say that either is incurably vicious, seeing how, with these faulty institutions, we have stood through the convulsions of the last five and twenty years. We may have stood, *notwithstanding*, rather than by the force of, our system of polity; but if we recollect, at the same time, the peculiarity of our institutions, and the singularity of our fate, it is not unnatural to imagine that the one may be connected with the other. If 'our timber has thriven in its strength of trunk, and pride of branch and foliage,' we may justly conclude that the soil is good, and the roots unhurt." Courtenay p. 162.

And he adds his conviction—

"that although there is much in our system which requires amendment, we have no reason for apprehending that the Poor Laws will destroy us; and that, still retaining in our code, the principle of national charity, we shall not cease to be eminent among the nations of Europe, for the freedom and stability of our constitution, the variety of our resources, or the strength of our people." p. 162.

The case seems, in our view of it, to be, that we are engaged in a system fundamentally erroneous; corrected, indeed, in much of its tendency, by the sound sense and sober habits of the people, but yet wrong in principle, and mischievous in effect. It is not necessary, in order to demonstrate this, to shew that no good is done; nor, in order to recommend a better practice, to prove that no evil would follow. There is no human institution, productive of unmingled good; and, if it only appear that the evils, now existing arise out of the system itself, while the evils of a contrary practice, would remain in spite of the system, it would follow, that in the latter

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case they would probably be more easy of correction than in the former. We must argue first on general principles; and when these are settled, minor difficulties may be disposed of in detail. But we must not suffer them to disturb or perplex our general reasonings, lest through the common infirmity of our understandings, we should arrive either at no result or a wrong one.

In the general conclusions at which we have hitherto arrived on this subject, we are happy to find that we are supported by so sensible a writer, and so experienced a magistrate, as Mr. Jerram; while his observations assume a more decidedly religious complexion, and are on this account so much the more valuable than those of any other of the writers now under review. We do not mean to say, that there is any essential part of Mr. Davison's system which is not in perfect harmony with Christian principles; but, at the same time, the connexion between that system and those principles, is rendered more apparent in the pamphlet of Mr. Jerram. The propositions which that gentleman endeavours to establish are the following; namely, "1. That all hopes of entirely removing the evils of poverty are vain; 2. That the present administration of the system of the Poor Laws tends greatly to aggravate those evils; 3. That the means which bid the fairest for success lie with the poor themselves, under the direction and assistance of the legislature, in conjunction with prudent and active charity." (p. 3.)

On the first of these propositions there can be no difference of opinion among those who acknowledge the authority of holy writ, any more than that the charitable relief of the distress arising from poverty is a duty binding on Christians. That "the poor shall never cease out of the land," is the declaration of Omniscience, as it is his solemn injunction, that to such we should "be ready to give and glad to distribute," enforced by the heart-exciting motive, that, "inasmuch as we do it," from a regard to his authority, and gratitude for his mercies, "to the least of these our brethren," he will acknowledge it in the great day of account as done to himself.

In proof of the second proposition, Mr. Jerram argues, and argues, we think, conclusively,

1. That the system of the Poor Laws "creates the evil it professes to remedy," by superseding industry, sobriety, and forethought, rendering the labouring class reckless of the future, and preventing the natural inconveniences of neglect and vice. (p. 21.)

2. That it even "holds forth encouragement to the idle, the thoughtless, and the profligate, by securing to them all the temporal advantages they could have derived from sobriety, prudence, and industry." (p. 27.)

3. That it "breaks the link which connects the best feelings and best interests of the poor with their natural friends and patrons," their superiors in station. (p. 30.)

4. That it obviously tends to diminish the interest which parents feel in the fate of their children. (p. 32.)

5. That it is opposed to the ordinance of God himself, that "if a man will not work, neither shall he eat;" and to his declaration, that "if any provide not for his own, and especially for those of his own house, he has denied the faith and is worse than an infidel."

6. That "it strikes at the root of the benevolent and charitable feelings, and renders abortive all measures for bettering the condition of the poor." (p. 37.)

And lastly, That "it tends to universal pauperism." (p. 41.)

We can only glance at Mr. Jerram's remedies for all these evils. He proposes a thorough revision of the present system, in order that

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no refuge may be held out to idleness, improvidence, or vice. The poor must be shut out from all dependence on foreign aid, where prudence and industry might have rendered that assistance unnecessary. They must not be permitted to lean upon others, but learn to support themselves. In the words of Mr. Burke, "patience, labour, frugality, sobriety, and religion should be recommended to them: all the rest is downright fraud." (p. 99.) It will be impossible for us to follow Mr. Jerram through all the modifications by which he would accompany this general rule, in order to abate the severity of its operation in particular instances, or in his exposition of the various means by which he would carry his principle into effect. Suffice it to say, that among his instruments we find "saving banks;"—"benefit clubs," which, however, he places very far below the former in the scale of utility, whether he regards their principle or their effects as they are now constituted;—"benevolent funds," and "legacies for the use of the industrious poor;" which we cannot but think more questionable than either, partaking as they do of some of the radical evils of the poor system;—in the country, garden ground, or ground for a cow or two, for which a rent should be paid;—and last, though not least, moral and religious instruction. "It is a complete destitution of all religious principle," Mr. Jerram justly observes, "which leads men to the 'wretchlessness of ungodly living;' and if ever we see men really industrious, provident, and moral, we must lay the foundation in Christian piety." On this subject he says much, and says it well, closing the whole with a sentiment, in which we most entirely concur; namely, "that all efforts" to repair the evil of our Poor Laws "will be abortive without moral culture."

In the mean time, if any attempt is to be made to continue the present system, or, indeed, to substitute an improved one, of which some national provision for the disabled poor is to form a part, two things are essentially necessary, in order to give it efficiency, and to hinder a recurrence of the evils which now prevail; first, an improvement of the law of settlement; and secondly, a change in the order of persons, selected as overseers. On both these points, our authors, for the most part, are agreed. On the former, the observations of Mr. Davison, in particular (p. 80, &c.), are well worthy the attention of the legislature. On the latter, the same writer remarks, that the management of the poor is an object not unworthy the most liberal feelings of the upper orders.

And, "as to the interest and benefit of the poor in such an arrangement, it is certain," he adds, "that their affairs, when they require any interference by authority at all, are never in such good care, as when their superiors are induced to take an active and gratuitous part in them. The dispensation of good from the enlightened mind, the cultivated feelings, and the independent spirit of the higher ranks, in the way of disinterested service, is an invaluable part of the constitution of our country in its magistracy, and in some other instances of a less ostensible nature. It wants only a few distinguished examples to raise the name of Overseer of the Poor to a level with that of Magistrate." Davison, pp. 45, 46.

These considerations we think eminently deserving of the attention of all those Christians whom providence has blessed with ample means in respect of fortune, with a range of valuable influence, and with a command of their own time.

With respect to any other new regulations to be introduced, in conformity with his suggestions, Mr. Davison observes, that every considerate person must feel he is stepping upon the ground of most serious difficulty. Nevertheless, he does not altogether shrink from the duty. Mr. Courtenay, however, has given the suggestions of that

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author, in a compressed form, of which we therefore avail ourselves to lay them before our readers.

"Mr. Davison has a plan of amendment founded upon this discriminating view of the several causes of distress: he would continue the grant of relief, upon a modification of the present scale, for a period of ten years; and would thereafter withdraw it from all but the aged and infirm poor, to whom, indeed, he would afford more liberal assistance: and he would admit of the maintenance of orphans, and of assistance in long-continued sickness, and 'certain other definite cases of severe distress.' But he would withhold relief from the able-bodied, substituting in lieu of it a voluntary subscription, and would make no allowance on account of children of marriages contracted after the passing of the Act; or, in other words, he would abrogate the practice of granting relief according to the number of children, with an exception in favour of existing marriages. There is a reservation in favour of those who have 'at least three children under the age of fifteen;' but it is not clear whether this very important reservation is meant to extend to marriages contracted subsequently to the passing of the Act." Courtney, pp. 42, 43.

One of the most important parts, however, of Mr. Davison's pamphlet, appears to us to be that in which he argues against the institution of *parochial* funds, to which the poor themselves shall be made to contribute, and from which, in sickness, distress, or old age, they are to be entitled to draw relief proportioned to their necessities. We cannot follow him in his very able reasoning on this subject. We are anxious, however, to direct the attention of our readers to the whole of the discussion, (p. 9 to p. 24,) but particularly to that part of it which incidentally touches on the principle of parochial benefit societies. The grounds on which he pronounces against them appear to us to be very weighty. "Benefit Societies," he observes, "profess

"to offer a mutual guarantee against the casualties and contingencies of life, as well as its more certain ordinary wants, out of a property too small to be exposed to the risks of other men's fortunes: and the history of such associations, in the discontent of them, the complaints of unfair distribution, and the manœuvres practised upon the direction of the funds, is partly a proof that the exercise of this mutual charity in money and kindness is not to be had among persons, whose hope and aim of gaining by the partnership disavow the pretence of a perfectly common benefit." Davison, p. 19.

"The value of benefit societies, is among such persons in society as are tolerably safe in a competency of subsistence, and have some surplus besides to lay out, upon the fate of which they can reckon without anxiety. The stake of the club ought to be upon the optional or occasional comforts, not upon the necessary subsistence of its members; otherwise they are gaming for their bread. Remedies to the Poor Laws must be sought in provisions applicable to persons not quite so high in the world as those for whom benefit societies are calculated. These associations may indeed keep some from falling upon the parish, but they are not so likely to discharge and take off those who are just within its connexion. Such persons require the most stimulating inducement of gain to be quite their own, and the fears of want to be wholly their own also. It should be constantly remembered, that it is not merely a security against misfortune that is wanted for them, but an antidote to their imprudence and neglect and misconduct. Community of fortune by association, upon the principle of a mutual assurance, is a fair provision against loss; but a most unfair one against delinquency and folly. It makes the good pay forfeit for the bad, by the very tenour of its rules.

"When the underwriters insure, or when merchants do it mutually for each other, it is against sea-risk, against damage by accident; and therefore the ship, to be a proper subject of insurance, must be sea-worthy, and there must be a sufficient pilot on board. There is reason in this. What would they think of an indiscriminate guarantee upon timbers of every sort, sound and unsound? So when a life-office insures, the life in question must not be in a deep consumption. In every case a certain worthiness of condition precedes the guaran-

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tee. Unless therefore a survey shall be ordered, and a report made, upon the character of the parties to be combined together in parochial associations, it never can be other than mistake and fraud, to engage them that they shall mutually indemnify one another, against any thing more than casualties, or events absolutely out of their own power, and wholly independent of their manner of acting." Davison, pp. 20—22.

Mr. Davison, indeed, appears to us to limit far too narrowly the object of parochial saving banks, when he proposes that they should be "strictly confined to a provision against the extreme hardship of bodily infirmity, permanent and irremediable." We perfectly concur with him, however, in thinking that the "contributions from the poor themselves should be on the sole and separate account of each individual," and

"as a most necessary stipulation of justice, in order that he may never lose by the exercise of his economy, that the full amount of his contributions, if they should happen not to be ultimately withdrawn by his own personal want, or the remainder of them, should be restored at his decease to his family, or other representatives of blood; or perhaps, in default of near kin, as he might direct." Ibid. p. 24.

On these principles we believe that all the saving banks, whether parochial or not, hitherto formed, have been constituted.

If any persons think we are stepping beyond our proper province in thus advocating measures of a purely political nature, our answer is, that some change of measures is now universally contemplated, while yet we do not hear that any change sufficiently radical to meet the necessities of the case is in agitation: and surely it is the duty of a Christian observer to come forward on such occasions with his scantling of judgment, be it what it may, to contribute to the general stock, and co-operate in determining the result. The intelligence of the nation is that which constitutes our national fitness for any beneficial measure which may be practicable: for, however wisely it may have been planned, any scheme may be defeated in its operation, if it be encountered by ignorance, perverseness, or bigotry, in those on whom it rests to carry its details into execution; and it therefore becomes in the present state of things a serious duty to assist, to the best of our ability, in circulating, through the country, those wholesome principles which may help to disentangle the intricate problem of our national perplexities, and to restore a sounder system. On this head, indeed, and in reference to the hope which such projects may excite, we are desirous to check our own more sanguine wishes, and those of others, by the salutary memento contained in the following passage.

"At the same time, projectors of amendment have no right to be very sanguine in the extent of their aims. For the particular interests of the country, which are the most nearly affected by the constitution of our Poor Laws, are by no means beholden to those laws for all the injury or benefit of which they are capable. We must not suppose, therefore, that if they were set as completely at ease as the most satisfactory removal of all that is objectionable in these laws could set them, they would immediately pass at once into a state of extraordinary high order, vigour, and perfection." Davison, p. 79.

But it must never be forgotten, that the morals, as well as the comforts of the poor, are deeply involved in the decision of this question; that, although political institutions, however wise, can never make a people moral, they may, if unwise, throw additional impediments in the way of their becoming so; and that therefore one of the several duties incumbent upon Christians, as members of a political body, is first to satisfy themselves in regard to the nature of that policy, which will most conduce to the welfare of their fellow-citizens, and then to lend to it, for the public good, the support of their un-

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derstanding, of their example, and of their general activity.

Three Sermons on particular Occasions. By the BISHOP of GLOUCESTER. London: Hatchard. 1818. 8vo. pp. 64.

DR. Lancelot Ridley, in his commentary on the passage in the Philippians, "to abide in the flesh is more needful for you," has the following observations on the duty of bishops:—"This place willeth that the coming of the bishop or pastor to his cure, should not be without spiritual profit for his flock; that it should be to the increasement of faith, by pure and sincere preaching of God's word; and that they should more and more rejoice in God, knowing God's benefits the better by the word of God purely preached by the bishop, pastor, or curate. And this place doth something reprove those bishops that be dumb, and will not preach when they come into their diocese; that will not feed their people with the food of the soul, but suffer them to perish without food for them. How should bishops increase the true faith of the people, that will not preach to the people God's word? For as faith cometh by hearing of God's word, so it is increased by the same word. And as Paul more regarded those things that should be profitable to others than to himself, so should all others do, both bishops, pastors, curates, and all the lay people. But alas, for pity! few or none seek other profit, but their own. And so they be well, and live in ease, rest, and pleasure, they care not what becomes of others, what pains or torments others suffer. But let every one amend this fault, and study to be profitable, as well to others as to himself. For we be not born for ourselves alone, but to glorify God, and to profit by words, counsel, works, and deeds, as God hath given us gifts and talents for that purpose. Not all gifts be given to one, but to divers, that every one should be an helper to another, for every one needs help of another."

Such is the picture given by a father of our own church, of the duties of a Christian bishop. And though we should wish, as far as possible, to avoid personal allusions, we cannot but say that we have been somewhat reminded of this picture in perusing the Sermons before us. They discover so much Christian simplicity, so rigid an adherence to the great principles of the Reformation, such a practical reference of these principles to all the uses and purposes of life, and so careful an abstinence from deep and unsettled questions, that we seem to be carried back by them into older days, and to meet again one of those early friends of the Gospel and the church to whom their successors stand so deeply indebted.

We are aware, indeed, that the question has been often agitated in what degree bishops should be preachers; in what degree they should turn aside from the task of superintending the pastors of the church, and become pastors and preachers themselves. When the late revered Bishop Porteus first entered on his course of weekly lectures, many persons were ready to charge him with an abandonment of his dignity, with the love of popularity and ostentation, and with a desire to share the laurels of public applause. But the bishop had strength of mind and character sufficient to encounter these imputations. He continued to pursue his object, trusting to the blessing of God, and the character of his sermons, to vindicate their author: and as we cordially approve of this proceeding, we shall think it right to state a few of the reasons which incline us to this opinion.

Preaching is to be considered as a means of public instruction almost peculiar to Christianity. Under the pagan institutions, nothing analogous to it existed. Indeed, as

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the heathen philosophers had nothing to make known but the mysteries which were never disclosed to the multitude, they were not likely to employ any public and popular mode of instruction. Philosophers taught the studious in their groves and porches; but no pulpit was found in the temples of heathenism.

Under the *Jewish* dispensation, also, preaching, strictly so called, does not appear to have prevailed as a methodical and regular mode of instruction. The services of the priest were nearly confined to the temple and the sacrifices. There were indeed prophets, and schools for the sons of the prophets, who were the only class of teachers in Judea. But then the prophets, it would appear, addressed the multitude chiefly on extraordinary occasions; and when an afflatus from above prompted them to deliver some invitation of mercy, or to denounce some threat of wrath against Israel and the surrounding countries, "holy men of old spake as they were moved by the Holy Ghost." Occasionally prophecy cast a ray either to cheer the fainting minds of the servants of the true God, or to confound his enemies; but did not rise like a constant sun to enlighten and animate the pilgrim in his daily path. It seems, also, to have been the custom for any individual, who felt the disposition, to rise and offer any comment which suggested itself to him on the portion of Scripture read in the synagogue. But these accidental contributions of irregular, and perhaps often unqualified, expositors must have fallen far short in value of the regular and careful instruction of persons set apart for the work, solemnly pledged to its devout performance, educated with a view to the discharge of its duties, and undiverted by other employments from an unreserved dedication of their minds to this high and excellent object. It was on the introduction of the Gospel that this means of instruction and moral reform was first brought into full and habitual employment. Religion was taught, not any longer by signs, or figures, or emblems, or enigmas—not by occasional explosions of religious fervour and feeling—not by the temporary irradiations of prophecy—not by the doubtful suggestions of unauthorised and unqualified teachers—but by the regular and divinely-appointed ministry of preaching: "Go *preach* the Gospel unto all nations." By this, as an instrument, it appears that the great spiritual reform was mainly accomplished. "It pleased God," it is said, "by the foolishness of preaching, to save them that believe." It was after the *preaching* of St. Peter that "there were added unto the church three thousand souls."

We do not, then, hazard any thing in affirming, that preaching is to be considered as in some measure an instrument peculiar to Christianity. But we will even go further, and say—that, wherever real religion has decayed, it has uniformly been marked by a corresponding declension in the practice of preaching. Preaching prevailed in the churchof Christ, till, under the popish usurpation, religion had almost sunk into a mere exhibition of external forms. When it became an object with the priesthood to conceal knowledge from the people, to cherish in them a taste rather for mummery than duty, for outward pageantry rather than the inward and spiritual grace of the Gospel, they ceased to preach. The services of the church became one great pantomime. Even at present, when the losses sustained by the Church of Rome, through the progress of Protestantism, and through other causes, may be conceived to have awakened something more of regard to the popular instruments of improvement, preaching is comparatively rare in their churches. In Rome it is scarcely to be heard, except at

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the four great festivals; and whilst thousands are collected together to see an image spontaneously open its eyes, and all are persuaded that they really see the miracle performed, no friendly voice calls on the multitude to listen to the simple faithful exposition of the blessed Volume which the priests conceal from their inspection. Even if it were true, as some have said, that the comment will supply the place of the Bible itself, what improvement can be expected where those who withhold the Bible withhold the comment also?

But, on the contrary, in Protestant countries, the value of preaching is recognised. In some cases, indeed, it may have been overvalued; such as, for instance, when it is preferred to the immediate worship of God. "My house is a house of prayer." But the mass of serious thinkers, without thus investing it with undue honours, properly consider it as a most important instrument in the hands of the church of God, and rest much of their hopes of the progress of the Gospel on its due and diligent application.

But though this truth has obtained pretty general acceptance as to the preaching of the lower orders of the clergy, the case of the heads of our church has been considered by some as widely different; and whilst even much and earnest preaching has been expected from their inferiors, the bishops have been consigned to comparative silence; and thus those whose rank would have invested their ministry with more influence than that of any other class, are the only persons privileged and even expected to be exempted from preaching. Such, however, is not the judgment of the author with whose name we have opened this review; and such, we may add, was not the judgment of his brother reformers. Latimer, in his somewhat homespun manner, declares, that if there were one vast gulph between Calais and Dover, it would not be large enough to contain the *unpreaching bishops*. And the works of other early fathers of our church teem with exhortations to all classes of the clergy, and especially to the prelates, that they, like one of the earliest Christian bishops, would make full proof of their ministry, and give cause to the rejoicing multitude to exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!"

Nor are we able to discover any thing in the character of our own days, which can exempt the dignitaries of our venerable Establishment from the duty of taking a decidedly active and prominent part in the ministration of the word of God. There is indeed a kind of dignified selection, and self-reservation, which it may be expedient to exercise in fixing upon the time and place of preaching. The office should be obviously so undertaken, as best to promote the end desired; and it is possible to conceive a bishop surrendering something of the solemn dignity of his office, and thereby impairing its efficiency, by a too entire amalgamation of its duties with those of a parish priest. But this is plainly not the error into which the present generation of bishops are likely to fall. We wish sincerely to see them more engaged in a line of duty which, by giving them a more personal acquaintance with the duties of the ordinary clergy, will assist them better to discriminate between them; which will strengthen the hands, and, under God, give efficacy to the labours, of the clergy; which will, if their sermons be faithful transcripts of the Gospel, render the bishops, not merely the ornaments, but the strong and enduring pillars, of the Establishment. We have accordingly heard, with much satisfaction, a late rumour of the Bishop of Chester's having instituted a new service in his own diocese,

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of which he means himself, as often as possible, to fulfil the ministerial duties. In like manner, it is impossible not to acknowledge, with the deepest gratitude, the zealous exertions of the Bishop of St. Davids. And without alluding on the present occasion to others, our especial tribute of gratitude is due to the Right Rev. author of the sermons before us, who, as we have reason to know, adds, to the diligent and dignified discharge of his episcopal functions, the more humble though highly important labours of a parish priest. His lordship's zealous and disinterested exertions for our various charitable institutions are well known, and justly appreciated; and exposed as he has been, in a single instance, to a most unwarrantable attack on this subject, it is with much pleasure we have heard, that on a late public occasion, in the very city and scene of that attack, a distinguished member of his Majesty's government stood forward to avow his sense of the duty of steadily and ardently maintaining the cause of our religious institutions, thus clearing the government of an imputation, that a certain class of probationers for ecclesiastical preferment have most industriously laboured to fix upon it—that of approving the spirit and participating in the exertions of those who would check the great machine of public benevolence, and throw the world back into its former state of darkness and wretchedness. But it is more than time that we should turn from these general speculations, to the sermons immediately before us. They are three in number. The first was preached in the parish church of Dursley, on the occasion of introducing a new organ. The Bishop, having given an account of the introduction of musical instruments into places of Divine worship, and shewn satisfactorily that the antipathy of certain orders of good men to instrumental music in public worship is ill founded, turns to the more important subject of the spirit with which alone we can acceptably approach the Divine Majesty, when thus singing our songs to the stringed instruments in the house of our God. In describing the state of heart essential to the right discharge of this duty, we find the following passage, which we insert as giving a brief abstract of the Bishop's opinions on some highly important topics.

"The characteristic properties of this state are the following:

"First. The soul has been thoroughly and affectingly convinced of its own inbred and actual sinfulness, its own positive helplessness in the sight of God. A comparison of the record of conscience with the standard of the Divine law, 'holy, just, and good,' has compelled it to exclaim with the Scripture, 'In me dwelleth no good thing;' and with our Scriptural Liturgy, 'There is no health in me.' 'The burden of my sins is intolerable.' I am in myself incapable of atonement for the past, and of radical improvement for the future.—Under these convictions the soul has reached the first step in its religious progress, and gladly springs forward under the conduct of Divine influence to the second. In such a state, she verifies the assertion of the Scripture: once she thought herself whole, in no need of the Physician; now she knows and confesses her sickness. Thus self-abased, the penitent is ready to embrace with his whole heart, as specially appropriate to his own case, the fundamental truth, that 'Christ Jesus came into the world to save sinners.' He feels and owns, that, if he can entertain any hope of salvation, it must spring entirely from the application of this truth in all its particulars to himself, and that on this foundation alone he may securely repose. For me, he desires to say, Christ fulfilled the law. For me he endured a life of woe, and a cross of propitiation. To me he offers the gifts and graces of the Holy Spirit. For my pardon, my conversion, my edification, he makes intercession from hour to hour; and he will be ready, if I be but truly united with him, to present me blameless at the great day of account, washed clean in his blood, justified by his righteousness.

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"Thus fully appreciating his own personal necessities, and the exact suitableness and sufficiency of this love of Christ, as a supply for those necessities, as a remedy for his disease, he desires, in the last place, above all things to ascertain practically his own personal interest in that redeeming love, and to shew forth his sense of its value, his share in its effects. He falls into no awful error, no snare of Satan respecting the nature of Christ's redemption: he is well assured that He will save his people, not in but from their sins; and is therefore satisfied with no evidence of his own interest in Him, but an increasing hatred of sin, a deeper sorrow for its commission, a quicker sensibility to its approach, a more successful resistance to temptation, a more earnest longing for purity of heart, a stronger faith, and a warmer love to God and man, abundant in every good word and work, in every duty of private and social life. He discerns these evidences under much human infirmity becoming gradually clearer, his hope of full adoption by his heavenly Father strengthens by degrees, and his prospect of an immortal inheritance brightens as he advances. He becomes more and more strongly persuaded, that without Christ he was nothing, and far worse than nothing; but at the same time he acquires the humble but firm assurance, that in Christ he can do and may have all things, 'wisdom, righteousness, sanctification, and redemption.'" pp. 18—20.

The second sermon was preached at the cathedral church of Gloucester, for the benefit of the Clerical Charity, upon the occasion of the triennial meeting of the three choirs. It is founded on the contributions of the Christians in Macedonia and Achaia, "for the poor saints which are at Jerusalem." This charity being designed for the widows and orphans of the clergy, the Bishop is naturally led to touch upon the clerical office and character. We have been much gratified by the following passage on this subject, and we earnestly pray, that such ministers may rapidly multiply in our churches.

"Bring before your eyes another scene, which we trust that many a husband and father of these petitioners has exhibited in reality—the Christian pastor in the discharge of his various momentous duties, his labours of love. Behold him introducing, in his baptismal office, your infancy into the body of the church; initiating your childhood in the rudiments of Gospel truth; training your youth in godly discipline to habits of piety and virtue, and to that further proficiency in religious knowledge which may fit you, under Divine grace, for the benefits of the apostolical rite, Confirmation, and gradually leading you on to understand, to appreciate, to desire, and to share the consummation of Christian ordinances, the supper of our Lord. Behold him, the oracle of your manhood in each case of spiritual difficulty, the mild but watchful reprover of your errors, the ready but discreet encourager of your better thoughts, your heavenward affections; in public and in private, ever diligent and conscientious in inculcating the precepts of Christian obedience, and in urging you to embrace the privileges of Christian faith; opening on the one hand the salutary demands and awful penalties of the law, and on the other the unsearchable riches of Jesus Christ, pardon, grace, and glory. Behold him again, in your seasons of affliction and sickness, in your comfortless declining age, and at your fearful bed of death—the friend at hand, perhaps the only friend and comforter, administering, in exact proportion to your wants, counsel and consolation, such as the well-instructed scribe can bring forth from his scriptural treasure, such as may prove in you 'a well of water springing up unto everlasting life.' Behold him such to all, to the learned and the unlearned, to the rich and the poor; and if we may use the term in a human sense, the peacemaker and mediator of mutual love between the one and the other, the awakener of charitable feeling in the rich, the regulator and distributor of their gifts, the dispenser of these to the poor for their bodily relief, with a never-failing call to heartfelt gratitude and spiritual improvement. Thus behold him in each function of his ministerial office, 'alluring you to brighter worlds,' and in each branch of his personal character 'himself leading the way,' the pattern of the Christian's spirit, and of the Christian's walk. Behold him thus continuing 'instant in season and out

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of season,' persevering, in steady consistency, in patient hope, amidst trials within and without, perhaps amidst reproach and neglect, and certainly amidst the embarrassments of present poverty, and the apprehensions of impending want for those whom he must leave behind. Behold him, at length, after the labours of such a ministry—labours perhaps aggravated by inadequate support—yielding his soul to his God at his appointed time, and bequeathing his bereaved widow and orphans to that free mercy of his heavenly Father, which he cannot claim, as a debt, but on which he relies as a promise, and to that charitable attention of his flock to which he has surely a right and ample title, grounded, as we have seen, upon the strongest bonds of obligation, and sanctioned, may I not now say, by the responsive feelings of every grateful heart in this congregation." pp. 38—40.

The third sermon was also preached in the cathedral at Gloucester, on the 4th of January, 1818, the first Sunday of the new year; and is designed chiefly to consider the causes of our reluctance to look back on the passages and events of our life—on the danger of this reluctance—and on some of the national events which it becomes us especially to call to mind. We present our readers with the following passage on the death of our deeply-lamented Princess, because we feel an anxiety, of which indeed we have already given full proof, that our pages should contain a specimen of all those effusions of pious grief and exhortation which her untimely fate has wrung from the hearts of the ministers and friends of religion.

"Again, As if to try each resource of his administration, the Lord strives to compel, by his terrors, those whom he could not win by his mercy. He 'takes away from us the desire of our eyes with a stroke." The double hope of long reigns of singular usefulness and happiness is plunged in one common tomb. The cause is more than usually mysterious, and thus affords a special evidence of its being His work, whose ways are 'past finding out.' We are 'stricken,' (if we may venture to apply expressions consecrated, as it were, to the vicarious sufferings of the Son of God), 'smitten of God, and afflicted.' There is no want of feeling now—the nation suffers, as one man, and mourns with one heart and one voice. But what has been the practical result? Have we connected the providential chastisement with our national sins? Have we humbled ourselves under the mighty hand of God, and sought to improve this revelation of his righteous wrath into an awakening summons to newness of life? Or has it not been too generally the sorrow of 'the natural man,' which passeth away like the early dew, a vague and general feeling without exciting personal interest or producing self-application? Has it not left the world of nominal Christians just as it found them, just as ready to be entangled and absorbed in their former cares and corruptions; just as devoted to their dissipated pleasures; just as far from God, and at enmity with him; just as regardless of real happiness in this life; just as unprepared for death and eternity? Does not the land still mourn on account of the prevalence of vice in our streets, the neglect of God in our families, and the profanation of the Sabbath for pleasure or for gain?" pp. 54—56.

Another important characteristic of the year is thus noticed:

"A singular characteristic of the year may not even have attracted our attention, but it deserves notice in itself, and may be turned to good account in reviving our recollection of pre-eminent spiritual privileges, which we have long possessed, and in prompting a strict examination of the profit which we are now making of these ten talents entrusted to our care.

"Just three hundred years have elapsed since Luther, the captain of the Reformation, burst asunder the bonds of papal thraldom, and commenced the war of religious liberty, and of the truth as it is in Jesus, against 'principalities and powers, and the rulers of the darkness of this world; against spiritual wickedness in high places.' The day then broke, the fire was then kindled, which, in a few years, reached this country, dispersed the mists and vapours which defiled and deformed the face of primitive religion amongst us, and raised that flame of scriptural, spiritual truth, and of pure

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devotion, which informs and guides our faith in the Articles and Homilies, which warms and animates our affections in the Liturgy of the Church of England. Such an anniversary was surely the chosen time, the appropriate period, for reviewing and proving our doctrinal sentiments — the tone and standard of our religious views, principles, and habits, and for bringing them to the test of the primitive orthodoxy and the primitive zeal of the Reformation.

"Deliverance from the yoke of papal tyranny and the burden of papal superstition did not form the whole, or even the chief part of the blessed change, which our God wrought for us through his chosen instruments, the Reformers. The dethronement of Jesus Christ from his sole office of Mediator between God and man by the introduction of angels, and even saints, as his coadjutors and colleagues, the doctrine of self-righteousness or justification by works, and the substitution of mere outward worship for spiritual religion, of the form of godliness for the power of it, and of a system of compromises and reservations for genuine universal holiness of heart and life;—these were the capital fundamental errors of the papal system;—these were the chief sources and instruments of the wide-wasting desolation and depravity, which it diffused over many whole communities, and even over a quarter of the globe, from generation to generation.

"It has been well styled, so far as doctrine was concerned, the religion of corrupted human nature, subverting all that the Gospel has done for us, and, in effect, reducing us again to our natural ignorance of God, and to the dominion of our natural propensities and evil passions.

"In direct opposition to these corruptions, Luther and his followers, the reformers of our church, built again the whole foundation of their spiritual edifice upon the apostolical basis, even Jesus Christ. On Him, the Rock of ages, on his blood, his intercession, his grace, and his righteousness, they rested exclusively and entirely the hope of the Christian in life, in death, in judgment, in eternity. One of them is said to have borne his dying testimony at the stake to this radical and saving truth, exclaiming, 'None but Christ, none but Christ!'

"In furtherance of the same views they completely excluded all human works and human merit from any share in the office of justification before God. They made thus, according to the scriptural metaphor, the Apostle Paul their chief pillar, as his and their Saviour was their head 'corner-stone, elect, precious.'" pp. 56—59.

The following practical questions are founded upon this statement.

"Do we, or do we not, perceive from time to time symptoms of degeneracy from the faith thus once delivered to the saints, and a tendency to relapse into the papal corruption of self-justification, however abhorred in name, yet too often approved in deed? Is it not a severe and sometimes an unsuccessful struggle to keep the claim of works wholly out of the justifying office; and will they not often intrude under some unscriptural name or shape, and usurp a place, where Christ should be all in all? And again, Is it never a mitigated law and a lowered standard of holiness, the obedience to which we are apt to admit, as genuine and sufficient evidence of saving faith? Do we never allow the name of religion to that attendance upon outward ordinances, united with freedom from proscribed vices, which our forefathers of the Reformation would have characterized as formality? Do we never permit compliances and conformity with the world, which they would have branded with the title of sinful declensions, and proofs of a heart not right with God? Are we not, in short, in doctrine and in practice, far from living up to our privileges, and too much inclined to sink below the exalted principles, and to fall short of the spiritual graces, which the founders of our reformed church taught in their writings, exemplified in their lives, sealed with their blood, and still inculcate and enjoin in our Articles, Homilies, and Liturgy, the statute-book, if I may so call it, of our national religion? This very city, once blessed with the godly example and apostolical ministry of a Hooper, once the scene of his martyrdom for the truth; would, I must fear, and I would speak in personal conviction and personal acknowledgment, bear witness to the comparative decline of our piety and remissness of our zeal." pp. 60—62.

Such are all the extracts from these discourses which our limits will

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allow us to make. Our readers will, however, perceive from these, what they are to expect from the Sermons themselves. They are plain, practical discourses, of much simplicity, good sense, feeling, benevolence, strict in their adherence to the spirit and letter of Scripture, and carefully constructed with a view to carry the hearer's mind beyond mere local and less important objects, to those higher objects and considerations on which our everlasting happiness is suspended. Some of the arguments, as, for instance, that on the use of church music, and that on the benevolence of the early Christians, are carefully pursued.

But the general character of the Sermons is evidently rather that of affectionate persuasion than of elaborate argument. We can well believe, that there must be a perpetual struggle in the mind of an individual, so incessantly and usefully employed as the Bishop of Gloucester, whether he shall present only that which is elaborate and finished to the public, or shall yield himself to the ever-multiplying demands of benevolence and piety. And, certainly, we should be very sorry to see him employing his important hours in stringing metaphors and balancing periods, when, by throwing the weight of his presence and co-operation into the hesitating scale, he may decide the wavering cause of truth, and give religion its due preponderance in the public esteem. A person in ordinary life can little judge what individuals thus circumstanced have both to do and to resist. We cannot, however, but perceive that they have to bear up against their full measure of calumny, suspicion, and misrepresentation; against the disengenuous silence of some, and the worse than silence of others. To God and themselves alone are known the difficulties which arise from circumstances like these, cumbered as they will be with those workings of the fallen heart which are common to us all. Let, however, such individuals "trust in the name of the Lord, and stay upon their God." Let them say, in the words of Hooker, "I have a Shepherd full of kindness, full of care, and full of power—unto Him I commit myself."

And if, after drinking at these sources of heavenly consolation, they can stoop to taste of those which human love and gratitude supply, let them assure themselves that they are surrounded by the affections of not a few of the worthiest and best of their fellow-countrymen; that their sacrifices are justly and feelingly estimated; and that many a wish and prayer ascends daily to the Throne of Mercy, for their peace, and prosperity, and eternal happiness.

The Two Grand Instruments for the Propagation of the Gospel, and the Duty of Christians to uphold them with Zeal and Energy: a Sermon preached at St. Mary's, Aylesbury, at the Second Annual Meeting of the Aylesbury District Committee of the Society for promoting Christian Knowledge; and also at the Establishment of the District Committee, at Bentinck Chapel. By the Rev. BASIL WOODD, M.A. of Trinity College, Oxford, Rector of Drayton Beauchamp, Bucks, and Minister of Bentinck Chapel, St. Mary-le-bone. London: Bridgewater. pp. 42.

"I HAVE lived," said the expiring Hooker, "to see that the world is made up of perturbations;"—a sentiment in which, we are sorry to say, we have but too much reason to concur. When, especially, we look to the Christian church—and, we may even add, when we revert to our own pages, and see how considerable a portion of them we are obliged, for the sake of the interests of truth, to occupy in controversy—we cannot but experience sensations of the most melancholy

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kind. Glad, therefore, are we to turn from subjects of a polemical nature to those topics on which all genuine Christians are agreed; and with greater satisfaction still do we witness the instances which, we are happy to say, bad as things are, do occasionally occur, of men who are content to handle even controversial subjects in a practical and devotional spirit, and to shew, that if all Christians cannot agree, they can at least differ without any breach of mutual kindness and charity.

The sermon before us is an illustration of this pleasing kind. The reverend writer is well known as an active and useful clergyman, and as a strenuous advocate for the prominent charitable societies which have been made the subject of much useless, and we might perhaps say unhallowed, controversy. We here find him, as a District Secretary of the Society for promoting Christian Knowledge, advocating the cause of that excellent institution; without affecting a studied forbearance, much less evincing a positive hostility, towards other societies. This is as it ought to be; and we wish we could add, such as in point of practice it is usually found.

In reviewing, some months since, (vide Christian Observer for August, 1817,) a sermon by the Rev. John Matthew, we remarked, that single sermons, and especially charity sermons, are not usually of sufficient importance to demand an express notice in the limited space which we are able to afford to this department. We however thought that gentleman's sermon deserving of our attention, partly on account of its being a most curious specimen of divinity in itself, and partly, and indeed chiefly, from the circumstance of its having been preached before, and recommended by, a District Committee of the Society for promoting Christian Knowledge. The former claim, it is true, does not apply to the discourse now before us; which is a plain but highly respectable one, of an expository and practical kind: but the latter claim it possesses in full force, having been originally delivered by the reverend author, as secretary to the Aylesbury District Committee, of which the Bishop of Lincoln is president, and being printed at their request. Having therefore been reluctantly obliged to notice with disapprobation a sermon coming before us with the peculiar recommendation which Mr. Matthew's possessed, we feel much pleasure in making the *amende honorable* by bringing forward another discourse, under similar circumstances, to which we can give a very sincere and cordial approbation. We trust that, in future, Bridgewater will condescend to take a lesson from Aylesbury.

Mr. Woodd has chosen for his text Acts viii. 30, 31: *And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me?* From the history of which this passage forms a part, Mr. Woodd considers, first, the "*grand means*," and secondly, the "*sublime object*," of Christian instruction. The narrative is certainly well calculated for affording an answer to both these points, and the author has fairly availed himself of the circumstances mentioned in it, without overstating or straining them, to suit his purpose. There are few modes of preaching more generally useful and acceptable to an auditory than this. The illiterate cannot, and will not, attend to an argument of much precision or difficulty; nor will the literate be always inclined to stoop to a mere hortatory and common-place strain of free remark. But a narrative sermon never fails to interest the former; and, if well digested, if all the points of improvement be fairly and seasonably deduced, if there be no appearance of effort to prove or illustrate what was never intend-

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ed to be proved or illustrated by the circumstances under consideration, such a sermon will, generally speaking, be as useful and interesting to the rich and fastidious as even to the former class. Mr. Woodd thus introduces his subject:—

"An Ethiopian, a man of civil rank and authority, desirous to know and receive Divine truth, had taken a long journey of some thousand miles to Jerusalem, in order to worship the One true and living God. The extent of sandy desert, which he had probably crossed, the anxiety, expense, inconvenience, and fatigue, which he must unavoidably have experienced, afford us the strongest conviction of his piety, zeal, and desire of instruction. The fame of the temple of Jehovah had probably reached the interior of Africa, and interested many to know the character of a religion, which professed to be a revelation descended from above, and which distinguished the Jews from all other nations on the face of the earth. He had joined in the worship at Jerusalem, had obtained a portion of the Hebrew Scriptures, and was now returning to his native land. It appears, by the sequel, that it was requisite that he should understand the way of God more perfectly. Divine Providence had conducted him to Jerusalem, introduced him to the Court of the Gentiles, and put into his hands the sacred Records: still there was need of further instruction, and therefore an Evangelist is, by explicit revelation, directed to accost him, and to explain to him, more distinctly, the Christian method of Redemption, and the distinguished truths of the everlasting Gospel.

"Accordingly we read that 'the angel of the Lord spake unto Philip, saying, Arise, and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethopia, an Eunuch of great authority, under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and, sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.' The instance here recorded, must by no means be pleaded as an encouragement to regard internal impressions, or impulses of mind, as criterions of faith, or directories of conduct. St. Philip lived in the age of miracles. It is expressly recorded, 'The angel of the Lord spake unto him.' It was a direct revelation, an immediate suggestion from above; but, under the present dispensation, we have no scriptural authority to expect such communications. To consider any impressions on the imagination as arguments of faith, or directions of pursuit, would involve us in those mazes of enthusiasm, which have always proved dangerous, and in some instances fatal. Our rule of duty is the written word of God. Let us walk by this light of the Lord." pp. 4—6.

From the circumstances of the narrative, Mr. Woodd justly shews, first, the importance of the holy Scriptures as a means for the propagation of the Gospel; and then, the necessity of the Christian ministry as a second means.

"Although this nobleman possessed and read the word of God, he acknowledged that he could not understand the sacred writings without an instructor. This his reply to the Evangelist confesses. When St. Philip addressed him, 'Understandest thou what thou readest?' he instantly replies, as if rather surprised at the inquiry, 'How can I except some man should guide me?' On this he desired St. Philip to come up and sit with him and instruct him. His incapacity to understand without an instructor again appears by a subsequent inquiry (verse 25), 'I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?'

"It is not by this observation presumed to insinuate, that the holy Scriptures are not able to make wise unto salvation, or that the obviously plain and practical part of the Divine word does not contain the detail of truths essentially necessary to eternal life, or that the Holy Spirit of God may not, independent of human agency and of the ministry of the church, open the eyes of the understanding to understand the Scriptures; but the observation is simply designed to state, that, generally speaking, it is by the concurrent aid of the ministry of the church, together with the inspired word, that men are brought to understand, and cordially to receive the truths of God. Thus it is written by the great Apostle of the Gentiles, 'How shall

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they hear without a preacher? How shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God.' The great Head of the church hath constituted and ordained the Christian ministry for this very important purpose, to administer the holy sacraments ordained by Christ himself, to maintain the discipline, doctrine, and duties of the Christian society, and to explain as a faithful steward and interpreter the words of eternal life. To this effect the words of our ascending Redeemer point out the dignity and commission, and enjoin the duty of the ministers of his sanctuary, 'Go ye and teach all nations. Go ye into all the world, and preach the Gospel to every creature.'" pp. 11, 12.

Having thus pointed out the two grand instruments for the promotion of the Gospel—namely, the holy Scriptures and the Christian ministry—Mr. Woodd proceeds to shew the "sublime object" to which both these means are intended to have reference. He considers the object of both to be, "to testify the Gospel of the grace of God." This he illustrates by that part of the narrative which states, that St. Philip "began at the same Scripture and *preached unto him Jesus.*"

"When it is recorded in the history, that St. Philip opened his mouth, and began at the same Scripture and preached unto him Jesus, surely we may consider this part of the narrative as an inspired testimony to the identity of the prophecy with the person of our Lord, and comprising a compendium of Divine truth; as establishing a standard as the grand object of all religious societies, and the sum and substance of the ministry of the church of Christ." pp. 14, 15.

From a general review of the subject, Mr. Woodd derives three inferences:—1. The respect and reverence due to the Scriptures and the ministry of the church of Christ: 2. The pointed reproof which the example of the Ethiopian eunuch (who though an officer of state, and probably engaged in numerous employments, found means to go to Jerusalem to worship,) reflects upon the inattentive and negligent Christian; and, 3. The great encouragement presented by the history to the faithful and laborious minister of Christ, of whom he remarks:

"His services may often appear contracted, his sphere of usefulness circumscribed, and his talents occupied to little effect. Yet in the sequestered scene of a small parish, obscure, and apparently unknown, his work is still with his God, and his reward is still with Him: not only so; his labours may be far more important than in the ensnaring sphere of popular estimation. He may still be accomplishing far more good than he suspects, and the bright result of his apparently humble labours may be extensive and glorious far beyond his calculation.

"St. Philip preached, in this instance, in a desert, to a single individual; but the reward of his labour was not only the conversion of an heathen to the faith of Christ, but the establishment of a Christian church, which continued for many ages.

"Are these the important benefits, which may attend faithful exertion? Is it possible that our humble endeavours may prove extensively beneficial? Then let us take compassion on those who have neither the holy Scriptures, nor the Christian ministry, nor the faithful pastor to preach to them Christ Jesus the Lord." pp. 24, 25.

"Whatever difficulty may attend the discussions of controversial theology, the practical truth is sufficiently plain, that the duty of man, and the blessing of God, are invariably connected. 'Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of his good pleasure.' Nor is there more difficulty in this contemplation than is constantly exhibited in the natural world. It is the duty of man to cultivate the field, to sow the seed, and carefully to protect the plant; but it is God, who imparts the principle of vegetation, and causeth the earth to bring forth fruit in due season." p. 22.

The general application of the subject to the venerable institution for which Mr. Woodd was pleading is too obvious to need detail.

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His attachment to the Society for promoting Christian Knowledge, and his exertions in its behalf, are well known; and we are, perhaps, the more pleased at the fact, from the circumstance that he is also the secretary of the Society for the Conversion of the Jews, as well as an active member of the Society for Propagating the Gospel, and of the Bible and Church Missionary and other Societies. We imagine that Mr. Woodd and other gentlemen, who are members of two or more of these institutions, act upon the principle, that one grand miscellaneous society is desirable and necessary for the various, though closely connected objects of schools, missions, the distribution of Bibles, Prayer-books, and tracts, &c. &c.; but that at the same time, when the numerous advantages resulting from the division of labour are duly considered, it becomes not less expedient that there should be likewise specific institutions for each of these benevolent purposes. The happy effects of this plan are now exhibited on a large and increasing scale. The National Society has devoted itself to the affair of education; the Bible Society to the distribution of the Scriptures; the Prayer-book and Homily Society to the diffusion of the formularies of the church; the Church Missionary Society to the promotion of Christian knowledge and Church-of-England principles among the heathen at large; the Society for Propagating the Gospel to the same objects in America; the Church Tract Society to the publication of tracts connected with the doctrines and discipline of the church;—while, amidst all, the parent society in Bartlett's Buildings, so far from having her patrimony diminished, by seeing so many of her younger sisters handsomely portioned out, has been increasing in wealth, and usefulness, and efficiency, in proportion to the success of other institutions; and still presents, in case of the eventual failure of any one or more of these societies, a means of repairing, to no inconsiderable extent, the deficiency occasioned by such an occurrence. — "Sirs, ye are brethren: why do ye wrong one to another?"

In the Appendix to the Sermon, Mr. Woodd takes the opportunity of stating the "powerful claims" of the Bible Society, and expresses his great satisfaction and pleasure at the success of that institution. He also strenuously recommends the objects, and eulogizes the labours, of the elder society. As the tracts of the latter are very numerous, it may not be useless to such of our readers as have not a sufficient opportunity of making a selection to present them with the following note from Mr. Woodd's discourse, in which he mentions some of those which he has found in practice most generally useful.

"Among these the Christian reader will find the excellent tracts, entitled Scougal's Life of God in the Soul of Man;—Burkitt's Help and Guide to Christian Families;—the Cottager's Religious Meditations;—Mr. Broughton's Christian Soldier;—Bishop Bradford, on Baptismal and Spiritual Regeneration, &c.—The youth and child will be at once edified and delighted with Jones's Book of Nature;—Bishop Kenn's and the Oxford Exposition of the Catechism;—Bishop Kenn's Manual for Winchester Scholars;—Dr. Woodward's Young Man's Monitor;—Chief Truths;—Funeral Sermon on Lord Rochester;—Bishop Portens's Evidences;—Archdeacon Pott's Elementary Discourses, &c. Many others might be mentioned: the above are specified, because the writer has distributed great numbers of them with satisfactory evidence of their good effect. He could mention instances, in which they instilled the first efficient principles of practical religion; and he records it with gratitude both to God and the pious author, that two of his own family, who, he humbly hopes, are now in joy and felicity, received, at the age of eight years, their first impressions of the excellence of Divine truth, from reading the excellent Bishop Kenn's Manual." p. 31.

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LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—Indian Church History, &c. by T. Yeates;—"London before the great Fire," in Numbers, by Messrs. Boydell;—Code of Political Œconomy, by Sir John Sinclair;—Bibliophilia, by John Fry;—Brussels and its Environs, by J. Romberg;—The Commerce of the World, by the Editor of "The Commercial Dictionary;"—Poems and Tales, by Mrs. Lamont;—Sermons on the Offices and Character of Jesus Christ, by the Rev. Thomas Bowdler;—Memoirs of the late Granville Sharpe, Esq. from his own MSS. and other authentic Documents, with a Selection from his Correspondence by Prince Hoare; with Observations on Mr. Sharpe's scriptural Criticisms, &c.; by the Bishop of St. David's; (to be published by subscription, and the profits devoted to the African Institution.)

In the press:—Sermons, by the Rev. John Marriott;—Treatise on the Covenant of Grace, by Rev. Dr. Colquhoun, of Leith;—Life of Howard, the Philanthropist, by Mr. Brown;—The Apostacy of the Church of Rome, and the Identity of the Papal Power with the Man of Sin, &c. by W. Cuninghame, Esq.;—Journal of a Residence in Iceland during 1814 and 1815, by Dr. Henderson;—The civil History of Rome till the Time of Augustus, by Henry Bankes, Esq. M. P.;—A View of Europe during the middle Ages, by Henry Vallum;—The Brownie of Bodstock, by the Ettrick Shepherd;—Jamblicus's Life of Pythagoras, translated from the Greek, by T. Taylor;—The Traveller's Guide down the Rhine, by A. Schreiber.

The number of known vegetable species discovered since the year 1768, when Linnæus published his Species Plantarum, and reckoned them at only 7900, is remarkable. In 1784, Murray raised them to 9000. In 1806, M. Person included 21,000, without reckoning cryptogamous plants, which may be estimated at 6000 more. M. Decandolle has made assiduous researches, and finds the number increased in an extraordinary manner: so that, it would appear, the whole number now exceeds 50,000.

Russia.—The Emperor Alexander, it is said, has lately appointed the celebrated Count Kotzebue to edit an immense work, to be circulated in every part of the empire, and be publicly read by the clergy, which is to embrace the substance of all the works printed in Europe, on politics, statistics, manufactures, public instruction, &c. He is to employ as many presses as he may deem necessary. A munificent salary is attached to the appointment, and he Count is allowed to reside in any part of Russia or Germany, as he shall find to be most advantageous for the prosecution of his labours.

Vaccination.—A most satisfactory Report has been presented to the National Institute of France, from Messrs. Berthollet, Percy, and Halle, relative to the effects of vaccine inoculation. After making due allowances for false variolous symptoms, the reporters had discerned but *six* cases in which small pox had occurred after vaccination, and even these were not entirely free from doubt. There was only one case of a girl in Paris, who, having been vaccinated in a complete manner, was afterwards attacked by the small pox. In this case the disease, which occurred about two years after the vaccination, was mild and favourable. Against these seven cases they oppose two millions and upwards of persons in all parts of the world, who are attested to have employed this remedy with complete success. They further state their opinion, that vaccination has in very few cases been followed by disease or constitutional injury; that, on the contrary, it often *benefits* the constitution, and almost always mitigates glandular complaints.

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LIST OF NEW PUBLICATIONS.

THEOLOGY.

A General Index to the Matters contained in the Notes to the Family Bible, lately published under the Direction of the Society for promoting Christian Knowledge. 4to. small, 3s.—large, 6s.

A Concordance to the Holy Bible: to which is added, a Geographical Index, adapted to the Maps and Notes of the Family Bible, and a Calendar and Table of Lessons. 4to. small paper, 4s.—large, 7s.

The Protestant Reformation of the Sixteenth Century, briefly celebrated as a Motive of National Gratitude; by the Rev. C. E. de Coetlogan, A.M. Rector of Godstone, Surrey. 8vo. 5s.

Lessons, Moral, Christian, and Patriotic. 1s. 6d.

A Sermon, preached in College-street Chapel, Edinburgh, on the Evening of Thursday, the 8th of May, 1817, on the Occasion of the fifth annual Meeting of the Congregational Union of Scotland; by R. Wardlaw. 1s. 6d.

Faith in the Holy Trinity the Doctrine of the Gospel, and Sabellian Unitarianism shewn to be "the God-denying Apostacy;" by the Rev. William Hales, D.D. Rector of Killesandra, &c. 2 vols. 8vo. 1l. 1s.

The Indian Pilgrim; or the Progress of the Pilgrim Nazareenee, formerly called Goonah Purist, or the Slave of Sin, from the City of the Wrath of God, to the City of Mount Zion; by Mrs. Sherwood. 4s.

The New Testament, translated by Dr. G. Campbell, Dr. P. Doddridge, and Dr. J. Macknight. 5s.

The Folly of Vice and Wisdom of Virtue: in two Discourses; by the late Rev. Biggin Broadbent, A.M.: to which is annexed, an Address delivered at his Interment; by the Rev. J. G. Robberds.

A Reply to the Rev. J. Kinghorn, being a further Vindication of the Practice of Free Communion; by the Rev. Robert Hall, A. M. 7s.

The Protestant's Catechism on the Origin of Popery, and on the Grounds of the Roman Catholic Claims: to which are prefixed, the Opinions of Milton, Locke, Hoadley, Blackstone, & Burke; with a Postscript on the Introduction of Popery into Ireland, by the Compact of Henry II. and Pope Adrian, in the twelfth Century; by the Bishop of St. David's. 8vo. 2s. 6d.

A Blow at the Root; or a brief Account of the Rise and Growth of Antinomianism; by the late Rev. John Flavel: with an Appendix to prove that the Moral Law is a Rule of Life to Believers.

MISCELLANEOUS.

Antiquities of Athens, measured and delineated; by J. Stuart, F.R.S. &c. and Nicholas Revett, Painters and Architects: edited by Jos. Woods, Architect. Vol. IV. imp. folio, 7l. 7s.

The Elgin Marbles, from the Temple of Minerva at Athens; selected from Stuart and Revett's Antiquities of Athens: to which is added, an Historical Account of the Temple, in sixty engravings. 4to. 5l. 5s.

Memoirs of John Evelyn, Esq. the celebrated Author of the Sylva; by W. Bray, Esq. with many engravings. 2 vols. 4to.

A Metrical Guide to the right Intelligence of Virgil's Versification; by John Carey, LL.D. 3s.

A Guide in the Selection and Use of Elementary School Books, in every Branch of Education: by the Rev. Joshua Collins: corrected to the present Time by the Rev. W. Catlow. 1s.

Scenes in Europe; by —— Taylor. 12mo. 4s. plain, 6s. coloured.

Tales for my Sons; by M. Kotzebue. 6s.

History of British India; by James Mill, Esq. with maps by Arrowsmith. 3 vols. 4to. 6l. 6s.

The Northern Courts; containing original Memoirs of the Sovereigns of Sweden and Denmark, since 1766: including the extraordinary Vicissitudes of the Lives of the Grand-children of George II.; by John Brown, Esq. 2 vols. 8vo. 1l. 1s.

Part II. Vol. VI. of the Transactions of the Horticultural Society of London, with nine engravings. 4to. 1l. 1s.

Remarks on the Medical Care of the Parochial Poor: with a few Observations on the Improvement of Poor-houses, and on the Necessity of establishing small Infirmaries in populous Towns; by J. C. Yeatman, Surgeon. 1s. 6d.

Adventures of a Post Captain; by a Naval Officer, with twenty-five plates, by Mr. Williams. Royal 8vo. 1l. 4s.

The History of the Wars, from the French Revolution to the Battle of Waterloo; with plates. 2 vols. 8vo. 1l.

A Review of Johnson's Criticism on the Style of Milton's English Prose, with Strictures on the Introduction of Latin Idioms into the Language; by T. H. White, Esq. 2s. 6d.

Anti-Duello, or the Duell's Anatomie: a Treatise, in which is discussed the Lawfulness and Unlawfulness of single Combats: first printed in the Year 1632; with a Preface by the Editor, and an Appendix, containing the Case of Lord Rea and Mr. Ramsey, and James Cluff. 8vo. 2s.

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A History of Europe, from the Treaty of Amiens in 1802, to the Pacification of Paris in 1815; by Charles Coote, LL.D. 8vo. 12s.

A full and correct Account of the chief Naval Occurrences of the late War between Great Britain and the United States of America; by William James, Esq. 8vo. 1*l.*

Report of a Committee of the Linnean Society of New England, relative to a large Marine Animal, supposed to be a Serpent, seen near Cape Ann, Massachusetts, in August 1817; reprinted verbatim from the Boston edition, with a large plate of the serpent. 8vo. 4s.

A Complete Analysis or Abridgment of Dr. Adam Smith's Wealth of Nations; by Jeremiah Joyce. 6s.

Travels through some Parts of Germany, Poland, Moldavia, and Turkey; by Adam Neale, M.D. plates, 2*l.* 2s.

Narrative of an Expedition to explore the river Zaire, usually called the Congo, in South Africa, in 1816, under the Direction of Captain J. K. Tuckey, R.N.: to which is added, the Journal of Professor Smith, and an Appendix, containing the Natural History of that Part of the Kingdom through which the Zaire flows: fourteen plates, 4to. 2*l.* 2s.

Travels of his Royal Highness the Duke of Angouleme through the Northern and South-west Departments of France, in October and November 1817. 8vo. with a portrait.

Letters on the West Indies, by James Walker. 7s.

RELIGIOUS INTELLIGENCE.

INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

It will afford unfeigned satisfaction to all who, according to the sublime language of our Church, devoutly pray that God will have mercy upon all Jews, Turks, Infidels, and Heretics; to be informed that this venerable Society is adopting very decisive measures for extending the knowledge of the Gospel to heathen nations. In the course of the last six weeks, three special meetings of the members have been summoned to take this important subject into consideration. These meetings were attended by the Most Rev. the Archbishops of Canterbury and York; the Right Rev. the Bishops of London, Gloucester, Ely, Exeter, Landaff, Norwich, Oxford, Peterborough, and Salisbury; Lord Kenyon; the Deans of Westminster and Chester; Archdeacons Cambridge, Pott, and Watson; the Rev. Drs. Gaskin, Mant, Wordsworth, and Shackleford; the Rev. Messrs. G. D'Oyley, R. Leadon, H. H. Norris, Basil Woodd, &c.; Joshua Watson, Esq. &c.

The subject was introduced by his Grace the Archbishop of Canterbury, who, with much personal interest, stated to the members the great importance of extending the missionary operations of the Society to the British territories in the East Indies and the island of Ceylon; under the jurisdiction and superintendence of the Bishop of Calcutta.

With much satisfaction we learn, that, after a short discussion, in which it was understood that no arrangements should interfere with the funds appropriated for the maintenance of ministers and catechists in the North American colonies, it was unanimously approved that the sum of 5,000*l.* should be immediately placed at the disposal of the Bishop of Calcutta, and a correspondence opened with his lordship, for the purpose of carrying into effect the missionary objects of the Society.

The Bishops of London and Gloucester, and Joshua Watson Esq., have been requested to draw up a Memorial upon the subject, to be presented to the Prince Regent by the Archbishops of Canterbury and York, soliciting his Royal Highness to grant a royal mandate, or king's letter, addressed to the clergy of all the churches and chapels of the National Church, for a general collection in behalf of this important object.

The Bishops of London and Gloucester have also been requested by the Society to draw up an address to the clergy and the public, which is proposed to accompany the royal mandate, in order to stimulate the exertions of the country at large to unite in the propagation of the Gospel among the heathen nations under the British jurisdiction in India and Ceylon. It

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will give us unfeigned pleasure to hear of the progress of this truly religious and noble undertaking; and in the mean time, we cannot but congratulate our readers that the importance of Christian Missions is thus likely to be more than ever recognised and acknowledged by the nation at large, and particularly by our rulers and dignitaries in church and state. We are convinced that all other Missionary Societies will most cordially welcome the efforts of this venerable Corporation; and though, from the nature of its charter, it by no means supersedes the necessity for other exertions, yet its sphere, even construing that charter in the strictest manner, is so wide and important from the vast accessions to the British colonies during the last century, that we shall rejoice to find that the public liberality keeps pace with the magnitude of its projected operations.

WANT OF PLACES OF WORSHIP IN THE UNITED STATES OF AMERICA.

At a time when the deficiency of churches in our own country is so severely felt, and the efforts both of the legislature and the public are employed to remove in some measure the evil, it may be interesting to our readers to learn the following particulars relative to the state of things in the United States of America. From a communication which we have just received from New York, we learn, that for the present population of that city, estimated at 120,000 souls, (which on account of the great increase, is considered to be much too low,) there are fifty-two places of worship, including those of all denominations. These are so unequally distributed, to say nothing of many of them being very small, that in one ward containing 12,000 persons there is but one place of worship, in another containing 12,000 there are but three. It would appear, that only about one fourth of the population are in the habit of attending Divine service. The system of holding large seats, and refusing strangers admission into them when only partially filled, appears, from the account before us, to prevail not much less in New York than in England. The following is a list of the places of worship in a few other principal cities, taking the population of them at the last estimates:—

	Inhabs.	Pls. of Worship.
Boston	36,000	28
New Haven	7,000	4
Philadelphia	120,000	42
Baltimore	60,000	32
Washington	8,208	4
Newbern	2,467	1
Charleston (S. C.)	30,000	16
Savannah	12,000	6

This deficiency may not at first sight appear very great, as compared with many of our own cities: but when it is considered that the list includes all the places of worship of every denomination, in very few of which are there to be found *two* or *three* ministers, as is the custom in large parishes in England, the deficiency will doubtless appear considerable; especially if we take into the account the rapid increase of population in America, to which the increase of churches is far from likely in every case to bear a due proportion.

UNITED STATES MISSION SCHOOL.

We have received another communication from New York announcing a plan for establishing a Missionary School. The object of this school is the education of heathen youth in such a manner as that, with future professional studies, they may be qualified to become missionaries, schoolmasters, interpreters, physicians, or surgeons, among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization. Other youth of acknowledged piety may be admitted at their own expense, and at the discretion of the agents, so far as shall be consistent with the aforementioned object.

The students are to be instructed in spelling, reading and writing the English language; in English grammar, arithmetic, geography, and such other branches of knowledge as shall be deemed useful, at the discretion of the Principal, subject to the control of the Agents.

Exercises are to be instituted by the Principal, for the purpose of preserving to the students the knowledge of their respective languages.

Morning and evening prayers are to be attended daily in the school, accompanied with the reading of the Scriptures and the singing of psalms or hymns.

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At the stated season of morning and evening prayers on the Sabbath, the Principal is to instruct the students in the leading truths of the Christian religion, and at such other times as the Agents shall judge expedient; and to see that the Students regularly attend public worship on the Sabbath.

The number of heathen who visit the United States is very great, as may be inferred from the fact, that there are at this time in New England no less than ten natives of the single island of Owhyhee. Savages are but too forward, in whatever country they land, to learn the vices of civilized life, and to carry them back to their countrymen on their return home. Early attention to the younger visitants of this description it is thought might succeed, in many cases, in infusing into their minds Christian habits and principles, and possibly in some instances in qualifying them for becoming missionaries to their countrymen. Several young men from the Sandwich Islands have already been patronised in the United States by the bounty of benevolent individuals, who, fully satisfied with the result of the experiment, have thus ventured to bring the subject before the public on a larger scale.

The pamphlet which contains these particulars, gives also a very interesting narrative of five young men, from the Sandwich Islands, who are now receiving education in the United States. One of them, George Prince Tamoree, is heir apparent to the dominion of all the Sandwich Islands, the government of which is at present divided between his father and his uncle. All the five are converts to Christianity, and, with the exception of the prince, appear deeply in earnest respecting their salvation.

VIEW OF PUBLIC AFFAIRS.

The war in India, we are concerned to find, has not yet closed. Our readers are aware, that the Peishwah some time since gave reason to suspect him of a plan for exciting a Mahratta war, and that, under these circumstances, he purchased peace by a cession of his forts, and promised to receive a British detachment into his capital. So just, it now appears, was this suspicion, that even after giving these securities, he has broken out into open hostility. On the 5th November, 40,000 of his troops, fought a battle with 4,000 British, who were hastily detached from Bombay against him. He was beaten both on that day, and again on the 17th, when he was totally put to flight. His capital fell into our hands. The confederacy of the native powers was found to be more extensive than had been imagined. By the last accounts, however, Scindia, the chief of the confederates, alarmed by the defeat of the Peishwah and the approach of the British forces, had signed a treaty very favourable to British interests, and had actually united his cavalry with ours, in order effectually to break the power of the Pindarrees. This we have no doubt will be accomplished.

Among the chief subjects of domestic occurrence during the last month, the steps taken in reference to the marriages of the Royal Family must not be passed over unnoticed. On the 7th of April, her Royal Highness the Princess Elizabeth, the third daughter of their Majesties, was united to his Serene Highness the Prince of Hesse Homberg. The Prince of Hesse is well known as an officer of merit, and as having served in those great battles on the continent which have secured the present repose of Europe. He is general in chief of the cavalry of the Austrian empire. Her Royal Highness retains her annuity of 9,000*l.* per annum, and there will be no additional call upon the nation in consequence of the event.

Some other proceedings, however, of a similar kind have not arrived at an equally successful issue. On the 13th of April, messages were brought to both houses of parliament, from the prince regent, informing them, that negociations had commenced with a view to the marriage of the duke of Clarence with the Princess of Saxe Meiningen; and of the duke of Cambridge with the Princess of Hesse, daughter of the late Landgrave, and niece of the reigning Elector. The messages further stated, that in consequence of the afflicting loss of his beloved and only child, the late Princess Charlotte, the prince regent

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felt assured that parliament would see the propriety of making suitable provision in case of the marriage of his royal brothers. The ministry, in bringing forward a motion on this subject, which they considered to be one of the greatest political importance, seemed at first to wish to propose 19,500*l.* to the duke of Clarence, thus making his income 40,000*l.* per annum; and 12,000*l.* to the duke of Cambridge, which would raise his to 30,000*l.* The disapprobation, however, occasioned by this preliminary statement had the effect of reducing the sum proposed to 10,000*l.* for the duke of Clarence, and 6,000*l.* to the duke of Cambridge; with a similar sum in case of the marriage of the duke of Kent. The marriage of the duke of Cumberland, though rather of a private than a public nature, yet having received the royal approbation, ministers thought, ought to be placed on the same footing as those of the other princes of the blood. The grant of 6,000*l.* to the duke of Cambridge was carried by a large majority; but in reference to those proposed for the dukes of Clarence and Cumberland, considerable debates arose, which ended in parliament's declining to make *any* additional provision for the latter, and in their reducing the 10,000*l.* intended for the former to 6,000*l.* The principal argument urged for this reduction was the great pecuniary distress of the nation, which rendered it inexpedient to comply with the proposed grant. It was also considered that the royal dukes held offices which supplied other resources besides those granted by parliament; and a few hints were thrown out relative to the possibility and propriety of employing other funds more immediately belonging to the crown, for the assistance of their royal highnesses. It was intimated at the time, and was afterwards confirmed by an express message from the duke of Clarence himself, that this reduction in the sum proposed would have the effect of breaking off his intended marriage. It has however been since reported, though we know not on what authority, that his royal highness intends to persevere in his previous determination, availing himself of the alternative given by the royal marriage act of placing his union on the books of the privy council, thereby taking his chance of a future vote of approbation, dower, &c. Parliament has just voted a dower of 6,000*l.* per annum to the duchess of Cumberland, in case of the death of his royal highness the duke.

—Two subjects of extreme importance, both to individuals and the country, have been brought forward by the chancellor of the exchequer: we allude to the continuation of the bank restriction from cash payments, and certain intended regulations respecting private banking. The circumstances on which the chancellor of the exchequer grounded the necessity for a continuance of the restriction are chiefly the following: That owing to the deficiency of the harvest of 1816, (the harvest of 1817 not being greater than a general average one), large quantities of corn had been imported, the payments for which had necessarily carried a considerable quantity of specie out of the country. The number of his majesty's subjects resident on the continent had added materially to the same effect. It appears, that from the treaty of peace in 1814 to February 1818, not less than 90,230 persons have embarked for the continent from the port of Dover alone; while the number of those who have returned, is only 77,630. The chancellor of the exchequer calculated the annual expenditure of these persons abroad, at not less than a million and half sterling; to which must be added the sums expended by our troops in France: for, notwithstanding the French government is pledged to support them, yet it is obvious that much private expense is incurred by the officers. But though these two circumstances appear of considerable importance, there is another which the right hon. gentleman viewed as requiring still more attention, namely, the transactions relative to foreign loans. In the course of the last two years the French government have raised 27,000,000*l.* sterling by loans, which have necessarily had the effect of rendering the exchange unfavourable to this country. The French government also professedly intend to raise 12,000,000*l.* sterling more this year; and in case of their wishing to make good the payments required by treaty previously to the withdrawing of the allied armies, not less than 20,000,000*l.* will probably be demanded. The chancellor of the exchequer has therefore stated, that although there have been political advantages resulting from these loans which prevented government from prohibiting British subjects voluntarily engaging in them; yet, considering the powerful effect which they have produced, in

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drawing off the precious metals from this country, he conceived it a most hazardous measure to permit the Bank of England to return at the present moment to cash payments. He wished it, however, to be particularly understood, that he did not propose the continuance of the restriction in consequence of any internal circumstances in the affairs of the Bank itself, which he firmly believed was fully prepared to make good its payments in cash; but simply in consequence of those external circumstances, which, in his opinion, would render such an operation most unpropitious and dangerous at the present moment.

His second proposition is, to restrict private bankers in England and Ireland (the plan not extending to Scotland), from issuing notes under 5*l.* without first depositing sufficient government securities; namely, either the amount in Exchequer Bills, or double the amount in Stock; in the hands of the commissioners for the redemption of the national debt. The notes issued under those conditions he proposes to be stamped in such a manner as to denote that sufficient security has been deposited. Five pound notes, and those for larger sums, are to remain as before on the personal security of the bankers who issue them. The bill, if passed, is not to be acted upon till July 5, 1820; nor will it apply to the Bank of England, which always possesses such a mass of government securities as completely to guarantee its creditors.

Our view of the questions connected with the state of our paper currency has been so often stated on former occasions, that our readers will be prepared both for our dissent from the doctrines laid down by the chancellor of the exchequer, and for our distrust of the remedies he has proposed. We believe the former to be founded in error, and the latter to be unjust to individuals, as well as inefficient to their professed purpose. If the real evil, be as we believe it to be, that the Bank of England have not sufficiently restrained their issues; and if to this cause, and this alone, is to be attributed the disappearance of a metallic currency, and the diminution in the value of bank notes as compared with coin; then it is obvious, that the only effectual remedy is to be found in a restriction of those issues. But our limits restrain us from enlarging on the subject.

While we are on these subjects, we cannot but allude with the utmost pain to the alarming extent of the crime of forgery, particularly as respects the notes of the Bank of England. Within the last twenty-eight years, not less than 222 persons have been executed for forgery; of whom one-third were for forgeries on the Bank of England. The temptations to the crime have necessarily arisen out of the state of the times, and the paper currency of the country. So far, therefore, no blame attaches to the Bank of England; but certainly a very general opinion has gone abroad, that its governors have not done all that was in their power to do to render their notes incapable of imitation. The subject has been introduced into parliament; and we understand that the Bank themselves are also taking it up, and examining plans proposed for their approbation. We shall therefore do no more than express our earnest hope that they will be able to succeed in checking an evil of such portentous magnitude. No pecuniary expense in the manufacture of their notes ought to be spared with a view to render them incapable of imitation by ordinary engravers. It is obvious, that if the small country bank notes are driven out of circulation, and Bank of England notes substituted, which must be the effect of the chancellor of the exchequer's measure, this evil cannot fail to increase.

The plan of finance for the service of the year has been proposed to parliament. The sum required is about 21,000,000*l.*; the expected receipts to meet it are little more than 7,000,000*l.*: 14,000,000*l.* therefore remain to be made up. In case the sums raised by the plans proposed by the chancellor of the exchequer are not fully equal to the expenditure, the sinking fund will, if nothing preferable occurs, be charged to make good the deficiency. A new stock of 3½ per cent. is to be created. The interest on this stock is not to be reduced, or the stock paid off for the next ten years. Every subscriber, on transferring 100*l.* three per cents. (reduced or consolidated,) to the account of the commissioners for reducing the national debt, and paying 11*l.* by instalments into the Bank, becomes entitled to 100*l.* of this new stock. The chancellor of the exchequer has publicly stated, that he hopes, perhaps as early as the next session of parliament, to reduce the four and five per cents.

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OBITUARY.

COUNTESS OF LEVEN AND MELVILLE.

On the 13th of February last, died, at Melville-house, Fifeshire, in the sixty-second year of her age, the Countess of Leven and Melville. She was the only daughter of the late John Thornton, Esq. of Clapham; and sister to the late Henry Thornton, Esq. of the same place; —names which will long be conspicuous in the records of piety and benevolence. Of a similar disposition and character was the subject of this brief memoir. She was remarkable through the whole of her life for kindness to the indigent. Many schools and associations for administering aid to the necessitous of different classes of persons, were materially indebted for their efficiency to her liberal patronage: and, what is particularly worthy of observation in a lady of her rank, she was constantly in the habit of visiting the poor in their own houses, and of ascertaining their wants by personal inquiry. Such conduct was naturally calculated to command veneration from all who have learnt to venerate what is good; and Lady Leven accordingly received from every rank of persons that large measure of respect to which she was so well entitled. But she was influenced by more exalted principles than this world can supply, and was doubtless conscious of a better approbation than the world can give.

The family into which Lady Leven married, and of which for some years she bore the title, had, like her own, been remarkable for the concern which it took in the interests of religion, and for its connexion with some of the most distinguished ministers of the last century. The intercourse which had thus been maintained with the more pious of the clergy by both branches of her family, was continued by herself; and whilst among her correspondents are to be found many such names as that of the late Rev. John Newton and some of the most eminent divines of the present day, little testimony can be wanted to shew how cordially she loved that Gospel which they taught, and how highly she regarded them, for their work's sake, as ministers of Jesus Christ.

It would much exceed the limits of this brief statement if we should enter into particular details, as exemplifying, in the character of Lady Leven, those qualities which consitute the essence of true religion. It may suffice to observe, that when the awful hour was approaching in which all principles must be brought to the test, she found that her hope was not a delusion; but that the religion, which she had embraced, had power to support her in the prospect of death, and could enable her to repose herself without anxiety either for time or for eternity upon the will of her heavenly Father. In one of her last letters to a near relation, she expresses herself in the following terms. "My God calls me to this trial, and thanks be to him I feel perfectly resigned to his will, and am far from being anxious for life. Indeed I cannot bring myself to pray for a recovery, but that I may submit to his will with patience and resignation. Oh! what a blessed change would it be, through the merits of my Redeemer and Saviour, to enter into that rest where there is no more sorrow or sighing."

Such was the state of her mind to the last hour of her existence. She was in possession of rank, but she looked not for comfort to earthly greatness. She was about to bid an eternal farewell to the dignity and fashion of the world, and she parted from them without regret. She had been an example of whatever is excellent and of good report in the various relations of life: but upon these things she fixed not her hope: her trust was in the merits of her Redeemer; and in reliance upon his promises, she looked beyond the sufferings of dissolution, to that rest which remaineth for the people of God.

Such are the triumphs of the Gospel of Christ! Such is the efficacy of true religion upon persons of every class, who experience its power! In the midst of affliction, it cherishes peace; and while the flesh and the heart are failing, it suggests, as in ancient times, the consoling assurance, "But God is the strength of my heart, and my portion for ever."

MISS LYDIA WAKEMAN.

Died, on Thursday, the 19th of March, Miss Lydia Wakeman, daughter of the late Thomas Wakeman, Esq. of Paradise Row, Worcester, aged 34 years. During

a long illness, which confined her many years to her chamber, Miss Wakeman was uniformly an eminent example of Christian faith, resignation, and patience. She was always employed, either for the good of others, or in cultivating the growth of religion in her own soul. Even in her state of pain and seclusion, she thought much of the poor; and, as long as she had strength, was exerting herself for their benefit. Her state of mind was at all times remarkably even and placid, which, under the peculiar nature of her disorder, tended greatly to alleviate her sufferings, and to prolong her life. She had an excellent memory; and it was well stored with Christian knowledge, derived chiefly from her Bible. This was to her an invaluable treasure, furnishing her with a rich source of contemplation during many a weary hour; and especially, during the latter weeks of her life, when she was no longer able to read that sacred volume. At this period, such was her love for the Word of God, that she would not allow it to be out of her sight. Its sacred truths were indeed in her "a well of water springing up into everlasting life." But her knowledge of the Scriptures, of other books which she had read, and particularly of sacred poetry, in which she took much delight, was an advantage and blessing not confined to herself alone; for, by a happy and judicious manner of introducing passages, when engaged in conversation, her discourse was rendered exceedingly interesting and instructive, and frequently made a deeply-serious impression. When so employed, nothing escaped her lips which had the least tincture of enthusiasm. Her piety was sound and scriptural: her thoughts were chastised and well regulated; the expression of them was in language easy and perspicuous: what she drew from the stores of her memory was always chaste, judicious, and well introduced; for she had not only warm devotional affections, but a good taste and a correct judgment.

Miss Wakeman was a sincere member of the Church of England. The Prayer-book was generally near her. She was very conversant with the Collects: indeed, no prayers did she deem so excellent as those which she found in that volume. A book in which she took particular delight was Archbishop Leighton's Commentary upon the First Epistle of St. Peter. The spirit of Leighton seemed to be congenial with her own. She well knew how to value the excellent practical remarks, the devotional spirit, the ardent love of Christ, the clear exposition of the doctrines of the Gospel, the holy and spiritual influence, which are found in this author. When this book was first introduced to her, she expressed herself as if she had unexpectedly met with a delightful companion in her journey to heaven: and she often acknowledged how much she was indebted to him, under the Divine blessing, for increasing her desires after holiness and raising her affections above the world. A considerable portion of her time was employed in making extracts from the books she read, and in noting down her own thoughts and reflections in the way of a diary. She has left no less than six volumes of this kind, neatly written with her own hand, and chiefly after she became unable to move from her bed. She persevered in this practice until nearly the close of life, and till the hand could no longer guide the pen, as the last entry evidently shews:—it is a sentence unfinished. Nothing of this kind was seen during her life; but it is esteemed a valuable legacy by her surviving parents. A short extract from one of these volumes, containing the entry she made on her last birth-day, will shew how truly and cheerfully she was resigned to the will of God concerning her. It is as follows:—

"The revolving seasons have, through the good pleasure of my Almighty Lord, brought me to another of the anniversary returns of the day of my birth. Such is the will of God concerning me; and all He does *is right*. Blessed be his holy name, He, by his mighty power, maintains in my heart such a steadfast persuasion of this truth, that I find it sufficient to repress any thought which would arise in opposition to his will in this particular. And although I am certainly, as it relates to my body, 'a great sufferer,' (a term which I have hitherto objected to the use of, as inapplicable to my case)—a much greater one, than I ever supposed I should be—still my heart *does* justify the dealings of the Lord with his unworthy servant; and I do not only *account* them mercies, but I *receive* them as such at the hands of my heavenly Father. Nor is my belief in his tender love and pity at all weakened, but rather confirmed, by these strokes of

his rod; for my heart is made to feel, that it is *in love* that he corrects me, to refine and purify my soul. And not only this—but I see the effects which his chastisement towards me produces on the minds of some, who are witnesses of it, in leading them to acknowledge and recognise the 'great power,' the all-sufficient grace, and unchanging faithfulness of the Lord; who, in the substantial supports, and solid consolations, which he bestows upon his people in the needful time of trouble, manifests himself to be 'the same yesterday, to-day, and for ever.'

"'Bless the Lord, O my soul; and all that is within me, bless his holy name!' And O, forget not the chiefest of His benefits, in that he 'forgiveth all thy sins!' a *far* greater blessing, than the removal of any bodily infirmity, or the restoration of bodily health, which might be (as in former days it has been) perverted by my sinful heart, and might prove injurious rather than profitable to the best interests of my never-dying soul!"

There was one particular which the writer of this paper remarked in this pious and excellent character; namely, that she ever entertained a truly filial and reverential fear of God; and seemed impressed with peculiar solemnity of mind, whenever, in anticipation of her departure, she spoke of appearing in the presence of so infinitely holy a Being. But this solemn regard and veneration of God, were far from causing any gloom, or exciting a doubt in her mind, as to her future happiness. No: she knew "whom she had believed;" and she possessed and rejoiced in a "hope full of immortality:" and, when rendered by such thoughts of God *most serious*, she would at the same time manifest a lively faith in the atoning merits and righteousness of Christ, "who," (as she has said, on such occasions with much emphasis) "is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

Perhaps few persons have had more earnest desires for holiness than the individual of whom I am writing. She was a fervent supplicant for larger measures of grace to purify and sanctify her heart: she truly "hungered and thirsted after righteousness:" she longed to be "made meet for the inheritance of the saints in light;" to "perfect holiness in the fear of God." Her end was peaceful and happy.

These observations are not intended in the way of eulogy upon her character, however estimable; but as a brief memorial of a Christian, in whom was manifested, in a conspicuous manner, the power of the grace of God; and who, in her necessary seclusion from the world, and in much "weariness and painfulness," afforded an example in many respects deserving of notice and imitation. She is now in possession of the end of her faith, and of her affliction, "the salvation of her soul;" "the far more exceeding and eternal weight of glory." Having "washed her robes, and made them white in the blood of the Lamb," she is now "before the throne of God, serving him day and night in his temple." May we also "be followers of them who through faith and patience inherit the promises!"

Worcester, I.
March 23, 1818.

ANSWERS TO CORRESPONDENTS.

F—x; Agrippa; S. Y.; Φιλομυς; J.; Serious; C. C.; A Paper *on Antinomianism*, without signature; and a *Memoir of W. F.*, by G. B.; have been received, and are under consideration.

E.'s papers are left at the Publisher's, as desired; also those of Theophilus.

H. is probably not aware that Manuscripts are invariably destroyed after insertion, as they can be of no further use.

The Annual Meeting of the British and Foreign Bible Society will be held at the Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday the 6th of May, when the President will take the chair at twelve o'clock precisely.

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from p.* 210.)

No. V.

MR. Wright bestows some reasoning upon Micah v. 2: Out of thee shall he come forth to me that is to be the Ruler in Israel; whose goings forth have been from of old, from everlasting. He remarks: "As the person spoken of was to come forth at a future time, and to be of the Jewish nation, and of the family of David, it is most natural to understand the Prophet to mean, that his goings forth had been appointed or described from of old, &c. The word translated everlasting, means an indefinite time, not absolute eternity."—I am ready to grant, that, were this text the only one to be cited for the pre-existence of Christ, it would not be sufficiently distinct to establish that momentous truth. Yet in connexion with others it certainly favours that doctrine; and in its literal construction confirms it. Compare with it, for instance, John xvii. 5, "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."*

Mr. Wright, like most Unitarian writers, has bestowed some pains upon the proem to St. John's Gospel, with a view to reconcile it with his theory; and a very unaccommodating passage he has found it. He begins with this remark: "When the writer of a book declares his design in writing it, if difficult passages be found in the book, they ought to be explained agreeably to his declared design. John has explicitly stated with what view he wrote his Gospel (chap. xx. 31): 'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' Agreeably to his declared design in writing, ought the introduction to his narrative to be explained. As he wrote to establish the important facts, that Jesus is the Christ, and that eternal life is communicated through him, what could be more natural than for him, in the very outset, to state the Divine origin and authority of the Gospel; that every thing in Christianity was

* The author comments on the passage in Zech. xiii. 7; in which the Messiah is called the "Fellow" of the Lord of hosts. The expression here used does not prove Christ to be equal to God; but it is very suitable to one who is so, and is applied to none but Christ; for the word applied to Abraham, is different, and means one beloved, not a companion or fellow. It is said (Isa. xlvi. 5), "To whom will ye liken me and make me equal?" In this place it proves, that Jesus, though a man, was yet, by reason of his Deity, a fellow or companion of the Father, who is not a man: and thus it conveys the same truth which is gathered from John i. 1, 14. From the other passage cited a similar proof may be collected, that believers, though men, are fellows or companions to Christ, because, though he be God, he is man also; but it cannot demonstrate them to be companions to the Father, because he is not a man.

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built upon Divine communications, and confirmed by Divine proofs? This I suppose to be the design of the first three verses, and that the narrative at large is intended to open and illustrate what is there briefly expressed."

The rule of interpretation, laid down in this passage, I acknowledge to be very sound, whenever there is any difficulty in the literal construction of an author. If that is easy and obvious, as well as reconcileable with other statements, there is no occasion to seek further. Still, however, I agree with the author, that the design of this proem, like that of the whole Gospel, is, that we might believe that Jesus is the Christ the Son of God, and that, believing, we might have life through his name, though I cannot admit his whole gloss upon the passage intended to be explained.

First he comments upon the words "In the beginning." These words stand at the commencement of the Book of Genesis, as well as at the commencement of St. John's Gospel; and, unless they are restricted by other words connected with them, or by insuperable difficulties in the passage itself, they ought clearly to be understood of the same time in both places. Accordingly they are usually supposed to refer to the beginning of time, in the usual acceptation of the term. Mr. Wright, on the other hand, argues, that it cannot be the literal creation, because St. John was writing on the moral creation, as connected with the mission of Christ. Can it be said that John did not write on the literal creation, when the redemption of that creation from the effects of sin is the subject of the whole Gospel? Rom. viii. 21—23: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God: for we know, that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." From the very day when Adam fell, the Almighty was carrying on a plan for the recovery of his lapsed creatures, through means at first dimly shadowed in sacrifices and types, afterwards more clearly explained by prophets, and at length fulfilled by his Son. But the plan, thus gradually developed, though the execution of it only began at the Fall, had a still earlier date: "God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." (2 Tim. i. 8, 9.) "In hope of eternal life, which God, that cannot lie, promised before the world began." (Tit. i. 2.) To interpret this, therefore, of the beginning of the creation, is both intelligible in itself, reconcileable with other Scriptures, and suitable to the simple absoluteness of the expression. But to explain it of the commencement of the Gospel age is evidently to impose a more limited sense upon the words than their natural import;—a sense not required by the context, and not found in any other part of Scripture. As to the passages cited by the author, none of them are instances of the simple use of the phrase "In the beginning." When it is said, John xv. 27, "Ye have been with me from the beginning," the words, "ye have been with me," addressed to the Apostles, necessarily restricted the meaning of the words, "from the beginning," to the beginning of our Lord's public ministry. So in 1 John ii. 7, 13, 24, and iii. 11, the same phrase is confined by the context to the beginning of their having heard his "commandment." In Luke i. 2, it must also mean from the commencement of our Lord's ministry, because before his ministry he had no witnesses, nor occasion for any: and

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in the first verse of St. Mark's Gospel it limits itself to the beginning of the Gospel of Jesus Christ. In 1 John i. 1, there is no such limitation; and there we understand the phrase as we do here. The author next proceeds:

"*Logos*, translated *Word*, in many places of Scripture, means, what God hath been pleased to reveal and communicate of his mind and will; the message she hath sent to men, especially the gracious message of salvation and eternal life communicated by his Son Jesus Christ. I can perceive no reason for departing from the usual acceptation of the word in this place; nor for supposing it to mean a person here, any more than in other places, in which no one has imagined it to be the name of a person. The Evangelist, by saying, 'In the beginning was the Word,' teaches that Christianity did not originate in the wisdom of man, was not of human contrivance, but came from God, commenced with Divine communications, was introduced by a message from Heaven."

By what method or contrivance the author is to make the proposition, "In the beginning was the Word," mean that Christianity came from Heaven, I cannot perceive. It is true that λογος often signifies a word spoken, whether by God or man; but that in this place it means something more than this, that it actually denotes a person, is countenanced by the philosophical notions then current, in opposition to which St. John is supposed to be writing, but demonstrated by the two clauses, soon after added, "The Word was God," and "the Word was made flesh."

The next assertions, that the Eternal Word was with God (that is, *chez Dieu*, in the continual presence of God), and that he was himself God, are incapable of any other translation, consistently with the genius of the Greek tongue. Nothing seems to be better established, in that accurate and philosophical language, than that, whenever two nominatives stand on each side of a substantive verb, one of which has an article and the other not, the nominative which has the article is the subject of the proposition, and must therefore come before the verb in English; while that which is without the article is the predicate, or position asserted concerning it, and must consequently be taken after the verb. The version, "God was the Word," is therefore totally untenable; and without it the doctrine of the essential Deity of the Divine Word is incapable of being evaded. Even with it, how the phrase can be made to signify that God spake by his Son, unless the Word means the Son; or how the Word is to mean the message of God, or Christianity, unless Unitarians will be contented to assert that God was the message, or God was Christianity, does not appear.

On the third verse, Mr. W. observes: "*Logos* being in the masculine gender, the masculine pronoun would of course be used in the Greek; but *Word*, in our language being in the neuter gender, the neuter pronoun *it*, is its proper substitute, and I conceive should be used instead of *him* in the translation. However, the mere personification of the Word cannot prove it a real person, any more than the personification of wisdom, folly, and charity, proves them to be real persons. The Greek word translated *were made*, never occurs in the New Testament in the sense of *create*. 'It means, to be, to come, to become, to come to pass: also, to be done or transacted.'"

If the Logos be not a person, I grant that the right English pronoun is *it*, and not *he*. If the Logos be a person, Mr. Wright must acknowledge it to be *he*, and not *it*. In regard to the mere import of the verb, I will concede that it proves nothing as to the act or work of creation. The idea, how-

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ever, cannot be excluded from the verse; which may be translated quite literally in these words: "All things come into existence by means of him; and not one thing, which has existed, came into existence without, or independently of, him." We use *him* for the pronoun, being convinced that the Logos is clearly proved to be a person; otherwise the pronoun would be *it*. But whether *it* or *he*, the idea of the creation or original formation of all things is alike suggested, and a sentiment awakened, which can in no way bear out the author's unsubstantiated assertion, that "John's design was to shew that every thing in Christianity rests on a Divine basis, and is of Divine authority." How can such a sentiment be extracted from words which import, according to the author's own construction of them, that every thing in Christianity was done or transacted by the message, and that without it was not any thing done that was done?

These remarks may be repeated on the tenth verse, where it is said, that the world was made by him —or more literally, the same verb being used as before, the world came into existence by means of him—which could not be said if he was not its Creator. Our author, indeed, reasons upon it in such a manner as to furnish a singular instance of the danger of explaining away the force of clear language. He is on the look-out for any other way of rendering the passage than that which is most obvious, and taxes his ingenuity to see if it cannot, to use his own expression, by some fair construction receive a different interpretation; and this phantom search, as might be expected, has strangely misled him. Having rendered the Greek words, "The world was by him," instead of "was *made* by him," he perceives that these English words, owing to the ambiguity of the preposition *by*, may be made to mean "the world was near him;" and, without recollecting that the Greek words cannot possibly bear the same sense, he improves upon this discovery, and paraphrases the passage accordingly: "The world had opportunity of hearing his doctrines, of seeing his miracles, and of judging of his pretensions. They were placed so near him, and in contact with him, that they might have formed a correct judgment of his character, and have secured to themselves the benefits he came to dispense." What, then, becomes of this truly novel exposition, when it is discovered that the original phrase signifies, not "The world was near him," but, "The world was by means of him?"——But, further, the expression in the third and tenth verse is exactly the same, except that in the one the nominative is τὰ πάντα, "all things;" in the other, ὁ κόσμος, "the world." Τα παντα δι' αυτου εγενετο. Ὁ κόσμος δι' αυτου ἐγενετο. Would it not strike an unprejudiced reader, that these two sentences must import the same truth, and refer to the same subject; that the relative, which occurs in both, must have the same antecedent—the same at least in meaning, even if different in words? Accordingly our translators have rendered the first passage, "All things were made by him," namely, the Word; and the second, "The world was made by him," namely, Him who was the true Light that enlighteneth every man coming into the world. But our author is obliged to vary his language, to translate them differently in words and sentiment, and refer them to antecedents altogether incompatible. According to him, the meaning of the first is, that all things relative to the Gospel dispensation were appointed by Divine revelation; of the second, that the world—or, as he virtually corrects and limits that interpretation, the Jewish people—had opportunity of hearing the doctrines, seeing the miracles, and judging of the pretensions of Jesus Christ. Can any one seriously believe that

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St. John meant two such different things by the same phrase within the space of eight verses?

This ground has been so often trodden, that I fear wearying the patience of your readers. I will therefore come to the fourteenth verse, of which some of them may possibly be curious to learn his exposition. "The meaning," he remarks, "cannot be, that the Word was converted into flesh." Why, the author does not say: he only adds, "It is impossible the Word should be made flesh, or be flesh, in a strict literal sense: such modes of expression can only mean that it came by a man."—It *is* indeed impossible, if by the Logos or Word be meant nothing more than a message or revelation. But does not this expression, especially when taken in connexion with the many others which have preceded it, lend some countenance to the opinion that "the Word" is a real person? "The Word was God:" "all things were made by" the Word; and "the Word was made flesh."

I cannot but remark, in conclusion of this unintentionally lengthened discussion, that such trifling with the sacredness of scriptural language is a serious affair. To affirm that it is impossible an inspired Apostle could mean so and so, and without more ado to fasten upon him a meaning which not only cannot be immediately gathered from his words, but seems contrary to their direct and obvious tenor, is a course not very safe in itself, and in its consequences likely to lead to every delusion. And for what purpose are these strained constructions forced upon every verse of this preface? One testimony out of many to the Deity of Christ would indeed be lost to the Trinitarian, if these constructions could be supported; but what would the cause of truth gain by them? Nothing, it appears, but the following meagre and wordy information, totally unsuitable to the simple and somewhat msyterious dignity of language which pervades this proem to St. John's Gospel:—"In the commencement of the Gospel age Christianity was introduced;" that is, Christianity began in the beginning of Christianity;—"and the gracious message, which God sent, was accompanied with evident proofs of his Divine presence, power, and sanction; and in making it known he hath spoken to us by his Son. From the very first this message was accompanied with Divine proofs, which shewed it to be the word of God. All things, belonging to Christianity were appointed by Divine revelation; and nothing was placed on the ground of human authority. This word contained the doctrine of eternal life. Jesus, who taught it, appeared openly as a teacher sent from God. The world had an opportunity of hearing his doctrines, of seeing his miracles, and of judging of his pretensions. Moreover, all this life-giving doctrine came and was preached by a man!"—Let the reader only peruse the words on which this paraphrase is grafted, in the original; or, if he cannot read the original, let him read it even in the poorest and most inaccurate translation that ever pretended to be literal; and decide if it does not transport him into an entirely different atmosphere and region.

(To be continued.)

To the Editor of the Christian Observer.

PERMIT me, through the medium of your publication, to offer a few sentiments upon a subject proposed by your correspondent CONTEMPLATOR, in the Christian Observer for November, respecting the extent of the propagation of the Gospel.

Εν ολη τῃ οικουμενῃ. See Matt. xxiv. 14. Οικουμενη here evidently implies the Roman Empire, or those countries which had been brought into subjection by the Romans. That such an expression should be used by the sacred penmen

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we cannot wonder, since, two hundred years prior to their time, an ancient historian had observed, Ρωμαιοι εν ολιγω χρονω πασαν ὑφ' ἑαυτες εποιησαν την οικεμενην: and it was for this reason, in all probability, that Doddridge in his annotation, as well as Horne and Hammond in theirs, conceived it as meaning "the habitable world;" and that acceptation of it may reconcile what appears to us a diversity of sentiment among different commentators upon this passage. The Gospel was spread through the Roman empire before the destruction of Jerusalem; for St. Paul, speaking of the faith of his converts, said, οτι η πιστις υμῶν καταγγελλεται ἐν ὁλω τῶ κόσμω (Rom. i. 8); and, Αλλα λεγω· Μη εκ ἠκουσαν; Μενουνγε εἰς πᾶσαν την γην ἐξηλθεν ὁ φθογγος αυτῶν, και εἰς τα περατα τῆς οικεμενης τα ρηματα αυτῶν. As the Apostle inscribed the Epistle from which I have extracted the above quotations to the Christian church at Rome, he doubtless, by adopting the expressions, εν ὁλω τῶ κοσμω—εἰς πασαν την γην, and εἰς τα περατα της οικουμενης, used those terms which others had done in speaking or writing respecting the Roman empire, and wished them to be understood as having a reference to that nation and its dependencies *only*, and not to the *whole* extent of the universe. Dr. Lardner being of opinion that St. Paul planted the church at Colosse, it is natural to suppose, in writing to the Colossians, he would use a similar mode of expression adopted in other of his Epistles. Hence τῶ παροντι εἰς ὑμας, καθως και εν τω κοσμω (Col. i. 6); and τῶ κηρυχθεντι εν πάσῃ τῃ κτισει τῃ ὑπὸ τον ὁυρανον (ver. 23). And this phrase is a just comment upon what is said by our Saviour to his eleven disciples: Πορευθεντες εἰς τον κοσμον ἁπαντα, κηρυξατε το ευαγγελιον πασῃ τῃ κτισει: meaning, no doubt, that through their exertions the doctrines of Christianity should be published throughout the whole extent of the Roman empire. From the testimony of the learned respecting the diffusion of Christianity, we are justified in asserting what has been stated by the pious Matthew Henry: "More or less," says he, "the Gospel has been, and will be, preached to every nation." Christianity being established at Jerusalem, its teachers travelled as far as Phenice, Cyprus, and Antioch, and other parts of the then known world. (Hartman de Rebus gestis Christianorum sub Apostolis, cap. vii. p. 107; and Lux Evangelii toti Orbi exoriens.—F. Albert. Fabric.)

During the second century the limits of the church were considerably enlarged, and the number of converts to Christianity was greatly augmented. Jesus Christ was worshipped as God almost throughout the whole East, and also among the Germans, Spaniards, Celts, and Britons. Pantænus, the head of the Alexandrian school, conveyed to the Indians the knowledge of Christ. Pothinus set out from Asia, in company with Irenæus, and laboured in the Christian cause with so much success among the Gauls, that churches were established at Lyons and Vienna. Eusebius, in the fourth book of his Ecclesiastical History, mentions that Origen, invited from Alexandria by an Arabian prince, converted a tribe of wandering Arabs to the Christian faith; while the Goths of Mysia and Thrace received the Gospel by teachers sent from Asia. The conversion of Tiridates and his nobles, by Gregory, established the Armenian church.

In the history of the seventh century of the church, we find the progress of Christianity accelerated, both in the eastern and western hemispheres, and its Divine light diffused far and wide through the darkened nations. The Nestorians who dwelt in Syria, Persia, and India, contributed much to its propagation in the East, by the zeal and diligence, the laborious efforts and indefatigable assiduity with

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which they preached it to those fierce and barbarous nations, who lived in the remotest borders and deserts of Asia. It was by the labours of the Nestorians that the light of the Gospel first penetrated into the immense empire of China.

From these remarks, it would appear, Christianity has been preached throughout the *greater* part of the *old world*, and that those nations who worship false deities have apostatized from the simple truths of the Gospel: nor can we wonder at this change taking place in their religion, as they had not the *written word* of God constantly to refresh their memories in those things which they had been taught.

MACKINNON.

To the Editor of the Christian Observer.

As the Prayer of our blessed Lord was proposed as a model for our petitions, a few remarks on its characteristic excellencies, though not conspicuous for much novelty, may not be unacceptable to the readers of the Christian Observer.

In the first place, though the Prayer is very short, consisting of only seven brief clauses, it extends to the whole of our actual condition, and states the foundation of our future hope. It enumerates all our most important wants, and implores the remedy which is most suited to our necessities: neither does it confine itself to the simple statement of our wants, but urges also the most persuasive motives for their relief. It is peculiarly suited to the language of petitioners, by representing our weakness, sinfulness, and dependence, and magnifying the excellence of our Maker. And lastly, it is a prayer, which has this praise above all others, that, full, comprehensive, and particular as it is, it is yet couched in terms as well adapted to the capacities of the most unlettered peasant as of the profoundest scholar; and, while it may thus be used with intelligence and propriety by the simplest Christian, it is notwithstanding so constructed as to be capable of being uttered without hypocrisy by others.

These remarks will be best illustrated by a few observations on its different clauses.

First, then, it is very remarkable that this is the earliest prayer upon record which ever was offered to the true God under the title of "*Our Father.*" The prayers in the Old Testament were chiefly, I imagine, though not exclusively, directed to the Son of God; and it was not till the Son himself came in the flesh that we had permission to address ourselves immediately to the Father. "I leave the world, (said our gracious Lord), and go to the Father." "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

But though we are thus permitted to address ourselves immediately to the Father, this very style and title prove that we come to him as his children. If we have not the spirit of children, what right can we have to accost him as our Father; for these two things are reciprocal and concurrent? "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." And, that we may not be at a loss to know for whom these promises are intended, we are told of our blessed Saviour, in the first chapter of St. John, that he gave power to become the sons of God to them which believe on his name; and by St. Paul, that God sent forth his Son, that we might receive the adoption of sons; on which he adds, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

It is clear, therefore, that only

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those who have the Spirit of the Son of God in their hearts, have a right to cry "Abba, Father." It is a title of relationship, which none may use who do not possess the relation. To call God our Father, is to profess that we regard him with the affection of children, and are desirous to obey him as our Father.

But though, with these dispositions, we are entitled to address him as our Father, the familiarity which that privilege might inspire is checked by the addition which is made to it: "*which art in heaven.*" The endearing nature of the connexion still remains, but with an awful character of distance between us; and while we regard him as our reconciled Father in Christ, we are taught to remember, that he is in heaven, and we upon earth: therefore should our words be few.

Accordingly, the first address is suitable to the sentiment thus inspired: "*Hallowed be thy Name.*" We thus do not obtrude our private petitions on the ear of the Almighty, before we have expressed our regard for the sanctity of that Name which we address in prayer. We are to come with reverence, as well as boldness, to the Throne of Grace, and to shew that we come in the spirit of children, by the jealousy we manifest for our Father's honour. Hence also we are directed, before we offer any petitions for ourselves or others, to say, "*Thy kingdom come. Thy will be done in earth, as it is in heaven.*" So earnest must the disciples of our Lord be for the performance of the Divine will, if they would repeat his Prayer with sincerity.

The next two petitions are very remarkably placed together. "*Give us this day our daily bread; And forgive us our trespasses.*" The expression "this day," marks that this ought to be a daily prayer; and the order of the petitions may suggest, that daily forgiveness is as necessary for us as daily bread.

The expression, "Give *us* this day our daily bread," seems also to imply that we should learn to include others as well as ourselves in our petitions. As children of the universal Father, we pray that he will dispense to all his family the bread which is needful for them, and in such a measure as is best adapted for each, as was the case with the manna: "He that gathered much had nothing over, and he that gathered little had no lack." Neither envy of others, nor undue anxiety for ourselves, must have a place in this petition: but it must be offered up in simplicity and godly sincerity, as to a Being who knows what is best for us, and gives what he sees good for all.

The latter clause proceeds still further. It assigns a condition, without which the request contained in it cannot be made with success: "Forgive us our trespasses, *as we forgive them that trespass against us.*" It is thus that every disciple of Christ is reminded of the spirit in which he ought to approach his Maker, as often as he repeats the Prayer of his Lord and Saviour. He even declares that he comes in that spirit. Unless, therefore, he has really forgiven all that have offended him, and that as heartily as he would wish to be forgiven himself, he is not at liberty to employ even these few and simple words which our Lord has left for the use and imitation of his disciples.

These two prayers—for daily bread, which is the only term under which we are taught to ask for temporal blessings; and for pardon, which is the foundation of all those which are spiritual—are immediately succeeded by two other petitions, which complete the enumeration of all the real wants of a Christian: "*And lead us not into temptation; But deliver us from evil.*" While bread is all that our Lord has instructed us to desire for the body, he has also shewn us, that for the soul we have three

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great evils to guard against; guilt, temptation, and a perverted nature. When our trespasses have been forgiven, we have still occasion to pray against temptation, lest we should be betrayed anew into the sins which have been pardoned; and, lastly, against that natural proneness to evil, which is the cause that renders each occurrence of life a temptation. We pray, therefore, first for forgiveness of our past sins; then from preservation from temptation, that we may not relapse into the sins that have been forgiven; and, lastly, for deliverance from the power of evil itself, that so we may gradually be placed beyond the reach of temptation. These are the three leading objects for which a Christian ought to pray, that so he may first have peace, and then make progress, and finally overcome: and therefore the formulary refers to the Source from which alone all these blessings may be expected to flow to the soul of a sinner: "*For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*"

Short, therefore, as the Prayer of our blessed Lord is, it inculcates various duties of the greatest magnitude. The advancement of God's kingdom, the performance of his will, the forgiveness of our neighbours, and the resistance of temptation, have all a part in it; and they stand there with this advantage, that they are not precepts, but prayers; and appear there as objects, not of command, but of desire. If we do not love these duties, we cannot say this prayer; any more than a condemned slave can petition for his day's labour, or pray for a continuance of the work that wearies him.

It is also singularly adapted for a daily prayer: for it asks both for daily bread and for daily forgiveness, and is directed to other important objects which are of daily necessity; for as every day has its evil and its temptation, so every day also gives occasion for our glorifying God. It may likewise serve for a daily test of our religious progress; for, as was before remarked, while there is nothing in it but what the humblest Christian may use sincerely, it calls for the highest exercise of the highest spiritual attainments to use it suitably. May He who taught us the form of words, add thereto the power of his Spirit, that we may so live suitably to our prayers as to glorify our Father which is in heaven!

C. C.

To the Editor of the Christian Observer.

I TAKE the liberty of conveying to the public, through your Magazine, some thoughts on a paper in the Monthly Magazine relative to Mr. Bellamy's promised translation of the Hebrew Scriptures. When I consider the difficulty of such an undertaking, I am inclined to say, "Who is sufficient for these things?" and before I could acknowledge a man qualified for the task, I would require proofs of his possessing advantages not often united in the same individual. A mere critical acquaintance with the Hebrew tongue, though indispensable to the right performance of this great work, is but one of those extraordinary endowments which should be found combined in the individual who undertakes, with a rational prospect of success, to give a new translation of the Hebrew Scriptures. Besides a sound judgment and extensive erudition, embracing a great variety of subjects, the translator of the Sacred Oracles should be free from prejudices, and bring to the work a mind disposed altogether to receive its impressions from the Divine original, and to sacrifice to its authority the most inveterate and the most favourite opinions. Indeed, I conceive that no man, who does not consider a mistranslation of the Scriptures in a moral as well as in a literary point of view; who does not look upon it, so far as it is connected with

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avoidable ignorance, or negligence, or prejudice, *a sin;* is fit to undertake a version of the holy Scriptures. No other man will perform his task under such an influence as is the best pledge, supposing competency in other respects, of correctness and fidelity in the translation. If I mistranslate Cæsar or Livy, my error can do no material injury to my reader; but if I give a false sense to the word of God, there is no saying to what extent I may be the author of mischief. This consideration, if it should not discourage men from the work, should at least make them conduct it with "fear and trembling."

I confess myself one of those who cannot subscribe to the judgment formed by certain eminent persons, quoted in the above mentioned paper, as furnishing proof of the necessity of a new translation of the Old Testament. I do not believe, with Doctor Blackwell, that "innumerable instances might be given of faulty translation of the Divine original;" or, with Dr. Durell, that "the version now in use does not, in many places, exhibit the sense of the text, and mistakes it besides, in an infinite number of instances:" nor can I agree with Professor Symonds, when he says, "whoever examines our version in present use, will find that it is ambiguous and incorrect, even in matters of the highest importance:" still less can I acquiesce in the truth of the following words; "It is well known, that the most eminent writers have been uniformly of the same opinion." Indeed, the opinions expressed by Dr. Newcomb and Dr. Waterland are of a complexion quite different from the others, and merely intimate, what no competent judge will be disposed to deny, that our present translation is not as perfect as it might be, and is therefore susceptible of considerable improvement. For my own part, I cannot but say, that the language quoted from the other critics is as mischievous in its tendency as it is erroneous in its statement. What must a simple man, or even an educated man unacquainted with the original, suppose to be the value of a translation which he is told is "faulty" in "innumerable instances," and "ambiguous and incorrect even in matters of the highest importance?" Such statements are calculated to divest that Book, which ninety-nine persons out of a hundred must depend upon for instruction respecting the way of salvation, of its claim to Divine inspiration; and in the same proportion to weaken every appeal to the understandings and consciences of men founded on its authority. Were the character given of the translation, in the passages produced, really true, it might perhaps be right to expose its unfounded pretensions; but, in my judgment, our translation, so far from being chargeable with "innumerable instances of misrepresentation," *generally* gives the sense of the original; and the better it is known by every competent critic, the more it will be valued.

When I say this, I am far from intending to depreciate the labours of those learned men, who have from time to time been endeavouring to improve our common translation, by the correction of what may be erroneous, and the illustration of what may be obscure or ambiguous. But this may be done without charging a work, full of beauties and excellencies, with faults which do not belong to it; and giving it a character, which, if it were deserved, would almost make it a question whether the reader might not find as much of error as of truth in its pages.

But let us consider the merits of the passage in which Mr. Bellamy's great work is announced, and the reason we have, from the specimens there given of his abilities, to look for great improvements in his translation of the Old Testament. "We need not inform our theological and bibliographical readers," observes the author, "that important

as are the ancient books of Divine revelation, they have not been presented to the Christian world, since the second century, except through the medium of translations made from other translations. It is believed, for example, that the first authorized English version was made for the most part from Luther's German translation, which was itself made from the Latin Vulgate."

The only part of this passage that concerns our present inquiry, is that which relates to our own translation; and it is here curious to observe how apt we are to misrepresent things when we have any object in view, and that, perhaps, unconsciously. The sentence begins with taking it for granted that every person well informed on the subject, must know, that since the second century no version of the Old Testament has been given to the world, "except through the medium of translations made from other translations." Now, that this is a position far too unqualified, every one acquainted with the subject very well knows; and it has been sufficiently shewn by a correspondent in your last Number: but in the following sentence even the author himself calls it in question, when he says, "*It is believed*, for example, that the first authorized English Version was made, for the most part, from Luther's German translation, which was itself made from the Vulgate." This is a singular passage, in the connexion in which it stands. The intention of the author is to shew the necessity, or at least the great expediency, of a new English translation of the Old Testament, founded upon what he represents as the incontrovertible fact, that all the common versions of the Old Testament in use since the second century, are but translations of translations. Now, to have justified his conclusion, he should have been able to state, that the *present* English version of the Hebrew Scriptures *is*, from beginning to end, a translation of another translation. Instead of which, we are told only, that *it is believed*, not *it is known*, that the *first*, not the *present*, authorized English Version was made, not *altogether*, but *for the most part*, from Luther's German translation. Now, what has this to do with the present question? The *first* authorized English Version might have had twenty intermediate translations between it and the original, and yet the *present* one might have been made immediately from the original. But the author, I suppose, knew well, that, if he had ventured to predicate of the *present* English Version what he has insinuated of the *first* one, he would have exposed his ignorance, or his unfairness. He would have found it hard to persuade us, that such men as were concerned in the translation now in use, were not as well able to translate immediately from the Hebrew original as Mr. Bellamy, or perhaps any man now in existence. So far, then, as the necessity of a new translation is to be proved from this consideration, the writer has entirely failed in his argument.

But supposing the necessity of a new translation to be established, is the author of the specimens produced in the "Monthly Magazine" the person likely to perform the work to the satisfaction of competent judges? Without meaning any disrespect to the individual in question, I cannot avoid hesitating on the subject. I am now concerned only with the author of those specimens given in the Magazine: specimens taken, it is said, *at random*; but furnished, I suppose, by Mr. Bellamy himself, who, it may be presumed, retains the manuscript, from which the extracts are derived, in his own hands.

The new translation of the first verse of Genesis differs from the old one by the introduction of the word "substance." No doubt Ephraim Syrus, in his commentary on this passage, seems to autho-

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rize this alteration, by the introduction of the Syriac term כנסא; and, therefore, I am not disposed to quarrel much with our author for rendering the passage as he has done. At the same time, I confess I do not see any occasion for it; nor am I sure that it corresponds so well with the fact as our present translation. It seems to me that the Earth was brought into existence in its present shape, and not that the mere substance of it was produced, to be afterwards moulded into shape. "Without form and void," appears to me to apply to the surface, and not to the body of the Earth. But, however, I am not disposed to be very tenacious on this point; observing only, that "material," or "element," would perhaps express the idea intended, better than "substance."

For the alteration in the second verse I see no reason nor authority. If I would make any change, it should be by giving מרחפת a participial sense, and perhaps translating רוח literally. But I confess I cannot see why ו should be rendered *until*.

The third verse among the specimens is Genesis iii. 22. It is certainly a very difficult one; and our translators, feeling this, rendered the passage literally, conforming to the original that stood before them. Mr. Bellamy, thinking to remove the obscurity that envelopes it, has, in my judgment, departed from the proper meaning of the Hebrew particle מן; and by so doing, whatever he may have gained in clearness he has lost in fidelity: not that the passage, as rendered by Mr. Bellamy, appears to me to convey a meaning much more clear than that in our common translation does. "Then Jehovah-God said, Behold, the man was like one of us; with knowledge of good and evil: and therefore, if he will put forth his hand, & take also of the tree of life, then he shall eat, and live for ever." For my own part, I confess my inability to fix any satisfactory interpretation on this passage; and, till something more is done for its elucidation than even Mr. Bellamy has done, I feel that I must be content to acknowledge my ignorance of its true meaning, and to take the common translation, as being a literal version of the original Hebrew. —To the expression, "Jehovah-God," it would require long habit, I think, to be perfectly reconciled.

The next verse is Genesis vi. 3. —This verse also is a difficult one; nor can I see what advantage we should have by adopting the alteration proposed. "Then Jehovah said, My Spirit shall not always strive with man, because of the transgressions of his flesh." In both versions, *flesh* signifies, I suppose, the predominance of the carnal principle; and it appears to me, that the common version is more correspondent to the original than the new one. How בשגם הוא בשר can with propriety be rendered, "Because of the transgressions of his flesh," is, I confess, more than I can understand; for, allowing the verb שגא to be a part of the word בשגם, still, I think it would be hard to force the rest of the passage into an accommodation to the proposed rendering. Our translators, I suppose, considered the word בשגם, as composed of the preposition ב, and the pronoun אשר abridged as is common into ש, and the particle גם, "*In that he also* is flesh"—that is, "since I find him altogether governed by a principle opposed to my will." This appears to me to furnish a better reason for the determination God is represented as adopting, than that which the new translation does. This only states a common case, and such as might exist at any time. The former states an extraordinary state of things: it seems to refer to a season of long suffering, which had now reached a close, in consequence of the incorrigible character of that generation. If I might presume to propose any amendment, it would be that of rendering the particle גם by the word

"even," instead of "also:" "He is even flesh;" that is, "he is quite obedient to the carnal principle." This also corresponds with the 5th verse, in which the total and universal corruption of that generation is so strongly asserted, and is given as a reason for that proceeding which God was about to adopt.

Verse 4. "The apostates were on the earth, in those days."—Is הנפלים ever so rendered? And supposing it to be so, does the word "apostate" correspond so well with what follows, as the word employed by our translators? If by "giant," we are to suppose men fifteen or twenty feet high, I admit that this would give a fabulous air to the passage; but if we only understand the term as denoting a stature above what is common, attended with a degree of muscular energy fitting the possessor for deeds of extraordinary prowess, we shall then only have a term that accounts for what follows, when their children are represented as "mighty men," and "men of renown." Between "apostacy" and corporal strength, or intellectual vigour, as leading to celebrity, I see no connection; but there was an affinity between great bodily strength and renown, at a time when personal exertion had so much to do with military pre-eminence.

The next verse is the 6th. "Yet Jehovah was satisfied that he had made man on the earth, though he idolized himself at his heart."—I look upon this alteration to have arisen entirely from the adoption of a principle contradicted by the whole tenor of Scripture. If Mr. Bellamy is afraid, that, by attributing to God certain mental affections productive of a suspension, or a modification, or even a change in his plan, he derogates from his Divine perfections, I confess it appears to me that he will find it hard to make his views correspond with the plain language of Scripture. Is Mr. Bellamy afraid that any legitimate conclusion can be drawn from such passages against the Divine omniscience and immutability? Such fears are destitute of any good foundation; and whenever they are indulged, they lead, in my judgment, to attempts, in rendering the original Scriptures, subversive of all just principles of interpretation. Our translators were not only good scholars, but they were men of sound judgment, and felt none of that squeamishness which more modern translators feel, and which, so far as it exists, disqualifies them from being faithful interpreters of the word of God. The verse now under consideration seems to me to furnish an example of the defect I am speaking of. That the awful judgment about to be inflicted upon the human race should have been preceded by an assertion of God's dissatisfaction with the work of his hands, seems very natural; but if we are told, that, notwithstanding all he saw, "Jehovah was *satisfied* that he had made man on the earth," we are surely ill prepared for the catastrophe that was preparing, and was so soon to follow. In fact, it seems to me that the principle which led Mr. Bellamy to change the translation of the present verse, if fairly followed up, would make it necessary to change every passage in which God is represented as acting on any occasion or emergency of any sort. For every such instance has all the appearance, *when so represented*, as being the result of unforeseen contingency. I believe that neither עצב nor נחם are used in the sense attributed to them by Mr. Bellamy: and to translate ו *although*, appears to me to be forcing it into a service to which it has been very little accustomed.

The next verse is the 14th, in which Mr. Bellamy gives to נחם a sense, which certainly belongs to it metaphorically, but a sense which, it appears to me, there was little temptation to give it in the present passage. God is giving Noah directions, minute directions,

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about the form and construction of the ark; and nothing can be more natural than the common translation; and, in my judgment, nothing can be more unnatural than the proposed alteration — "there thou shalt expiate within and without, by atonement."

The next verse is the third of the thirty-seventh chapter. "Now Israel preferred Joseph, before any of his sons, for a successor of the eldership after him: and he made for him a vesture of supplication."— What cause of quarrel Mr. Bellamy has against the present translation, I am at a loss to understand. It is quite intelligible, and consistent with the original, and corresponding to the context. It relates Jacob's partiality for Joseph; it gives a very natural reason for it; and mentions a fruit of his affection, which, though it may *now* produce a smile, was probably at that period a matter of some importance. That the original may, with great propriety, be rendered according to our common version, is very plain; whether it will bear the sense proposed by Mr. Bellamy, I think very disputable, to say the least of it. The particle כי connects the two members of the passage together, I think, in a different way from that which the new translation supposes; nor, indeed, do I believe that it can be translated by our English word *for*, in the sense in which it is here taken. Moreover, I question if the verb אזר has ever the signification here assigned to it. I am at a loss to know how בן זקנים can mean "a successor of the eldership," or indeed what the office was, or what "vesture of supplication" means; or how מסים should signify "supplications." Upon the whole, therefore, I give to the old translation a decided preference above the new one.

The next specimen is 2 Kings v. 18. This alteration, which places the transaction in the past tense, is not now proposed for the first time; but, by whatever authority it may be supported, I still am of opinion that our translators performed their duty, as scholars and as men, in rendering the passage as they have done—as scholars, by a grammatical adherence to the original; and as men, by not allowing themselves to be tempted by plausible objections to desert the straight course of faithful interpretation. The only reason why any one should think of changing the translation, is, that the prophet seems by what he says to countenance idolatry. What the precise idea was that Elisha's words conveyed to the mind of Naaman, I cannot pretend to say; but I see no necessity for supposing that they were intended to signify *approbation*, though, under his peculiar circumstances, some allowance might have been made for human weakness. One thing, however, I think, is plain, that Naaman himself made a distinction between *offering sacrifice*, and that act of obeisance to which he referred; and would it not be a strange thing, that, after declaring his resolution under no circumstances to offer burnt-offerings to any God but to Jehovah, he should feel a particular compunction on account of what, after all, could not be compared, in point of guilt, with the more unequivocal acts of religious homage by which we may presume he had been accustomed to recognise the idols of his country? Nothing can be much plainer to me, than that Naaman, after declaring his intention not to *offer sacrifice* except to Jehovah, begs for liberty to shew respect to his master, on a certain occasion, by *bowing* in that temple that was dedicated to the idol, when he should be called, in his official capacity, to be present on solemn occasions. Whether he was right in doing so, or whether the prophet's words amounted to an acquiescence, or in what sense they should be understood, are questions that, however their determinations may affect the character of either of the speakers, ought not to make any difference in our mode of rendering

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a plain passage of Scripture; and a very plain passage, I must say, is the one before us. The contrast so pointedly marked between *offering sacrifice*, and simply performing the other ceremony—and that at a time when it might, as he thought, be considered as a civil act rather than a religious one—convinces me that our translators have given, in the common version, a faithful copy of the original, which it was their duty to represent to the English reader. בבוא, I think, is certainly "when I come," not "when I did come."

The next verse is Amos iii. 6.—I confess I am quite surprised that this passage should be considered as having any difficulty. "Shall there be evil in a city and THE LORD hath not done it?" which Mr. Bellamy, renders "the Lord hath not requited it?" The *evil* here intended, is evidently, from the context, the visitations by which a city is afflicted, and which people, instead of ascribing to the immediate operation of God, suppose to arise altogether from secondary agency. The prophet asserts, in opposition to all such erroneous opinions, the exclusive agency of Jehovah; and in so doing, points out the only quarter from which help and deliverance can arise. The proposed alteration gives the Hebrew word עשה an unnatural sense, and changes the whole meaning of the passage.

To the next alteration (Isaiah ix. 3), I have nothing particular to say, except that it seems rather a liberty to make a question of the second clause of the first period; "Hast thou not increased the joy?" Supposing, however, that this can be defended, there seems to be more uniformity in the passage as it stands in the new, than in the old translation.

I am not sure that למענהו will bear to be rendered, as in the next instance, (Prov. xvi. 4), "to answer him." And I am disposed to think our translators have done better in this case than their corrector.

In the next instance (1 Sam. xvi. 23), Mr. Bellamy has translated the Hebrew literally; but, in doing so, he seems to have deprived the English reader of the sense of the passage, which is plainly what our translators give in the common version.

The next passage is Isaiah vi. 10.—The plain object for which the alteration is proposed, is to avoid a supposed inference affecting the character of God as the righteous Judge. But I am not aware, that, unless we suppose the proceeding in question to be capricious and unreasonable, there is any ground for the objectionable inference. That our translators have truly represented the original, I am persuaded, and would endeavour to prove it at large, only that I fear to trespass too much on your space and the time of your readers. But one plain objection to the new translation is, the alteration in the grammar of the third clause, which is certainly the same as that of the former ones, and is preserved in the common version, "and shut their eyes."

The next specimen is 1 Sam. xix. 24: "Then he took off his garment, and prophesied also the same, before the face of Samuel, but he supplicated artfully, all that day and all that night." And here again I am constrained to say that our translators have been more successful in giving the sense of the original than Mr. Bellamy. נפל does not, I believe, in its simple form, ever denote "to supplicate;" and there is a plain connection between the word ערם, in the second clause, and the act of Saul's taking off his clothes, in the first; which of itself seems a sufficient objection to the alteration proposed.

In the next specimen, 1 Sam. ii. 25, the particle כי is made to speak a language to which it is not accustomed; and that, evidently, to avoid a supposed difficulty. Does Mr. Bellamy imagine that he can obliterate from the sacred pages

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all allusion of that kind on account of which the present alteration is proposed? Mr. Bellamy is afraid of making God the author of sin, and his jealousy on this head is laudable; but it should never tempt him to turn aside from the plain path of a translator, which is, to give a faithful representation of his original. In the present instance, "the sin of the young men was very great before the LORD" (ver. 17); and God had determined to make them an example; and he would do it in that way that would most effectually promote his designs in doing it.

Though I do not deny that there is in the next specimen (Jer. iv. 10), some difficulty, as the translation stands at present, I am nevertheless inclined to think that our translators have faithfully represented the original; and this is better than to remove a difficulty at the expense of grammatical fidelity. לאמר cannot, I believe, be rendered "for saying;" and, if it cannot, the foundation of the improvement fails, and with it, all that rests upon it; and we must have recourse to some other method, be it what it may, of solving the difficulty. But this is rather the business of the commentator; to whom I shall at present leave it.

The next passage, Jeremiah xx. 7, does not require any change, in my opinion, to render it consistent with other passages of Scripture; and I must confess myself still disposed to abide by the old translation.

Upon the whole, it appears to me, that, if these instances may be considered as fair specimens of the projected new translation, we should not be any great gainers by adopting it in the place of our old one. But let me not be supposed to wish to discourage the labours of Mr. Bellamy, or of any one else, who, acknowledging the great excellence of our present translation, and modestly proposing to use any advantages which time may have furnished, may employ himself in the removal of real difficulties and in the illustration of real obscurities. This is a work which cannot be too much commended and encouraged; but it requires to be managed by a delicate, as well as a dextrous hand; nor can any thing be more unfavourable to the successful prosecution of such a work, than the previous adoption of a scheme, however plausible, which is to serve for a guide in our interpretation of the word of God: and, I confess, when I find that Mr. Bellamy is to produce a translation from which angels are to be excluded, and in which events that have been thought miraculous are to be reduced to ordinary occurrences, I am quite at a loss to understand how it is to reflect to the mind of the English reader a faithful picture of that Hebrew volume, in which I have been accustomed to trace the ministry of those angels, and to recognise the existence of those miracles, which, it seems, are only to be found in the erroneous text of the several versions.

T. K.

To the Editor of the Christian Observer.

YOU have at different times given in your work various State Prayers. Perhaps you would be kind enough to insert the following Prayer for the East-India Company, composed in the year 1698, and which received the approval of the Archbishop of Canterbury and the Bishop of London. I believe it is still in use at all the Presidencies.

"A Prayer for the Honourable and United Company of Merchants of England trading to the East Indies. To be used in their Factories abroad.

"O Almighty and most merciful Lord God! thou art the Sovereign Preserver of all that trust in thee, and the Author of all spiritual and temporal blessings: let thy grace, we most humbly beseech thee, be always present with thy servants, the

united Company of Merchants of England trading to the East Indies. Compass them with thy power, as with a shield; prosper them in all their public undertakings, and make them successful in all their affairs both by sea and land. Grant that they may prove a common blessing, by the increase of honour, wealth, and power to our native country. Give to us, and all thy servants whom thy providence has placed in the remote parts of the world, grace to discharge our several duties with piety towards thee our God, loyalty to our king, fidelity and diligence towards those by whom we are employed, kindness and love towards one another, and sincere charity towards all men; that we, adorning the Gospel of our Lord and Saviour in all things, these Indian nations among whom we dwell, beholding our good works, may be won over thereby to love our most holy religion, and glorify thee our Father which art in heaven.

"All this we beg for the sake of our Saviour Jesus Christ: to whom, with Thee and the blessed Spirit, be ascribed all honour, praise, and dominion, both now and for evermore. Amen."

"We do conceive this prayer may be very proper to be used for the purpose expressed in the title of it, and do approve of it accordingly.

Tho. Cantuar.
Dec. 2, 1698. *H. London.*"

While I am on this subject, you will, perhaps, allow me to add the following interesting speech of the celebrated Mr. Franklin, who certainly cannot be accused of too much regard to religious observances. It was delivered to the American Convention.

"Mr. President—

"The small progress we have made, after four or five weeks' close attendance and continued reasoning with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, is methinks a melancholy proof of the imperfection of the human understanding. We indeed seem to *feel* our want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist: and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

"In this situation of this assembly, groping as it were in the dark to find political truth, and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?—In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection! Our prayers, sir, were heard;—and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?—We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labour in vain that

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build it." I firmly believe this; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little, partial, local interests; our projects will be confounded; and we ourselves shall become a reproach and a bye-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to move,

"That henceforth prayers, imploring the assistance of Heaven, and its blessing on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."

Dr. Franklin adds, in a note to his Letters just published, that "*the Convention, except three or four persons, thought prayers unnecessary!*" C. W.

To the Editor of the Christian Observer.

THERE was a time, when the great champion of the Church of England, I mean Hooker, charged his opponents with undervaluing the importance of reading the holy Scriptures. The case is now altered; and our Dissenting brethren, together with such members of our church as subscribe to the Bible Society, are not unfrequently blamed for *magnifying* the utility of circulating the sacred records. I doubt, however, whether language more positive than that of Hooker has been adopted by them on this subject. "Wherefore (says he) should any man think but that reading itself is one of the ordinary means whereby it pleaseth God of his gracious goodness to instil that celestial verity, which, being but so received, is nevertheless effectual to save souls?"—"With whom ordinary means will prevail, surely the power of the word of God, even without the help of interpreters in God's church, worketh mightily, not unto their confirmation alone which are converted, but also to their conversion which are not."—"Did we ever hear it accounted for a wonder, that he which doth read should believe, and live according to the will of Almighty God?"—"Of things necessary to all men's salvation, we have been hitherto accustomed to hold (especially sithence the publishing of the Gospel of Jesus Christ, whereby the simplest, having now a key unto knowledge which the Eunuch in the Acts did want, can children may of themselves, by reading, understand that which he without an interpreter could not), they are in Scripture plain and easy to be understood."—"Scripture is not so hard, but that the only reading thereof may give life to willing hearers."—"Surely, if we perish, it is not the lack of scribes and learned expounders that can be our just excuse. The word which saveth our souls is near us; we need for knowledge but to read and live."

The passages occur in sect. 22 of book V. of the Eccles. Polity, where the author is defending our custom of publicly reading the word of God without note or comment.

To the testimony of Hooker on the efficacy of reading the holy Scriptures, you will perhaps allow me to add that of Bishop Warburton: "Take a plain man (says he) with an honest heart; give him his Bible, and make him conversant in it; and I will engage for him, he will never be at a loss to know how to act agreeably to his duty in every circumstance of life."

IOHANNENSIS.

FAMILY SERMONS.—No. CXIII.

Ephes. iv. 30.—*Grieve not the Holy Spirit of God, by whom ye are sealed unto the day of redemption.*

As, under the Old Testament dispensation, the great promise to which the faithful Israelite was

taught to look, was the coming of the Messiah; so, under the New, the coming of the Holy Spirit was predicted, for the teaching, and comforting, and sanctifying of the Christian. Our Lord expressly consoled his disciples with the argument that it was expedient he should go away; for that if he went not away the Holy Spirit would not come; but that, if he went away, he would send him unto them. So effectually did he fulfil this promise, that we find on the day of Pentecost this blessed Spirit descending in his powerful influences upon the assembly of the faithful, teaching them not only to speak with new tongues but greatly animating and comforting their hearts; so that many, who had hitherto been the most fearful and unbelieving, became from that moment resolute and courageous in the cause of their Redeemer, and even submitted to martyrdom rather than forsake their Lord.

The Holy Spirit, though less openly and miraculously, yet not less really, still descends upon the Christian in the present day, instructing him when he is ignorant, guiding him when he is ready to wander, supporting him when weak, sanctifying him when encompassed by the sinful infirmities of his fallen nature, and consoling him amidst the troubles and perturbations of the world. He does not, however, find the heart naturally prepared for the reception of so exalted a guest. Sin too often separates between the Almighty and the human soul. His Divine influences are coldly received or deliberately counteracted; and he, in consequence, becomes grieved at the hardness of our hearts. Surely we should not so often suffer this unhappy effect to take place, if we duly considered the infinite importance of the influences of this Divine Agent; "without whom nothing is strong, nothing is holy;" without whom we cannot be delivered from error, or guided into truth; and who alone can sanctify us, or make us meet for the inheritance of the saints in light. Humbly looking, then, to Him for his gracious influences and assistance rightly to consider and duly to practise a duty so immediately relating to our conduct towards himself, let us view,

I. The exhortation in the text;

II. The motives on which it is grounded.

First, We are to view the exhortation itself; *Grieve not the Holy Spirit of God.*—The meaning of the appellation here employed appears sufficiently obvious. By "the Holy Spirit of God" we are evidently to understand the Third Person in the sacred and undivided Trinity; equal with the Father and the Son, and exerting upon mankind his peculiar offices of a Teacher, a Sanctifier, and a Comforter.

To speak of *grieving* this Divine Person is, however, an expression of somewhat more difficulty, and may seem to require further consideration. To suppose God capable of grief, or any other human passion, would be plainly inconsistent with his nature. The expression, therefore, is one of accommodation to our weakness and ignorance. The Holy Spirit is said to be grieved when we act towards him in such a manner as, comparing earthly things with heavenly, would be likely to grieve an endeared and exalted friend; or when he exhibits towards us, in return, such symptoms of displeasure as would, in the case of a fellow-creature, be considered as evidences of his being grieved at our conduct. The Scriptures, being accustomed to represent God as the Father and the Friend of his people, frequently employ such expressions to point out his feelings towards them, whether of anger or of complacency, as would be most correspondent to the idea of such a heavenly relationship. To *grieve* the Divine Spirit evidently intimates more than the mere counteraction of his influences on the part of an unconverted and wicked man. This

is to rebel against him, to resist him, and to do despite to him. But to *grieve* him seems to intimate, that the sin was against light and knowledge; a sin of ingratitude as well as of folly; a sin against grace received and mercy proffered, as well as against the dignity and holiness of the supreme Lawgiver. We resist and provoke an enemy; but we can grieve none but a friend, or one who wishes well to us; one who pities our misconduct while he feels displeasure at our offence.

How, then, it may be asked, may the Christian be said to violate the exhortation in the text? In what way does he grieve the Spirit of God? To this it may be replied, that *every* sin, *every* act, or thought, or word inconsistent with his holy profession, has this effect. He is "called to be a saint:" his duty and his privilege, therefore, is the cultivation of every thing that is pure and heavenly. He is utterly to forsake and abhor every evil way, and to aspire after whatsoever is lovely and of good report. He is to grow in humility and penitence, in faith and love, in spiritual-mindedness and meetness for heaven; and in proportion as he fails in any of these respects, he grieves the Spirit of God.

But it is not necessary, or possible, to specify minutely and individually every act by which the Spirit may be grieved. St. Paul, in the passage from which the text is taken, was enumerating various sins, which he exhorted the Ephesians to shun; and in the midst of the catalogue, as if to furnish one general rule and argument applicable to every occasion, he interposes the injunction before us. The sins which he pointedly mentions, and which, therefore, may be considered as particularly offensive to the Holy Spirit, especially when indulged in by a professor of religion, are uncleanness, falsehood, theft, evil conversation, bitterness, wrath, anger, clamour, and evil-speaking. Now every person of really religious habits must have often felt in his own case how greatly any of these sins grieves the Holy Spirit. For what are the deadness of soul, the want of satisfaction in religion, the conscious guilt and remorse that arise in the heart of the Christian upon the commission of sin, but marks of the displeasure of the Holy Spirit, who employs these means among others to punish our wanderings, and to bring us back to the right path? He shews his displeasure against sin by withdrawing the light of his countenance, and leaving the sinner, at least for a time, to the effects of his own waywardness and folly. Guilt takes possession of the mind; prayer is no longer a willing and hopeful expression of the wants and wishes of the heart to a reconciled as well as Almighty Friend; and what was once a way of pleasantness and path of peace, is now beset with thorns and briars, which the hand of the transgressor himself has planted. The hope and joy which he once possessed have vanished; the promises of God appear no longer in his behalf; while his threatenings are impending over him, and destruction seems to be his portion. He is bowed down and dismayed, while He, whose love and mercy can alone deliver him, is grieved, and withdraws his favour. By deep penitence, with earnest prayer, and vigilance, and a humble trust in the death and merits of the Redeemer, mercy may again shine upon his path; but a deliberate and wilful continuance in those sins which grieved the Holy Spirit will at length quench his influences altogether, and consign the sinner to the punishment due to his transgressions. "He, that being often reproved, hardeneth his neck, shall suddenly perish, and that without a remedy."

Without, however, adverting to the numerous ways in which we may grieve the Holy Spirit, or even touching upon all of those which the Apostle more particularly

mentions, it may not be improper to remark, that the Holy Spirit may be grieved by counteracting his influences under any of the characters which he is pleased to bear towards men. Is he, for example, a Teacher and Enlightener? We grieve him when we resist the truth of God's word; when we submit willingly to ignorance or error in religion; or when we fail to examine duly into the great topics which constitute the subjects of his instruction. What numerous benefits has he afforded us; what opportunities of religious information! We have received line upon line and precept upon precept: we have had, perhaps, the advantages of a religious education, the reading of the Scriptures, with all the other public and private means of grace. Must not, then, the Divine Dispenser of these blessings be greatly grieved, if we still continue ignorant or thoughtless or inattentive respecting our eternal welfare? Is there not abundant cause for his displeasure, if, after so much done for us, we neglect so great salvation? Again; is he a Comforter? We grieve him, when, instead of cheerfully submitting to the Divine appointments, we reject his holy consolations, and evidence a rebellious or discontented spirit. We grieve him when, by reason of gloomy tempers and conduct, we bring an evil name upon religion. If those consolations be wanting to us which it is his office to bestow, the unhappy effect must be traced to our own unholiness or inconsistency of conduct; and therefore, must necessarily grieve Him, whose character of a Comforter is thus rendered unavailing for the repose of our souls. Thus also he is grieved through the injuries that fall upon the Gospel itself by means of the unhappy or unamiable character of some of its professed adherents. But chiefly is he grieved by the resistance made to him in his highly important office of a Sanctifier. It is here that he is most opposed and thwarted in his gracious influences for the benefit of our souls. Our inherent, our abiding corruptions, and too often perhaps our wilful and cherished sins, check his benign and salutary operations. Not a day or hour passes by, in which some unhallowed thought or word or action does not occur, to evince our proneness to grieve the Holy Spirit.

Having thus considered the exhortation in the text, we come, SECONDLY, to touch upon the motives on which it is grounded.

The passage itself furnishes us with one or two considerations which may justly be viewed as very powerful dissuasives from the sin of grieving the Holy Spirit of God. The very appellation itself, is a forcible argument. The character given to this Divine Person, as a "Spirit," and as "holy," might well deter us from those things which we know to be offensive in his sight. He is of purer eyes than to behold iniquity; how then shall the transgressor escape unpunished? But the Divinity of his nature, implied in the phrase "the Spirit of God," is a still more powerful dissuasive; for he whom we offend and grieve is not a created being, like ourselves; one whom we can deceive or intimidate or overcome: He is the High and Holy God; he has infinite power to punish, as well as infinite mercy to save; and in proportion to the exaltation of the person, is the magnitude of the crime. To oppose him deliberately and systematically is the greatest of all offences. Our Lord himself said, "All manner of sin and blasphemy shall be forgiven unto men; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

But the motive more directly urged is an appeal to our gratitude and personal interest: "*By him ye* are sealed unto the day of redemption." Such is our obligation to him; He is not an unconcerned or inactive spectator of our spiritual condition; but, on the contrary,

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effectually operates in our hearts, by his sacred influences sealing us for his own and qualifying us for the heavenly possession.

The expression "to seal" appears capable of different significations; but it would seem chiefly to imply, that by means of the Holy Spirit diffusing his graces in our hearts, converting us from our sins, leading us by faith to a Redeemer for salvation, and assisting us in all the excellent fruits of a holy obedience, we are marked out, or set apart, and stamped as it were with a seal, to specify our character. Sanctification of heart and life is the best and strongest test of our state before God. Where it exists, it is the pledge of future glory. "As many as are led by the Spirit of God, *they* are the sons of God." Thus, by the sanctifying operation of the Spirit in the heart we become marked out as the flock of the Great Shepherd: we are no longer our own, but, being bought with the price of the blood of Christ, we are bound in duty, and invited as our privilege, to devote ourselves as the willing servants of Him who loved us and gave himself for us. Thus living and dying, our redemption is secure; we are sealed for it; and at length, when the body is at the last day redeemed from the grave, both body and soul shall be re-united in heaven. That will indeed be in a conspicuous manner the day of redemption; and to that are we sealed by the sacred stamp of character given unto us by the sanctifying influence of the Holy Ghost.

Such appears to be the Apostle's argument. Our sins committed under such circumstances partake of the character of the blackest ingratitude: they grieve our best and most exalted Benefactor, against whom they are most immediately directed. Let us, then, by every tie of love and gratitude, by every motive of hope and fear, by every merciful promise and every warning threatening of the Divine word, be persuaded to such a holy and consistent frame of soul, and such a heavenly line of conduct, as may not repel or grieve or quench the Spirit, but, on the contrary, invite his blessed influences, and bring down upon us all the gracious effects of instruction and consolation and sanctification which it is his office to impart.

MISCELLANEOUS.

To the Editor of the Christian Observer.

ABOUT two years ago I transmitted to you a commentary on Rom. i. 1—7, the production of one of your earliest and ablest supporters and most frequent correspondents, now no more, which you were so good as to insert, (vol. for 1816, p. 204.) A great many outlines or fragments of papers, the work of the same lamented friend, which were intended to appear in due time in the pages of your miscellany, have since come into my hands. It would be doing injustice to his conceptions, as well as acting unfairly towards your readers, were I to attempt to fill up his sketches, or to add a single line to what he has left unfinished. I send them to you in the state in which they were found when this excellent man was called to exchange his labours on earth for the glories of heaven. There is, to me, something awful in the abruptness with which many of these pieces are broken off. Thus abruptly do most of our earthly schemes terminate. Happy those, who, when arrested in the midst of them, are found thus devising and executing plans for diffusing virtue and happiness in the world! Alas! how different are the circumstances in which multitudes are summoned

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to appear before their Judge! May all who read these lines be duly affected by this consideration!

One of my reasons for sending you these embryo papers is, that they may possibly suggest useful topics of remark or discussion to some of your correspondents. There are some men whose great difficulty in writing is to find suitable subjects on which to write. To them, the hints conveyed by the fragments now sent you may be of use. And certainly there are many of them which deserve to be taken up and followed out by your ablest correspondents.

M.

POSTHUMOUS FRAGMENTS, ADDRESSED TO THE EDITOR OF THE CHRISTIAN OBSERVER.

1. *On the Use of Influence.*

There are many persons in this country, who, possessing influence and wealth, unquestionably perform an important service by endeavouring to raise from obscurity individuals who are endowed with peculiar gifts of nature, and are qualified for the higher stations of life. Who, for example, does not respect the character of those who befriended a Johnson or a Beattie in their early youth; who foresaw the virtue and genius which they would display, and became their patrons at a period when there was little honour in having a name associated with theirs?

It is one of the glories of Great Britain, that the path of preferment is open to all. Very different in this respect is the condition of many other countries. In our own West Indies, there is a line of demarcation between the freeman and the slave, which the slave can never pass. In Russia, the peasant is doomed to a condition, not undoubtedly so low as the West-Indian slave, but equally hopeless. In many European countries, the prejudices in favour of nobility effectually restrain the competition of the middling and lower classes; and in the East Indies, the institution of cast creates an insurmountable boundary. They who promote the elevation of men of genius in this country, follow up, therefore, the very principles of our constitution, and are instrumental in turning the talents of the kingdom to the best account.

There is, however, a measured and humbler kind of patronage, which is proper in the case of the more moderate degrees of endowment; but, above all, there is a debt due to religious and moral excellency, which ought never to be forgot. To endeavour to exalt those persons into stations of influence who are likely to employ that influence in promoting both the honour of God and the good of man, is one of the clearest duties of religion. It is true that care should be taken not to place pious men, possessing moderate talents, in situations to which they are unequal; and that high emoluments are not perhaps the best reward for piety. To give, however, to those who are evidently bent on doing good, more enlarged means of doing it, is at once the truest policy, and the best and most acceptable recompence for their past services.

I have offered these remarks, partly because I wish to secure myself against being misunderstood in some observations which I shall proceed to add, on the subject of a bad species of *protegée-ship* which, as I apprehend, very much prevails in this country.

I believe, Mr. Editor, that there hardly ever occurs an election to any vacant office in any of the public institutions or charities of this kingdom, for which there are not numerous competitors; and that there is seldom a competitor who is not supplied with abundant testimonials of his sufficiency for the office, and is not supported by friends who take a most lively interest in his success. I was lately struck by a little circumstance, the relation of which may stand in the

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place of a long argument on this subject. An acquaintance of mine brought me about half a hundred printed letters certifying the merits of a candidate for an office under a public institution, which I will not name, in terms the most unmeasured, and requested me to sign and address a few dozens of them to any individuals I could influence. "Pray, sir," said I, "do you perfectly know this candidate whom you recommend?" "He is known," said my friend, who, by the way, is a man in trade, "to a person with whom I am somewhat connected in business." "And what does *he* know of him?" "Oh! I believe he knows him very well," was the answer. "Do you know any thing of the other candidates for the same office?" "I cannot say that I do, but I believe that one of them has a strong interest." "Do you know his merits?" "Why, sir, his friends speak well of him; but I dare say not better than my friend would speak of the gentleman whom I recommend to you." "Do you know any thing of the merits of the third candidate?" "I have heard that he is a man with a large family." "Is he fit for the office?" "I should be sorry to say any thing against him in that respect: I dare say he is." "Can you speak to the comparative qualifications of the three candidates?" "No indeed I cannot." * * * * * *

2. *On Punctuality.*

The ancients admitted both gods and demigods into their theology; and it may be doubted whether some of their inferior deities might not be nearly as respectable as the higher order of their divinities; whether Hercules, for example, was not almost as formidable as Mars, and Orpheus as musical as Apollo. May I venture to remark, that morality also has both its virtues and its semi-virtues; and that some of these semi-virtues, those Dii minorum gentium, are, in my opinion, entitled to hold up their heads almost as high as some of the Dii majores of the moralists. Permit me to devote the present paper to the celebration of a semi-virtue which I conceive to be much underrated; I mean, that of PUNCTUALITY.

It will probably be assumed, that the writer is some dull old man, wearing a cocked hat, a wig of ancient cut. * * *

I assure you, sir, I am no such thing. * * *

3. *On Antinomianism.*

I beg leave to offer a few cursory observations on the general subject of that sort of Antinomianism which, as I apprehend, prevails in either a greater or less degree in various parts of our religious world. I am not one of those who are excessively alive to evils of this nature. On the contrary, I believe that Antinomianism is often said to exist where it does not, and to abound where there is only a slight infusion of it. In many of the persons among whom it is found, there is a tendency to errors of another class, and these also it will be my endeavour to describe. With Antinomianism, properly so called, men are often overcharged, while some of those other evils are too little regarded. To give a fair view of this general subject will be the object of the present paper.

When a person who once mixed freely with the world, who partook of its pleasures, was infected with its vices, and had been satisfied with its empty forms of religion, begins to feel what the Scriptures call "the powers of the world to come;"—when an awful eternity presents itself to the view; when the repentance, heretofore so superficial and so transient, becomes deep, and serious, and abiding; and, above all, when the doctrine of a Redeemer, once so coolly and so sceptically entertained, becomes the very joy and comfort of the whole heart; then the value which had been placed on moral works

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obviously must abate: the extent of the requisitions of the Divine law, a subject now diligently studied, begins to be understood, and the penitent learns to humble himself in the very dust, and even abhors that plea of the merit of his own righteousness, in which, notwithstanding the professions of his creed, he had been accustomed to trust. He also is naturally led to ascribe this great change in his condition to the sovereign acts of that gracious Providence which has spared his life, and opened a way for his escape into this new land of righteousness. Ought we to restrain these lively feelings, or to be in haste to chastise them? I apprehend that our Lord, who himself would not break the bruised reed, or quench the smoking flax, by no means intended that his ministers should discourage sensibilities of this sort. It is their great, their chief duty, to produce and to extend them. Feelings, which are simply such as I have described, should be hailed as the prognostics of a new life of practical virtue and goodness; should be contemplated with the highest satisfaction and hope, rather than with any very anxious or trembling fear, and instead of being repressed as capable of being carried too far.

I now proceed, however, to describe those gradual approaches to Antinomianism, and other kindred errors, to which in the course of our religious progress we are all liable to fall. But here I must premise, that there is a class of errors directly opposite to those about to be described, which ought also to be feared. I do not now dwell on these; because, in doing so, I should extend my paper much too far. I shall occasionally advert to them; and I anxiously request every reader to bear in mind that they exist: for this reflection is a necessary preservative against misconceptions into which he might fall. * * * * * * *

4. *On Good Works.*

The place assigned to good works in the economy of the Christian dispensation, is very different from that which they occupy in every human system of ethics. With man, indeed, they are the all in all; for he reflects but little on the extent to which they ought to be carried; is insensible to the great motive from which they should spring, ignorant of the weakness of the creature by whom they are to be performed, and little awed by the purity of that Being by whom their quality is to be judged. Perceiving, however, the advantage resulting to society from the performance of certain actions manifestly good, and the inconvenience of a contrary conduct, he exalts the manifestly beneficial deed into a virtue, considers it as meritorious, and brings in God as a debtor to every man for as many of these deeds as his life exhibits. * * * * * *

* * * * Good works are that part of the Gospel which men have most agreed to admire and approve; for where is even the infidel who does not plead for them, or the profligate who does not praise them? The faith, the trust, the love, the hope on which the Scriptures equally insist, and which have been described in some of your former pages*, are by many deemed to be speculative, mysterious, or unattainable; adapted only to the retired and contemplative few, and incompatible with the active duties of this bustling and busy world. Good works, after all, it is said, are the great ultimate end of religion; and these being performed by us, we hope to stand acquitted for our deficiency in some points which are held in honour by the theologians.

* Alluding to the well-known papers on these subjects which appeared in the Christian Observer, from the pen of the late John Bowdler, jun. Esq. and which have, since his death, been published among his Remains.

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These zealots for good works will be found, however, to betray their cause. They affix their own meaning to the term, and have established a standard of their own; and will be found, on a close inquiry into the case, to object as much to the pure practical part of the Gospel, as to the most obnoxious doctrines in its system of faith.

The causes, however, of this general praise of what are *called* good works, and of this almost as general conspiracy against works really good, deserve to be more fully examined.

First, then, I apprehend that there is in the nature of man a faculty of distinguishing in some degree between right and wrong, and a disposition to disapprove of what is known to be evil, and to approve of what is perceived to be good; which will in part account for that praise of good works which is so common in this corrupt world. * * *

5. *Religious Society in a Country Town.*

Will you allow me, Mr. Editor, to offer a few very free and familiar remarks on the state of society in the place in which I live, and on certain difficulties in which I find myself, in consequence of the want of an exact agreement in our religious opinions between myself and most of the surrounding persons even of a serious class. My case may not be singular, and the very description of it may afford some useful hints to many of your readers.

I am an inhabitant of a large country town, where there are many churches; and, to use a current expression in the place, we are supposed to have "the Gospel" preached in two, if not in three, of them. Our religious sects are very numerous. We have a few Quakers, many Baptists, a congregation of Methodists which is fast advancing, and a wild party or two headed by self-elected preachers, and said, though I believe rather too strongly and incautiously, to be Antinomian in their character. I myself am of the Church of England, and endeavour to train up a large family according to her doctrines and institutions.

I should also tell you, that we have a play-house in the town, and a public ball once a month, as well as weekly card parties in the ball-room. We have, besides, some races in the neighbourhood once a year, and then there is a general burst of gaiety. Our members are at the head of these festivities; and all the clergy, except those who are of what is called the Evangelical order, and one whose age is very advanced, partake in them. My own occupations happen to be such as to exempt me, in the general opinion of even my gayest neighbours, from all sort of obligation to attend any scenes of public amusement; and the cast of my family is so far intellectual that they also stand excused, in the eye of the more candid part of the ball-frequenting body. To say the truth, however, I have made it my practice not to say very much against any of these places of amusement.

The religious parties among us are of various minds in this particular; but they, generally speaking, are decided enemies of the play-house, the card table, and the ball-room: and the few of that body who speak in measured terms on these subjects are deemed doubtful characters. I believe I am myself esteemed a person of this class, although chiefly perhaps for reasons which I have still to explain and develope.

It will now be necessary for me to enter into some particularity. I must tell you, then, that we have one or two persons in our religious societies whom in my conscience I believe to be either no Christians at all—I wish to exercise all charity while I say it—or Christians of a very low order, who, nevertheless, are in no small

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estimation among a large part of our devouter people. They are men, Mr. Editor, certainly of warm zeal, but of eager, forward dispositions. There is a religious vanity about them * * * * * *

6. *On a common Species of self-deception.*

Permit me, Mr. Editor, to offer to you a few brief remarks on a species of heresy, or rather of self-deception, which is by no means uncommon, and even extends itself to some professors of evangelical religion. I allude to the practice which many persons have, of excusing their neglect of some duty, or their indulgence of some unchristian disposition, on the ground of the assumed impossibility of overcoming the fault in question. By some, the corruption of human nature in general; by others, a particularity in their own temperament, is the plea resorted to. It is astonishing how every arrow of the preacher is blunted, and every admonition of Christian friends counteracted, by a few common-place sayings, to which they always resort. Are fretfulness or impatience their characteristic faults? Are they out of humour as often as some little plan which they had formed is obstructed by an interfering event? Does the commotion in their minds produce a general perturbation in the family, and serve to disgrace them before their children and servants, and thus to bring their religion into contempt? They do not apply themselves to the remedy of this evil, because they affirm their temper to be incurable. They wish it was possible to be calm under such circumstances. They envy the happiness of those who find it easy to be so. For their part, they are endowed with so much natural sensibility, that they cannot be cold and phlegmatic in the midst of so much cause of irritation. They blame those who expect them to be more patient, on account of their demanding impossibilities, and wanting charity for persons whose temperament happens to differ from their own. Weak nerves, indifferent health, and a thousand other apologies unknown to Scripture, are employed to justify their sin. Not the smallest effort is made to conquer it; not the slightest degree of repentance exercised on account of it. The infirmity, if I may call it by so light a name, increases under this mode of dealing with it; and perhaps some Christian friend, who by much prayer and frequent self-denial has obtained the mastery over the sin in question, and is exhibiting an example of what may be achieved on this very point, is disliked on the precise ground of not participating in the fault, and is at least considered as having some natural advantage, which is compensated by the unamiableness attending his equanimity.

I might instance various other faults, for which the same plea of inability is urged. Indolence, for example, is often defended on the same ground. "Were I naturally active, like you, I would exert myself after your manner. It is well for you that you are so fond of exertion: my tendencies are all the other way." The fear of man is excused on the same principle. "It is quite impossible that I should stand up as you do, and contradict a whole company: it is contrary to my nature. To you it is easy to assert your singularity: to me it is death. O how I envy you this faculty! I have no doubt you have a pleasure in the exercise of it."

Akin to this error is another more general one, on which it may be expedient here to touch. Some persons affirm, and they affect a kind of philosophy in affirming it, that all mankind act, in every thing, according to their several propensities, and universally do what they like. There is scarcely a sentiment more subversive of religion than this. Every one, it is

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said, has his taste. Is one man, after a thousand struggles with the sin which once so easily beset him, arrived at the dominion over it? Is he become eminent for that very virtue which it was most difficult for him to obtain? Has God strengthened him with might by his Spirit in the inner man, and rewarded his fervent prayer for grace with grace equal to his need? "He follows his taste," say these cold, philosophizing moralists: "he pursues his humour, and I also pursue mine. He may have some advantage over me, inasmuch as his temper leads him to a better object; but we are on a level on the whole. Our merit is equal, because we equally obey certain instinctive feelings; and though he is leading a profitable life, and I am somewhat useless, as I must admit, yet my conscience need not trouble me: God will doubtless accept us both. The great point is to be charitable to each other; and charity requires that we should freely allow all men to please themselves by following their respective tastes. The world is made happy, on the whole, by this diversity of characters. It is not necessary that all should be philanthropic, or that all should be devout."

I have thought fit, Mr. Editor, to give more shape and substance to this error than is commonly afforded to it; and I would here observe, that it very nearly resembles the necessarianism of the Atheist. Like necessarianism, it manifestly annihilates all responsibility; for, if we are invariably impelled by our natural tastes in a given direction, and can neither help ourselves nor obtain help from God, it is unfair to punish us for what we do. It is to our fate that we must refer these unconquerable tastes; and it is therefore our fate which must be blamed on account of them: or rather, there is nothing blameworthy and nothing praiseworthy in any human action.

The connexion of this sweeping error with that which I began by describing, need not be particularly pointed out. In the one case, a few particular faults or infirmities are assumed to be unconquerable: in the other, all the actions of the man are supposed to flow from a general law of necessity: and consistency of principle seems to require that those who incline to the former error should also adopt the latter, in all its generality and strength. I would hope that some of your readers may be induced by this observation, to suspect the very commencement of that train of reasoning which leads us to think our sins are unconquerable. Let me entreat them to read the holy Scriptures with a reference to this very point. Do they think that any, either of our sins or infirmities, are to be submitted to, as enemies against whom it is impossible successfully to contend? Is it not the very end of Scripture to rouse men to exertion against all the adversaries of their souls, to awaken conscience, to produce a new hatred of sin, to inspire hope that we may prevail against it, and, above all, to point to that effectual aid of the Holy Spirit, which shall ensure success? In the confidence of this aid the Apostle exclaimed, "I can do all things, through Christ which strengtheneth me." * * * * * *

(To be continued.)

For the Christian Observer.

ESSAYS ON COWPER'S POEM OF THE TASK.

No. I.

THE public voice has long ranked Cowper among the most popular of our English poets: his works are found in every library, and his admirers are almost as numerous as his readers. The interest also which the public have felt in every thing relative to him, has been evinced by the extensive sale of his Life and Letters; a work which is said to

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have produced his biographer a sum little short of eleven thousand pounds*. This general anxiety to be acquainted with the events of his life, and with the unstudied effusions of his confidential letters, could have arisen only from the universal interest which his writings have excited; and it is very remarkable, that the most notorious depreciator of Cowper's poetry, among his contemporaries, has herself sunk in the estimation of the public, even lower than she laboured to depress him†, while he continues a universal favourite. "Opinionum commenta delet dies, naturæ judicia confirmat."

Of living authors, some are admired and followed by the gay world: they are *fashionably popular;* but this popularity, like every other fashionable article, has but a transient existence. Others again are *critically popular:* they have been praised by Johnson, or have received the applauses of some celebrated Review; and these encomiums are re-echoed by every pretender to literature. But the popularity of Cowper rests on more solid foundations. Criticism might fill pages with examples of what may be called poetical defects, of inharmonious expressions, or of rugged versification; and the light in which he regarded the follies and vices of the gay world might be expected to ensure his condemnation in the eyes of those who are chargeable with all that he reprobates. Yet notwithstanding this, the captivating accuracy of his descriptions, the lively playfulness of his wit, his just delineations of character, his delicate poignancy of satire, and, above all, the affecting and majestic simplicity of those passages in which he touches on religion, the subject nearest his heart, constitute the charms which endear his poetry even to those who dissent from his opinions or would criticize his numbers.

In investigating the cause of this general popularity, we may trace it, in the first place, to the simplicity of his language, which makes him intelligible even to the poor and unlearned; whom also he naturally delights by the accuracy with which he describes the scenes they daily behold. Even a peasant may be charmed with his description of a farm-yard on a snowy day ("inopem solatur;") and a very short walk in any cultivated part of England is sufficient to recal to our minds numberless passages from his poems, by making us feel the accuracy with which he has described the face of nature, and the instincts and habits of its wild inhabitants. If we ascend through all the gradations of intellectual or fashionable society, we shall still find Cowper admired. The former are pleased with his expressive diction, or beguiled by his playful humour; and many a female mind, whom fashionable gaiety and dissipation have detained from improving study, delights to recal, by a perusal of the Task, those recollections of early days and simple pleasures which are associated with the lines of this favourite bard. But it is Cowper's higher praise, that his just and scriptural views of true religion have procured him readers of a class who are in general but little conversant with poetry, and have rendered him pre-eminently the poet of the religious world. Minds that would be dazzled and bewildered with the sublimity of Milton, can repose with delight upon his milder radiance; and such as, having little leisure to read,

* See H Tooke's Life, vol. II. p. 498.

† See Miss Seaward's Life and Correspondence.—She composed a "*Remonstrance to the Author of the Task*," which, though she never sent it to him, she left for publication, with twelve quarto volumes of her Letters. It is to her, I imagine, Mr. Hayley alludes, as a lady whose displesaure Cowper of all men would have been most truly sorry to have excited, had he been as well acquainted with the charms of her conversation as he was with her literary talents. 8vo. edit.

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wish to render that little subservient to religious improvement, are usually familiar with the writings of Cowper.

This writer vindicates his claim to the character of a poet by uniting pleasure with instruction; thus accomplishing what the Sabine bard held to be the legitimate object of poetry. He pleases, or he would not be popular with one class of readers: he instructs, or he would be rejected by another: both agree in their opinion of his merits, and have conferred upon him a rank among the writers of our country, from which he is not likely to be deposed, while a taste for genuine simplicity or for unfeigned piety continues to distinguish the British nation.

The best illustration of the works of any author, who, like Cowper, writes from the fulness of his own mind, will be furnished by a knowledge of the society he enjoyed, of the books he read, or of such passing events as were likely to give an impulse to his reflections during the time he was employed in composition. In Cowper's private letters, we frequently discern sentiments which again recur in his poetry; and it is gratifying to trace in the rude conceptions of his mind, as they first arose in the unpremeditated effusions of confidential communication, the germs of some of the most admired passages in the Task. I shall not omit to notice them in the following essays on that exquisite poem.

The Sopha.

At the opening of the Task, Cowper endeavours to conciliate his readers, by displaying whatever he deemed likely to attract their notice. "They are children (said he to Mr. Bull); and if we give them physic, we must sweeten the edges of the cup with honey." He had introduced his first volume in the same manner; and as in his *Table Talk*, so in *The Sopha*, he exhibits many specimens of genuine and attractive humour: among which stand foremost the history and progress of seats from convenience to luxury, from the stool to the sopha; and the parody on "Sweet is the breath of morn." He soon, however, quits the Sopha, and introduces us into his favourite haunts at Weston. The prominent features of the scenery around him in his rambles, and the reflections they suggested, are delineated in a manner that at once justifies his avowal to Unwin: "My descriptions are all from nature; none of them second-handed. My delineations of the heart are from my own experience; not one of them borrowed from books, or in the least degree conjectural." Life, vol. ii. p. 260.—It has been said, that we are indebted to the misunderstanding which arose between his female companions, for the introduction of a passage, not only beautiful in itself, but heightening by its connexion the interest of what follows:

"And witness, dear companion of my walks,
Whose arm this twentieth winter I perceive
Fast locked in mine .....
Witness a joy that thou hast doubled long.
Thou know'st my praise of nature most sincere,
And that my raptures are not conjur'd up
To serve occasion of poetic pomp,
But genuine; and art partner of them all."

It has been said, this address to Mrs. Unwin was inserted to gratify her, after the first draft of the poem, written at Lady Austin's request, was finished. It is not easy to see any marks of *juncture*, though Hailey admits that it "was added in the course of a revisal." Vol. ii. p. 134.

There are two things which constitute the excellence of descriptive poetry: one relates to what we see, the other to what we feel. The first consists in the selection of such objects as are characteristic

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of the scene, and at the same time, however familiar they may be to our eye, are calculated to impress the imagination with a lively picture. When this is well done, we are gratified to find that the poet's observations correspond with our own, and bear witness with pleasure to the accuracy of his description. Nothing can be more striking, in this respect, than many passages of Thomson.

Another excellence of poetic description is, when its perusal excites those emotions which we should feel were we spectators, and not readers. I am enabled here at once to illustrate my meaning, and to gratify my readers, by a passage from "*The Mourning Bride.*"—

"How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads,
To bear aloft its arch'd and ponderous roof,
By its own weight made steadfast and immoveable,
Looking tranquillity! It strikes an awe
And terror on my aching sight. The tombs
And monumental caves of death look cold,
And shoot a chilliness to my trembling heart.
Give me thine hand, and let me hear thy voice—
Nay, quickly speak to me, and let me hear
Thy voice—my own affrights me with its echoes."

The sensations produced by these lines are somewhat like those we should feel were we in the situation of the speaker.—As we proceed in our investigation of the Task, we shall discover beauties of this kind perpetually occurring, to prove that its amiable author enjoyed the confidence of Nature; that he viewed her with a painter's eye, and felt her influence with a poet's heart. He imparts to the reader a portion of the pleasure he derived from

"The air salubrious of her lofty hills,
The cheering fragrance of her dewy vales,
And music of her groves."

And as we accompany him in a walk through Weston Park, we are continually surprised and delighted by the judicious minuteness of his descriptions.

Cowper enjoyed highly the various rural sounds which salute the ear in a fine clear day. "All the sounds," said he, "that nature utters are delightful, at least in this country. I should not perhaps find the roaring of lions in Africk, or of bears in Russia, very pleasing; but I know of no beast in England, whose voice I do not account musical, save and except only the braying of an ass. The notes of all our birds and fowls please me, without one exception. I should not indeed think of keeping a goose in a cage, that I might hang him up in the parlour for the sake of his melody, but a goose upon a common or in a farm-yard is no bad performer.....Seriously, however, it strikes me as a very observable instance of providential kindness to man, that such an exact accord has been contrived between his ear and the sounds with which, at least in a rural situation, it is almost every moment visited.....The fields, the woods, the gardens, have each their concert; and the ear of man is for ever regaled by creatures who seem only to please themselves. Even the ears that are deaf to the Gospel, are continually entertained, though without knowing it, by sounds for which they are solely indebted to its Author." *Letter to Mr. Newton*, Vol. ii. p. 248.—These sentiments were afterwards expressed more closely, and with increased dignity of language.

"Nor rural sights alone, but rural sounds
Exhilarate the spirit, and restore
The tone of languid nature.....
.....
Nature inanimate employs sweet sounds,
But animated nature sweeter still,
To soothe and satisfy the human ear.—
Ten thousand warblers cheer the day, and one
The live-long night. Nor those alone whose notes
Nice-fingur'd art must emulate in vain;

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But cawing rooks and kites that swim sublime
In still repeated circles, screaming loud,
The jay, the pie, and e'en the boding owl
That hails the rising moon, have charms for me."

Cowper has been deemed an enemy to innocent mirth; and this supposed austerity has been attributed to the influence of his religious opinions. Of this influence I shall hereafter speak: but as we now, for the first time, meet with his sentiments on the subject of worldly pleasures and occupations, it can be no digression to advert briefly to the general influence of religion upon the pleasures of life. While the pleasures arising from unlawful gratifications are interdicted by it, with a rigour that admits of no compromise; by enforcing moderation, it heightens those that are lawful, and it multiplies almost indefinitely the sources of true enjoyment;

"It makes all nature beauty to our eye,
And music to our ear."

Cowper's own enjoyments were those to which religion both lent a sanction, and imparted a zest; and he has pourtrayed so forcibly the sensations they excited, that the reader feels convinced that the passage, "the innocent are gay," was prompted by his own sensations, when free from the pressure of constitutional malady. That he had not a particle of the cynic in his disposition, is evinced by the constant inclination he felt to associate every object presented to him with something belonging to man; his joys, his sorrows, his hopes, or his fears. Thus the "rock, conspicuous many a league," immediately leads his thoughts to the pleasures and anticipated joys of the homeward-bound mariner; with something of the poetic spirit which suggested the following passage to Virgil's mind, when he was occupied in giving directions for the pasturage of sheep.

"Non secus ac patriis acer Romanis in armis
Injusto sub fasce viam cum carpit, et hosti
Ante expectatum positis stat in agmine castris."

The transition from the Gypsies to the inhabitants of the South-Sea islands is judiciously managed. Our poet was greatly interested by Cooke's Voyages, which he read the winter before he composed the Task. Omai accompanied Cooke to England in 1774, where he was treated with the greatest kindness, and sent home with Captain Furneaux, in 1776, loaded with presents. The address to this "gentle savage" will lose some of its interest, when the reader is informed that he was very unlike what Cowper supposed, and that he resumed with avidity all his former habits of savage life.—Whatever justice we may allow in general to the satiric passages of the Task, that which follows, and has for its object the exclusively commercial voyages of our nation, is unfounded; and so distinguished an advocate for humanity and religion would cheerfully have recalled it, had he lived to know that Omai's native island has again been visited by Englishmen, who are "doing good, disinterested good," in affording to his countrymen the benefits of civilization and the blessings of religion. The reader may compare the passages alluded to with the following extract from a letter to Newton. "We brought away an Indian; and having debauched him, we sent him home again to communicate the infection to his country;—fine sport to be sure, but such as will not defray the cost. Nations that live upon bread-fruit, and have no mines to make them worthy of our acquaintance, will be but little visited for the future. So much the better for them! Their poverty is indeed their mercy."

(To be continued.)

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REVIEW OF NEW PUBLICATIONS.

Sermons, on Subjects chiefly practical; with Illustrative Notes, and an Appendix, relating to the Character of the Church of England, as distinguished both from other Branches of the Reformation, and from the modern Church of Rome. By the Rev. JOHN JEBB, A.M. Rector of Abington, in the Diocese of Cashel. London: Cadell and Davies. 8vo. pp. 398.

THE complex character of our work might perhaps be thought by many to render our present undertaking a matter of some little delicacy. Having afforded, in another department of our miscellany, as impartial gymnasiarchs, an undisturbed arena for the conduct of certain friendly controversies, arising out of the present volume, between its respected author and some very respectable antagonists, we may be thought unreasonable to intrude our own opinion of its contents, as if *ex cathedrâ*, in our Reviewing department; and thereby to influence, we will not say on what side, or in how many ways, the result of a discussion which we presume to be as yet pending between the above-named parties. If so, we must plead, what we are sure will be felt on all sides as a just and appropriate apology, and we trust will not prove unacceptable to the author himself—namely, our unfeigned respect for his own reputation, as well as for that of his work; and our unwillingness to await a longer issue of a doubtful and well-maintained struggle, on which it is not our present intention to give any opinion, ere we set before our readers a number of other points suggested by this volume, which are not materially connected with that already at issue, and which have long since demanded the notice of the public, with the loud call of Mr. Jebb's authoritative name, high talents, and acknowledged piety.

Without making any undue reference to the appearance of Mr. Jebb's name, and the cause of its appearance, in our former pages, we may safely assume that our readers are already acquainted with him, as a divine of no ordinary stamp, and as one who thinks for himself; and even where he does attach himself to the opinions of others, if it *be* slavery to follow closely the footsteps of the reputed wise and good of all ages, we must allow, that "even in servitude itself he maintains a spirit of the most exalted freedom." His practical views, at least, and his manly elocution, obey, it must be confessed, a high standard. If alone in his sentiments, he is not likely long to *continue* alone; and if the representative of a class, a school, a community, we must allow him to be the organ of no ignoble body, and brought up at the feet of no ordinary Gamaliel.

In presenting the author of the present volume to our readers under this character of independence, we feel ourselves to be performing a profitable, but at the same time an anxious and critical task. We deem it to be important, on all occasions, to mark the shadow of a departure from any principles of doctrine or practice that are really fundamental; and shall therefore consider it a duty to give notice, though with deference, of that appearance, even if found in the pages of Mr. Jebb. On the other hand, we think it subordinately and strongly important, in matters of Christian faith or Christian morals, to avoid every thing like a narrow and contracted spirit; not to insist on any one *mode* of stating the *same* unalterable

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and eternal truths, to the exclusion of another; not to maintain a preference for the mere Sibboleth of this party above the mere Shibboleth of that; not to mistake words for things; nor to discard the same devotion because expressed in different words, any more than to assume always the co-existence of the same devotion with the same form of expression. To this fault there is perhaps much tendency in these times, and in the human mind at all times. There is an innate disposition to value our own, and that which is like our own, in every subject, and every department of human life. Religion, more particularly, where it is thought of and valued at all, is very likely, from its strong grasp on the understanding and the affections, to engender a very marked and decided partiality to one class of ideas and sentiments, feelings and expressions, doctrines and preachers, over another. And this is often known to lead to very serious consequences in the body ecclesiastic, perhaps to the formation of sects and divisions, and the reciprocal exercise of the most mischievous and uncharitable, and even malignant, passions: and where this is not the case, still, to what is only a shade better, a certain spirit of religious *coterie*ism, which practically, if not visibly, divides and subdivides, without end, "that communion of saints" which should know but of two grand distinctions, the church militant and the church triumphant.

As an antidote to the mischief of this very common frailty even of religious minds, it will be found highly profitable to examine the various productions of different schools; and, like the bee, to cull from flowers of the most opposite scents and colours some particles of that sweet and homogeneous food which may demonstrate to ourselves and others the common fluid which circulates in all their vessels. To appreciate what is truly valuable in all classes of genuine religionists, will at once expand the riches of our liberality, warm our charitable feelings, and extend the circle of our knowledge. The harvest will be rich, when we "sow beside all waters." We shall gain a strong confirmation in our own minds for those truths which we have "heard amongst many witnesses," and on which we find all to be agreed; and shall learn to admire the beauty and harmony of many shining bodies, moving, though in orbits of various form and eccentricity, around the same centre of moral light and heat, "the Sun of Righteousness."

That Mr. Jebb is one from whom many religionists of rather a different school, and accustomed to other habits, both of thought and expression, on certain points, may yet derive both profit and pleasure, we have no hesitation in affirming. He has a strength of conception, a loftiness of tone, a vigour of expression, that would do honour to any school. His standard of devotion is high, his rule of conduct scriptural, and his doctrinal views, to say the least of them, strongly tending to practice. His motto seems to be "sursum corda:" and from the pure etherial regions in which his mind delights to soar, "with nought of sordid or debasing mould," he appears to look down on the trifles of this lower scene as far beneath his notice, and as already lost in that annihilation to which they are finally doomed. The world stands forth in his pages in its true character, "a clouded maze, o'erspread with snares;" and sin appears as "the thief, to steal, to kill, and to destroy." He warns, in strong and animated strains, the giddy sons of folly and thoughtlessness, of the ruin to which they are hastening; and such being the persons to whom he principally addresses himself, he shrinks not from the task of boldly setting before them the exalted and ennobling pursuits of

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religion, in contrast with all the boasts of the proud and the pleasures of the gay, the honours of the ambitious and the refinements of the voluptuous. His Sermons are, as their title imports, of a practical nature: and if, as we shall have occasion to see, his doctrinal views do not reach that depth, or aim at that fulness, which many persons, and we ourselves among them, have thought that the low and generalizing spirit of the past and present age calls on them to exemplify, still many a profitable lesson may be learnt by the class of mere doctrinists from his pages.

The more particular excellencies, and, if we may hint at these likewise, the more particular deficiencies, which have struck us in the perusal of the volume under review, may be fitly pointed out in a detailed account of the different sermons which it contains, and which will be found to deserve a distinct notice.

The volume opens with four sermons, to which indeed we may add the fifth, on the Character of Abraham; all descriptive, more or less generally, of the tone and temper of the Christian life, contrasted with the spirit and practice of the world. The first, on 1 Thess. v. 7, 8; "They that sleep, sleep in the night; and they that be drunken, are drunken in the night: But let us, who are of the day, be sober; putting on the breastplate of faith and love, and for an helmet the hope of salvation:" we consider as an excellent specimen of the author's general style, and a very eloquent and awful appeal to "the children of the night;" whom he distributes, from the text, into two subordinate descriptions, "they that sleep, and they that be drunken:"

"The one, leaving undone the things which they ought to do; the other, doing the things which they ought not to do. The former, careless, indolent, supine; the latter, sensual, profligate, and carnal. The one, in a word, resembling the idiot, whose faculties are suspended; the other, resembling the madman, whose faculties are in a state of unnatural and ruinous activity." p. 6.

The sermon is more especially dedicated to the service of the first of these two classes, "the cold, careless, indolent, sleeping Christians," whose case he considers as "perhaps more awful" than the other.

"And why? Because it affords ampler room for self-delusion; because it implies less apprehension of danger; because it narrows the probabilities of recovery. Decided guilt commonly creates a keen sense of misery; and a sense of misery often creates a thirst after deliverance. How many, like those Jews cut to the heart by Peter's preaching, or like the trembling and astonished Jailor at Philippi, have been constrained by the prospect of impending ruin, to exclaim—'What must we do to be saved?' While still greater multitudes, little less withdrawn from the power of religion, self-satisfied in the performance of outward ceremonies, proud of their exemption from all grosser criminality, boastful of their scrupulous attention to lesser matters, but negligent of judgment, mercy, and faith, have arrogantly, and ignorantly, thanked their God, that they were not as other men. This, truly, is a condition of no common danger. Publicans and harlots, by repentance, gained the kingdom of heaven. The violent, also, took it by force. But the decent, ceremonious, cold-hearted scribes and pharisees, thought they needed no repentance. And the kingdom of God was taken from them. And the things belonging to their peace were hidden from their eyes." pp. 7—9.

In a subsequent page, "the negative virtue of the negative Christian" is well reduced to its proper nothingness, in answer to "the extreme and untenable position, that exemption from gross sin may be pleaded as a title to eternal life." The character of prayer in the same place is well pourtrayed; and the fruits of genuine Christianity are rapidly and admirably summed up, as "a knowledge of God's law, a performance of God's will, a de-

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light in God's presence, and a desire of God's everlasting kingdom." Nor less powerfully are the formidable armaments, the potent equipments, of all the powers of the flesh, of earth, and hell, set in array before us, as a stimulus to increased watchfulness and diligence in our allotted warfare. The nature of that Divine panoply mentioned in the text, and which the preacher gives at full length from Ephes. vi. is not so largely entered upon as perhaps the choice of the text might have led us to expect; indeed, it would have formed an excellent subject for a second sermon. After having clearly and strongly set before us what we ought not to be, we think it important to shew as speedily as possible, and by means of contrast, what as Christians we ought to be. A distinct and even minute detail of the means of acquiring and using the proffered gifts of Divine grace, of escaping known dangers, combating declared enemies, and rectifying acknowledged obliquities, is as necessary and essential as the more general declaration of their existence. The soldier must be taught the use of his arms; must be led step by step to the higher qualifications of the practised combatant; and, after all, must not be told merely to go and march against this enemy or that position, but must have the exact route of his march pointed out, the kind of arms he is to use, the signal he is to watch, the officer he is to obey. The world, for the most part, *expect* to be told of the force and number of their enemies, and the necessity of vigilance and care; but perhaps they are not so well aware of the necessity of Divine grace, to overcome their enemies, and attain that vigilant and careful state of mind. Should not both statements, at least, be made with equal distinctness and impressiveness?

At page 15 there occurs the expression "as we would *rise*, and not *sink*, in the scale of our immortal being, let us walk as children of the light," &c. which may possibly be considered as intimating, that the righteous differ from the wicked rather in degree than in state. We should be very unwilling, however, thus to construe it. Such a notion, we apprehend, would fall in far too well with the ordinary and self-deceptive views of the world at large, ever greedy of encouragement for their evil deeds, and seeking a palliative for the consciousness of guilt, to agree with the design of Mr. Jebb in this awakening sermon. Indeed, it would destroy the whole foundation of his appeal.

To this, as to each of the other sermons, the author has subjoined a series of notes, consisting principally of extracts from authors of all ages, often useful and interesting, and sometimes learned and profound; and we are happy to find, from one annexed to the present sermon, that Mr. Jebb entertains no doubt of an intermediate state after death, and disclaims strongly "the cold and comfortless doctrine of a sleep of the soul."

The Second Sermon is on Prov. xv. 8: "The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight."—Here Mr. Jebb has the opportunity of descending farther into the secret springs and heartfelt emotions of true religion; and by opening, as it were, the closet-doors of the genuine man of prayer, he is enabled to shew him in full contrast with the mere external and superficial worshipper, that too common character in the world. We discover in this sermon traces of the same tasteful, elegant, and accomplished mind which accompanies us all through the volume. Compared, however, with many of the rest, we must call it more erudite, and rather less original and interesting, than the usual standard. Perhaps the one circumstance may

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account for the other. Having begun with a direct appeal to ancient Gentile literature for the value of sincerity, as necessary to render any offerings acceptable to the Supreme Being, the preacher seems not perfectly to have recovered from a spirit of translation to the end of his discourse. Mr. Jebb observes—

"Some seeds and embers of the patriarchal religion, some notices and feelings of the reverence due to the Supreme Governor of all, were kept alive by sages and poets, the unconscious, but salutary agents of Divine Providence. 'As God, desiring the salvation of the Jews, gave them the Prophets,' so, says an ancient Father of the church, 'he separated from the common mass, the most approved among the Gentiles; raising up to them peculiar prophets, in their own languages, according to their capacity of receiving this heavenly benefit.'" p. 22.

The ancient father referred to in this passage is Clemens Alexandrinus, who wrote as early as the second century, and was well acquainted, not to say a little tainted, with the philosophical principles of the Grecian school, and has left a vast mass of philosophico-theological research, in what he calls his Stromata, or Miscellanies, more valuable for the general information they contain, than either for their arrangement, or their clearness of conception, or their strength of argument. His general idea, maintained through a course of invaluable historical detail in the first book, and afterwards repeated variously in the fifth and sixth, is, that the Greeks were complete plagiarists, and stole all their best conceits in morality and philosophy from the Hebrews, or the later *Barbarian* creeds, and invented little of their own but error and corruption *. The proofs of these thefts he brings against them in the most accumulated and entertaining variety; shrewdly and pointedly remarking, from Solomon, "Answer a fool according to his folly:" "To those that seek after wisdom let us offer their own," &c.*; but seldom, as we apprehend, speaking of this philosophy with much respect, and giving no decisive opinion as to its origin, whether from God or from *the fallen angels.* Indeed we cannot but think, interpreting this ancient Father by himself, that his notion of these Gentile prophets and their prophecies fell very far short of any direct communication from above, and rather supposed the irregular transmission of certain original prophetic dogmas, which by Divine permission became convertible to some useful purpose †.

The objection, which we must own we have, to the use of heathen morality in Christian schools of instruction, and as addressed to Christians, is two-fold: It is either *borrowed*—we must say *stolen*, ἐκ εὐχαριστως — from higher sources; and then it has no more additional weight or authority than a copy gives to an original record: or else it is *original;* and then it is on wrong principles, and consequently base and false, worthless and dangerous. We shall not take up the time of our readers by enlarging on these topics; any more than we would officiously intrude on the notice of a man so well read, in all subjects connected with his sacred profession, as Mr. Jebb, the admirable Dissertation of Vitringa on this very subject, in his

* — ὡς δε οι πλειστοι αυτων βαρβαροι το γενος· και παρα βαρβαροις παιδευθεντες, τι δει και λεγειν. .... Ελληνες, υμεις αει παιδες εστε (quoting from Plato). *Strom.* lib. i. 15. ..... πλαττας λεγεσθαι τους των Ελληνων φιλοσοφους, παρα Μωυσεως και των προφητων τα κυριωτατα των δογματων, ΟΥΚ ΕΥΧΑΡΙΣΤΩΣ ειληφοτας. .... της προφητειας δε ηδη εις τους των Ελληνων διαδοσεισης, ἡ δογματικη πραγματεια τοις φιλοσοφοις μη μεν αγαθης κατα γνωμην επιβαλλομενοις· μη δε πεπλασμενη, το επικεχρυμμενον της προφητικης αλληγοριας μη συνιεντων, γεγονεν. *Strom.* lib. v. 1.

* See Strom. lib. v. 1, and lib. i.

† See Strom. lib. i.

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two most excellent volumes of Sacred Observations. We shall only, and at the same time with deference, observe on the present sermon of Mr. Jebb, that to our mind it affords an example of the very danger to which we have alluded, of bringing heathen morality into juxtaposition with Christian principles. It is sufficiently *classical;* but we do not readily find in it any of the distinguishing features of true Christianity. The very foundation of all acceptable prayer, "the prayer of the upright," upon Christian principles, is, we apprehend, a deep consciousness of unworthiness in the offerer himself, with an entire reliance on the all-availing merits of Him "who ever liveth to make intercession for us." It was the presenting ANGEL, and the golden censer, and the fire from the altar, that made the incense of the prayers of the saints ascend with an acceptable odour before the throne of the Great Eternal. Some have thought the sacrifice of "upright" Abel, differed in this circumstance, as well as in others, from the faithless "sacrifice of the wicked" Cain, which we know was "an abomination to the Lord *." We all know the charm—so with reverence to speak—of the Publican's prayer in the sight of the high and holy God. And though Mr. Jebb quotes, with manifest feeling, the Divine invitations of Isaiah to the sinner, and even to those whose offences are of "crimson" and "scarlet" dye; though he beautifully introduces "the first returning prayer" of the repentant prodigal as "assuredly delightful to God himself;" yet we think the humble, self-abased, and penitential feelings engendered by these truly *Christian* and *characteristic* passages, are somewhat lost sight of, when the preacher turns to "the prayer of the upright, the confirmed, the victorious Christian," as "*peculiarly* the delight" of the Supreme Being.

"It is the delight of God, because it embraces the sum and substance of all true religion; faith, and hope, and love; purity, humility, and heavenly desires. When the good man prays to God, his spirit is enlightened, his heart is enlarged, his views are full of immortality and bliss. He pours forth, indeed, the hopes and fears, the joys and sorrows of his soul. But he hath found a haven of tranquillity, in accordance with that good and perfect will of God, which to him is always acceptable. Nor is it for himself alone, that the good man prays; nor is it on himself alone, that he draws down the dew of the heavenly blessing. He is, indeed, the instrument of good to many; and in that day, many shall arise, and call him blessed. His family, his friends, his country, the supporters of public order, the ornaments of social intercourse, the cultivators of pure and undefiled religion, all share in his devotions, and, we may add, are all benefited by his devotions; for the fervently energetic prayer of a righteous man, availeth much. But never is his piety more deep and calm, never does he imbibe a larger portion of our Saviour's spirit, than when his intercessions arise for those who have done or wished him evil; for those, who have pursued him with injuries that he did not merit, or calumnies that he did not provoke. He is, in truth, an universal blessing: reaping the fruit of Christian piety, in the happiness of a Christian temper; and largely diffusing that happiness around him: spreading the voice of joy and health, throughout the dwellings of the righteous; and entailing the Divine blessing on those who come after him, to the latest generations. His words are noted

* We are inclined to question the propriety of a distinction made by Mr. Jebb in the terms of his text, in p. 28. "Observe," he says, "the exquisite propriety of expression. The *sacrifice* of the wicked: the *prayer* of the upright. The ceremonial observances of the one: the spiritual worship of the other. It is not said, the prayer of the wicked: for, in the true, and only adequate import of the term, the wicked cannot pray."—Now both prayer and sacrifice (*sacrificium*) seem to us *sacred* acts, to which a man is alike competent or alike incompetent, according to the *sanctity* of his heart. Prayer is a *vocal* offering; sacrifice, a *manual* prayer.

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in the book of God's remembrance: his prayers ascend as a memorial unto God. 'The four living creatures, and the four and twenty elders, fell down before the Lamb: having every one of them harps, and golden vials, full of odours, which are the prayers of the saints.' These were the transactions in heaven, when it was disclosed to the beloved disciple, John: these will be the transactions in heaven, till the consummation of all things. Then shall the pure in heart see God, face to face; and fall down before his Throne, and offer up their prayers, and praises, and thanksgivings, through all the ages of eternity!" pp. 36—39.

In this otherwise exquisite passage, we still want *something*, something to mark and distinguish it in a more effectual manner from those descriptions of Platonic purity, and philosophical refinement, and ideal virtue, which constitute *all the claim* of the heathen school, and, according to that school, an *irresistible* claim, on the notice and favour of a propitious Deity; — something, in short, to direct us to that Spirit which alone helpeth our infirmities, and most especially our infirm petitions, by his suggestions, his intercessions, his στεναγμοις αλαλητοις—something to lead us to that pure and simple, but sublime and edifying assurance, of Him who at once procured and promised the Spirit himself; "Whatsoever ye shall ask the Father IN MY NAME, He will give it you."

We have dwelt already too long on this sermon, or we should have staid to ask the exact meaning of the following passage in the opening, not wholly unconnected with the subject of our late discussion on borrowed or original pagan impressions. "It is the expression" [namely, the doctrine of the text] "of a feeling divinely engraven on the heart of man, *at least as early as his first recovery from the Fall*," [query, when was that?] "and which not even the worst consequences of that Fall have ever been able entirely to deface". [query, *efface*?] p. 21.

But we must proceed to a very beautiful and striking sermon, the Third, on the text Rom. xii. 2; "Be not conformed to this world; but be ye transformed, by the renewing of your mind." — We have here, under the two apparent heads of "what we must *resign*, and what we must *embrace*, in order to be happy here, and happy for ever," not indeed a very orderly or methodical prosecution of his subject under those distinctive heads; neither have we, what it must be owned is uncongenial to Mr. Jebb's mind, a very accurate investigation of duties and prohibitions, as a manual or directory "from the City of Destruction to the Celestial Gate;"—but we have one of the most touching effusions of elevated sentiment, pure morality, and refined spirituality, clothed in the most appropriate and highly wrought diction, that we think this or any volume of late production would be found to contain in the same space. We are pleased with many of the *statements* of this sermon: as the following:

"Salvation, it is true, is very commonly restricted to the future world; to an escape from everlasting misery, and a participation of eternal enjoyment. Not such, however, is the salvation of the Gospel. We are there instructed, that sin itself is misery, and its dominion, even in this life, a beginning of hell; that righteousness is happiness, and its habitual mastery an anticipated heaven; that peace below, is the path to blessedness above; that salvation is of a spiritual nature, at once requiring and imparting spiritual attainments, to conduct us through time, and prepare us for a blessed eternity." pp. 43, 44.

Again, the balance is well struck between exertion and prayer in the following passage.

"We must use constant prayer, and unremitting exertion, that we may be 'transformed by the renewing of our mind.' We must, indeed, exert ourselves, but in the first place, and as our great reliance, we must pray to God. For, we cannot maintain the conflict by our own strength; we cannot overcome the

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world, unless we be previously born of God; we cannot be made free from the law of sin and death, by any lower principle than the law of the spirit of life, in Christ Jesus: 'For this is the victory that overcometh the world, even our faith.'" p. 49.

We much admire, likewise, the author's "decided, unequivocal, uncompromising" adoption and enforcement (in p. 51) of Scripture language: "The friendship of the world is enmity with God; whoever, therefore, is the friend of the world, is the enemy of God." Two remarks also, at the end of the sermon, we think worth noting for the edification of our readers. "In secular matters, no man may safely enjoy, what he is not ready at all seasons to abridge, and at any moment to resign." (p. 62). And a little further; "He who has renounced all undue conformity to the world, he who is transformed in the renewing of his mind, can attend without distraction to the movements of his own spirit. *It is neither the business nor the charities of life which keep a man from self-acquaintance.*" (p. 63).

Of the flowing and attractive eloquence of this sermon we could give many specimens, much to the satisfaction, we have no doubt, of our readers, as well as our own. But we must content ourselves with one, which embraces likewise a *statement* on which we may offer a word in conclusion of our remarks upon it.

"But, let us pause a moment. What is the world? Is it that system of nature and providence, which God himself hath formed, and hath appointed as our present sphere of operation? Is it that fair and wondrous fabric, which started into being at the creative word, when the morning stars sang together, and the sons of God shouted for joy, and the Maker of all, with tranquil majesty pronounced, that all was very good? Is it that combination of cheerful, animated, co-operative action, by which mind is elicited, intelligence expanded, social intercourse improved, benevolence excited and employed, and capacities matured, *for* every thing true and honest, just and pure, lovely and of good report, virtuous and praise-worthy? Is this the world which we must renounce? Is this the post from which we must retire? Are we to forego our place and occupation in this mighty sphere; to cease to be men, that we may become Christians; to cease to be Christians, that we may pursue an ideal phantom of unattainable abstraction? God forbid, my brethren! This is God's world; and to malign it, to desert it, to despise it, were to fly in the face of its Maker and Preserver; were to forsake the very purpose of our being; and to relinquish the instrumental means of our own religious perfection. But there is, indeed, a world, which the Scripture every where denounces; conformity to which, is everlasting ruin. That world, so lamentably degraded and debased by wicked men and wicked spirits; that agitated and distracted scene of feverish activity, impassioned conflict, visionary hopes, and real misery, which exists every where around us; but through which, the faithful Christian is privileged to move, like the three children, through the burning fiery furnace, loose and without hurt. For upon him the flame hath no power, neither is the hair of his head singed, neither hath the smell of fire passed on him. And how, indeed, should he be injured? For another walketh with him; even the Son of God." pp. 52—54.

Not to mention a little unexpected *hardness* in the turn of the last sentence or two, which is not uncommon in Mr. Jebb's pages, may we not be allowed to suggest whether the distinction here attempted, between the two kinds of "world," has not something of that indistinctness, and want of accurate discrimination on an important occasion, which we have before had to notice? Perhaps there are some portions of the intellectual world, so finely pourtrayed by Mr. Jebb, to which it may nevertheless be as dangerous to "conform" ourselves, as to the more diabolical world described at the close of this passage as its counterpart. We think a little more of a spiritual and religious

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colouring thrown on that side of the world to which we *are* to be conformed and attached, with a little less depth of shade on that portion of it which is *alone* represented as the object of dread, would have led us to a juster medium in itself, or at least one perhaps less likely to mislead the convert who should be anxious for direction in the choice of his spiritual course.

We regret we are unable to add another specimen from this sermon, where, in the description of "God's own peculiar freeman," the preacher strongly developes his own feelings, and the standard to which he is affectionately desirous of bringing those of his hearers, in reference to "the vanities of time and the follies of the world." (See pp. 58—61.) We unwillingly pass this over, together with some beautiful quotations in his notes—one from the pages of the well-known author of A Practical View of Christianity, "whose name," Mr. Jebb properly observes, "is his panegyric;" another from Dugald Steward, on the delights of a *late-awakened imagination*—both illustrative of his own views of "the change that must take place within ourselves," by the "touch" of Divine grace on the heart, before we can effectually "obey the blessed invitation" of the text.

We pass on to the Fourth Sermon, on the text Rom. xiv. 17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." We find here, as we should have expected, in many strong and pointed practical dogmas, what Christianity *is;* something less of its negative character and more of its positive. It is justly observed, in the opening, that "it has ever been the prevalent error of false religion, in various shapes and degrees, to substitute things outward and ceremonial, for things inward and spiritual." And to this is subjoined, in a note, the potent maxim of our great moralist, "To find a substitute for violated morality, is the leading feature in all perversions of religion." (*Boswell's Life of Johnson.*) In contradiction to this—at once in opposition to the savage and gloomy superstitions of the heathen world; the hypocritical union of scrupulosity in trifles with hardihood in crime, manifest in Pharisaical records; together with the no less cold, comfortless, inanimate shadow of Christianity, prevalent at this very day—

"The kingdom of God," observes Mr. Jebb, "is *righteousness*. It is the glorious distinction of Christianity, to provide for the complete establishment of holiness in the hearts of men. If any law could have given this inward life, then, we are assured, righteousness should have been by the law of Moses. But laws cannot alter the constitution of the soul. Laws cannot implant new desires, infuse new habits, communicate new powers. They may, indeed, by an outward force, restrain our outward actions. But they cannot move the interior springs of our conduct; for our natural dispositions are stronger than any law. Here, then, is the triumph of Christianity. For, 'what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Such is our high calling, our heavenly destination, our spiritual privilege, even above patriarchs and prophets under God's former dispensations.

"This deep spiritual character, may be discerned in every department of the Christian system. It animates those very passages of Scripture, which have been least resorted to for practical purposes. Thus, when we thank our God, 'that in Christ we have redemption through his blood, even the forgiveness of sins,' we should do infinite injustice to that all-sufficient sacrifice, by suffering our minds to repose upon an atonement offered, a sentence reversed, a future punishment averted. These, indeed, are very great and precious benefits. Our whole time, our whole substance, our whole lives, would be too little to repay them. But our gratitude,

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our love, and our holiness, will be unspeakably heightened by the full conviction, that redemption and forgiveness, include a rescue from the power and tyranny of sin. It is with this conviction in our minds, and with the personal experience of it in our hearts, that we can alone justly appreciate the gracious undertaking of our Redeemer." pp. 75—77.

Further on we have the following short, but most able and original, delineation of "religion, at the just height and in its full proportion."

"It possesses and animates the entire man. In the understanding, it is knowledge; in the life, it is obedience; in the affections, it is charity; in our conversation, it is modesty, calmness, gentleness, quietness, candour; in our secular concerns, it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of whatsoever things are true, honest, just, pure, lovely, and of good report, virtuous and praiseworthy. It is a partaking of the Divine nature; a conformity to the image of God's Son; a putting on of the Lord Jesus Christ; or, in the still more expressive language of the Apostle, it is Christ formed within us." pp. 78, 79.

We lament that we cannot proceed to the next paragraph, describing, in a very touching manner, the Divine and effectual energy by which "the representation given in the New Testament of our blessed Saviour" would act on the soul, "*if it were duly impressed upon our hearts and minds by the Spirit of God.*" "Christ would then become at once the blessed source and the bright model of our Christianity."—To Mr. Jebb's statements on the subject of the agency of the Divine Spirit on the heart, as an essential and all-important pre-requisite for the commencement, continuance, and completion of the spiritual life, we have nothing material to object. We confess we have been occasionally not satisfied with some *individual* references to that doctrine, taken alone, as appearing inadequate to its importance, and implying only that general presumption of assistance [a], which even the heathens indulged at times, but from which the express, peculiar, and most gracious promise of the Holy Ghost the Comforter, the privilege and glory of the New Dispensation, should always, we think, be strongly distinguished. The number, however, and occasional weight and distinctness, of those references, have in a great measure countervailed in our minds the weaker impression of some solitary ones. But not so, we must be free to own, the references made by Mr. Jebb to the equally, the all-important doctrine of the Atonement.

We cannot but think our readers will have gone much of the way before us, in our remarks on the longer passage quoted above, as containing Mr. Jebb's full view of the meaning of the word "righteousness" in the text; of its meaning, also, in a bordering passage, quoted from Rom. viii.; and, further, of its meaning considered more generally, as the one grand and essential feature, or rather the substance and substratum itself, of the whole Christian system delivered in the sermon. It will be observed, that the notion of justification, so strongly, and often so exclusively, attached by St. Paul to the word "righteousness," [δικαιωσις, δικαιωμα], more especially in that very Epistle from whence the text is taken, is not so much as hinted at by our preacher. It should seem as if, in making that slender allusion to the "all-sufficient sacrifice" of Christ, towards the close of the quotation, he had pointedly avoided any attachment of the word "righteousness" to its forensic or *juridical* sense, as expressive of an interest *in* that sacrifice. And it surely is impossible, with every

[a] Τῳ δ' αἱ πιστεῦσι, καὶ θεὸς συλλαμβανει.—
—— πιστὴ δὲ ὁυς κεχρημένα πιστις —
&c. &c. &c.

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disposition to do justice both to the passage and to the author, not to say that the introduction of the doctrine of the atonement at all, in such a hasty, perfunctory, and *ceremonious* manner, reflects no honour whatever upon it *in that place*; and that, indeed, it might have been "more honoured" by the total respectful omission, than by such a bare complimentary dismissal of it.

We are not prepared to detain our readers with any long investigation of the term in question, as used in the text; though, since it has no immediate key from the context, it might be proper to interpret it by the use of the word "righteousness" in other parts of the Epistle*: neither shall we do more than express our decided opinion that Mr. Jebb *has* affixed a wrong interpretation to the two other passages from St. Paul—the one from the Hebrews, "then *righteousness* should have been by the law;" the other from Rom. viii. 3, 4, already referred to: in both which cases, not sanctification *solely*, but justification primarily, we believe to have been intended †. But we have a wish to state generally our creed upon this point, which we offer with all deference to the consideration of our readers, and of Mr. Jebb, should he condescend to number himself amongst them, in particular. In a few words, it is this: that, ever since the fall of man, *one only* revealed method of return to God, or acceptance with him, has been pointed out to us; and that the whole Scripture plan, as well as every successive dispensation, was appointed to shew that method to be *through a Mediator*; that faith in that Mediator was to be ever the first legitimate step towards such a return; and that, this step once firmly taken, reconciliation would be considered as effected; and that from this reconciliation, through the power of the Holy Ghost bestowed on them that believe, would flow all corresponding fruits, "all holy desires, all good thoughts, and all just works," and, in a word, the image of God be visibly renewed and re-impressed upon the soul. It is this complex transaction between God and the soul of man, with all its happy and saving events, which constitutes, in our notion, the full Scriptural acceptation of the term righteousness: and, consequently, that term is to us without a meaning, except seen through the various stages (expressed or implied) here enumerated: nor, as another consequence, could we, consistently with our views, *omit* the enumeration, when formally and dogmatically stating our plan of Gospel salvation, in connection with the all-comprehensive term in question.

One bad consequence of depreciating, in the slightest degree, either by word or deed, by omission or overt act, the value or importance of this great charter of our salvation, next to that of contravening the direct purpose of God, and withholding "the honour due unto his" Son's "name," is that of expunging from our catalogue of Christian virtues many of those truly characteristic graces which essentially hang upon a full, explicit, and even copious, avowal of the great doctrine of the Atonement. Deep contrition for sin; an affecting sense of its malignity, with the utmost abhorrence of repeating those crimes "for which Christ died;" gratitude to the Supreme Father, who willed, and the co-equal Son, who, "even when we were enemies," executed this wonderful plan of redemption for us; an entire and

* See particularly chap. iii. 20 to the end.

† See also, in p. 241, Mr. Jebb's explication of the passage Rom. vi. "Ye are not under the law, but under grace." Indeed, we must be free to apprehend that the doctrines and arguments of the Apostle, throughout this very important Epistle, have not formed a subject of very close study with our author.

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prostrate submission of the heart to such a mysterious and humbling method of restoration to the Divine favour; with by far the most powerful argument within the whole circle of morals, within all the powers of persuasion or reach of invention, for influencing the heart of "the redeemed," to the same love wherewith "Christ hath loved us and died for us:"—these are a few of those graces and pious dispositions which we expressly learn at the foot of the expiatory Cross, and by which He, who was there "lifted up," powerfully "draws all men unto him."—Mr. Jebb has recommended, in a note, to read and digest Barrow's three sermons Of doing all in the Name of Christ, Of being Imitators of Christ, Of walking as Christ did, &c. (see note p. 93.) We must take leave to recommend to the perusal of Mr. Jebb's readers another sermon, of the same matchless writer, On the Passion of our blessed Saviour, in which he has indeed almost exhausted that topic which is inexhaustible, and particularly in its important influential tendencies on the heart, character, and conduct. We think we perceive a deficiency in Mr. Jebb's delineation of the Christian's *moral* righteousness, arising from the previous deficiency to which we have now alluded.

Another consequence we might hint at from this omission, is that of throwing over the very virtues and attainments of the Christian that are specified, something of a bold and boastful hue, which we think misbecoming creatures "in their best estate," and much more sinners in any. It was the very fault of the heathen, that "dead fly" which was sufficient to convert the whole perfume of their choicest purities into rank corruption and offence, that they made a boast of their virtue, and considered it a sufficient plea for demanding favour, nay, for placing themselves, in their higher moments of self elevation, on an equal pedestal with the Divinity himself. We by no means charge, even in thought, the language or the mind of Mr. Jebb with such presumption; but we think that many of his expressions might be misconstrued into a pharisaical and self-righteous meaning: neither can we think such a passage as the following, wholly free from blame in itself, unguarded by any previous declarations of the *extrinsic* meritorious principle on which all depends.

"Have you never experienced how delightful it is to subdue a single wrong passion, to perform a single benevolent action, to give one cup of cold water, in the name of Jesus Christ? If, then, the feeling be so precious, which flows from a solitary act of kindness, can there be a peace in this world, comparable to that which must result from a settled habitude of goodness; of which God is felt to be, at once, the motive, the author and the exceeding great reward?" p. 81.

We might speak of a third ill effect of this omission; namely, that it tends to affix to all virtue, that seems recommended on other principles, the appearance of something ideal, an imaginary perfection, and a certain sublime soaring, to which man, in this low and frail state, encompassed with infirmity, at once feels himself incompetent, and therefore contents himself with praising it—perhaps admiring it—and then gives it up in despair. It is the God who is full of compassion towards sinners that must lead sinners to virtue; and the Saviour of sinners is He alone who can encourage them when weak, cheer them when fallen with the hope of a full and free pardon, and lead them, by little and little, through the paths of godly sorrow and appropriate humility, to that deep and abiding "repentance," with all its happy fruits, "unto salvation, not to be repented of." A sense of pardoned sin, is, we are persuaded, amongst the first incentives and highest motives to a godly life. "Justified freely," we then

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"walk religiously in good works." And we are then, perhaps, best prepared alike for giving the cup of cold water in the name of a disciple, and for laying down the precious boon of life itself on the altar of faith, when the language of the heart is most fully in accordance with that of the Apostle, "We love him because he first loved us:" "He loved us, and gave his Son to be a propitiation for our sins."

In this important question, we repeat it, we are strongly desirous to join issue with Mr. Jebb on the ground of practice itself. We feel, perhaps more strongly than some religionists, some doctrinists at least, of the present day, *seem* to feel, that practical religion is the great end of the Bible, and of every dispensation recorded in it: and we turn with disgust and indignation, great we are sure as any Mr. Jebb can feel, from that worthlessness of character, as well as poverty of understanding, that can make any doctrine whatever a substitute for morality; or can build upon the loftiest pretensions — pretensions they could only be—to gratitude for a Saviour's merits, the slightest allowed deviation from a Saviour's precepts, spirit, and example. We strongly admire in this sense, what we are persuaded was meant in no other, the powerful quotation given in the Note from Richard Baxter's Preface to the Confession of Faith, beginning, "Christ came not to possess God with any false opinion of us: nor is he such a physician as to perform *but* a supposed or reputative cure." We lament to omit the remainder; as we also do, in resuming our progress, to omit, in Mr. Jebb's notes, a most exquisite and touching extract from a private epistolary communication of, we believe, a well-known and eminent correspondent. The first lines are as follows:

"Yesterday, as I was walking in the streets, I asked myself, *What is Christianity?* It is, answered my mind, a Divine system of spiritual attractions, by which, whosoever gives himself to them, is effectually drawn out of the otherwise invincible entanglements, and inextricable intricacies, of this dark, miserable, polluting, heart-lacerating world; (the αιων του κοσμου τουτου· — the εξουσια των κοσμοκρατορων, του σκοτους, του αιωνος τουτου) and led forth into what David has described as *green pastures, beside the still waters;* or what St. Paul has emphatically called ΖΩΗ ΚΑΙ ΕΙΡΗΝΗ: LIFE and PEACE."——— p. 97.

—We cannot proceed: neither can we do more than allude to the *pretty*, rather than "*exquisite*, Hymn to Contentment," by Parnell, of which Mr. Jebb properly thinks he has discovered something like the original in Cardinal Bona's Divina Psalmodia. But, in truth, between the interest of the notes and the matter of the sermons we find our own time, and we fear that of our readers, already refusing the increasing demands made upon them.

The Fifth Sermon is on Hebrews xi. 8—10:

"By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed. And he went out, not knowing whither he went. By faith, he sojourned in the land of promise, as in a strange country; dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations; whose builder and maker is God." p. 99.

In this discourse Mr. Jebb considers that part of the character of this illustrious patriarch, which is included in the following short summary:

"Let us then, for a time, accompany the patriarch. Let us witness his departure from his own country; his conduct in the land of promise; and the prosperity which he there enjoyed. Let us examine the nature of that Divine principle, which was the source, at once of his virtue and enjoyment. And let us derive matter both of instruction and encouragement, from his illustrious example." p. 101.

Were we to accompany the venerable patriarch, with his attractive panegyrist, as far as our feelings

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would dictate, we should follow him through many stages of this pleasing and picturesque sermon: we should find ourselves quitting, with the illustrious wanderer, "his country — that name which embraces all the charities of life:" "his father's house — that residence of purity, and innocence, and unreserved affection, which we love to recal amidst the cares and competitions of a selfish world, and which awakens in prodigals themselves the embers of their early virtue." p. 103. We should follow him to that strange land, where, moderate, and generous, and disinterested,

"he, who purchased a tomb for the dead, would establish no residence for the living. He built no house; he founded no city; a distinction, to which, from wealth and influence, he might have readily attained. He preferred, for it was the will of God, the unambitious retirement of the pastoral life. 'He dwelt in tabernacles, with Isaac and Jacob, the heirs with him of the same promise.'" p. 105.

We should share with him his patriotic triumphs (so to speak) over Chedorlaomer and the other hostile kings; and "the righteous boldness of the patriarch" in his "reasonings, expostulations, and intercessions" for devoted Sodom: and, finally, we should sit with him at his tent door, in "courteous hospitality, delicate, unostentatious, flowing from the generosity of the heart," whereby "he entertained angels unawares; entertained the Angel of the Covenant." p. 108.— Under these various and skilful, yet just, delineations of our preacher, the very wilderness of the patriarchal sojourn seems "to rejoice and blossom as the rose;" and the virtues of the righteous, the *justified*, Abraham, appear, even then, as the pine tree, the box, and the myrtle of prophetic promise, to spring in the desert.

This sermon seems to us to exhibit a specimen of admirable *keeping* throughout. When the preacher comes to the application of his subject, and particularly to the investigation of that master-principle, under whose operation such powerful effects were visible in the character and conduct of the patriarch, he pursues the same train of domestic and social affections which had before occupied his thoughts, and beautifully and appropriately illustrates his notion of "faith" by the feelings entertained in the human breast towards "a father" and "a friend."— "Faith," he observes, far from being a cold conviction of the understanding, is "the grateful assurance of an impressed and interested heart....Throughout the Scripture, it is the delight of God to reveal himself as the Friend and Father of mankind.....

"Let us, then, descend into our own hearts. Why is it that we confidently rely upon the fidelity of an attached friend; that we calmly repose in the tenderness of a good parent? Not, assuredly, from any laboured proof, that our friend is an honest man, that our parent is not unnatural. No, my brethren. It is not by reasoning that we esteem our friends, or reverence our parents. Happily for the world, there is, in these matters, a sort of human faith; a moral and affectionate persuasion, which is, undoubtedly, the noblest instinct of our nature. And where God, and religion, and eternity, are the objects; and where Divine grace is the originative fountain, the holy and happy principle of faith, resembles in kind, though it infinitely excels in degree, the confidence, complacency, and calm repose, with which we receive the instructions of a wise friend, or imbibe the lessons of a venerable parent.

"Such was the faith of Abraham. And is it wonderful, that such a faith should produce the richest and most imperishable fruits?" pp. 109, 110.

In this description, of what perhaps must be called "*implicit* faith," we think we perceive a leaning to an old master above mentioned, who forbids laboured and demonstrative proofs of the providence of God, and of the result of that providence, the

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economy of salvation; and would lay them down rather as first principles, which it is impious to doubt and captious to dispute*. We are not sure, that, in these days of free inquiry, and what is miserably misnamed free-thinking, we are at liberty to lay the foundations of our "first truths" quite so broad as this view of things might seem to require; and it is indisputable, that, though we do not *reason* on the qualities of a father and a friend, we trust neither without a very considerable, and even long, course of satisfactory *experience* of their claims on our confidence and regard. This experience of the Divine benevolence, is, indeed, as far as it goes, the strongest, because an intuitive, evidence of its existence and its loveliness. But the case is otherwise, when our faith is required to extend itself to objects beyond the immediate reach of observation and experience. The great doctrine of a future state, and its attendant circumstances, as unfolded by revelation; the method of recovery for lost sinners, through the intervention and gracious assistance of a Redeemer; the world as fallen, and the world as recovered from the effects of the fall; do not, we conceive, so immediately strike on the apprehension, lead the judgment, and captivate the will and the affections, as the mere conclusions of natural theology. The strong and commanding powers of reason, no less than the involuntary impulse of natural instinct, seem here to be laid under requisition: and though it is very true—we deeply feel it—that a supreme exercise of Divine power is necessary to bring these last, as indeed any doctrines respecting the Divine Being, effectually home to the heart; yet we should be sorry to allow that the true believer is made what he is, otherwise than through the medium and with the consent of his understanding. Perhaps this view of faith, as rather an instinctive principle, may have confined the preacher, more than was on the whole desirable, to the *temporal* circumstances, blessings, and hopes of the faithful Abraham; and to have excluded that further and more sublime Object of faith, which, on the highest authority, we are informed was the secret ascendant of the patriarch's mysterious course: "Your father Abraham rejoiced to see MY day: and he saw it, and was glad." The real scope of true scriptural faith, under every dispensation, was, we have no doubt, intended to be something unseen, spiritual, future, eternal. The land of promise; the *child* of promise; his miraculous birth and subsequent reception, "in a figure," as if "from the dead;" the innumerable seed; the blessing of all the families of the earth; had doubtless all a reference in Abraham's mind, though "through a glass darkly," to spiritual objects, events, and persons. It is to those same objects we should be taught in a most peculiar manner to direct the eye, the ear, the hand of faith; and in every thing presented to the senses of Abraham, Christians should be taught to see all that Abraham really saw by spiritual discernment—nay, should be led even to higher views, proportionate to their clearer light.

But we proceed; and we shall not dwell particularly on the close of this sermon, which we think inferior to the beginning, and not distinct even in the point it professes to embrace, namely, our own required relinquishment of present advantages, comforts, and enjoyments, at the call of religious principle. The following admonition we think strongly expressed.

* Τις δ' ὁ ἵτι ἀθεος ἀκίνδυνον Θεῷ, καὶ τας ΑΠΟΔΕΙΞΕΙΣ ὡς παρα ἀνθρωπων, ἀπαιτειν τα Θεου· .... ἰσχυν δε ἁ και κολασεως ἀξια ἔχουσιν ἰσχι τοιαυτην ἀποδειξις ἡι Προνοια ἰσχ· .... και ἴσως δ' ὁδε χρη τα τοιαυτα [την περι τον Σωτηρα οἰκονομιαν, κ. τ. λ.] πειρᾶσθαι ἀναδιπτυσσειν, φανερας οὐσης της Θειας προνοιας, κ. τ. λ. *Clemens. Alexandr. Stromata.* v. I.

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"Christ himself most solemnly assures us, that the tenderest of human connections may fatally obstruct our progress in religion; that, between those connections and religion, when opposed to each other, we must make a decided choice; and that, according to that choice, we shall deserve or not deserve, the name of his disciples; we shall inherit, or not inherit, the joys of his eternal kingdom." p. 118.

But we apprehend the original, necessary, and essential derelictions of the Christian, *every* Christian, go much farther and strike much deeper than those occasional and contingent sacrifices which may possibly here and there meet him in the progress of his career. Indeed, we apprehend that little was on this occasion contemplated by the preacher, beyond the single circumstance of forsaking bad "companionship," and the many temporal rewards which may await such surrenders conscientiously and courageously made.

The notes to this sermon are in a high degree entertaining, and instructive, and shew much classical reading, much taste, and in some cases much originality and ingenuity. We must content ourselves with a bare reference to a very able one on the hospitality of Abraham as compared with the same virtue in pagan records; also one on "the good old age" of the patriarch, compared with the cruda viridisque senectus, &c. of heathen writers; and one, likewise, which we should be happy to give, on the universal application of scriptural facts and characters to all times and countries.

Having investigated, in company with our preacher, through his first five sermons, the more general features and fundamental principles of the Christian character, we come now to some of a more particular and occasional nature; of which the four next might be called official, or liturgical—the two first treating on the Observance and the Advantage of the Sabbath; the next containing a free exposition and practical improvement of the Collect for the Second Sunday in Advent; and the fourth, that is, the Ninth in the collection, being a Sermon for Easter-day. To these we must, through necessity rather than choice, pay a more limited attention; as well as to three sermons, still in reserve at the close, on occasional subjects.

The two sermons, the Sixth and Seventh, on the Sabbath, we shall consider together, having the same text, from Isaiah lviii. 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath A delight, The holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

In the second of these we have the following recapitulation of the heads of the first, which, by annexing to each its appropriate portion of the text, will most conveniently explain the plan of the preacher.

The *conditions* on which the *blessings* of the Sabbath are pledged, are, according to Mr. Jebb, six: (p. 106.)

"1, 2. A relinquishment of all common business, and all ordinary pleasure, on the Sabbath day." [*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day.*]

"3. A delight in the peculiar occupations and enjoyments of the Sabbath." [*And call the Sabbath a delight.*]

"4. A conscientious dedication of the Sabbath to our personal improvement in holiness and virtue." [*The holy of the Lord.*]

"5. A serious desire to promote the honour of the Sabbath, by our public and undeviating example." [*Honourable.*]

"6. And such a renunciation, on the Sabbath, of our own ways, our own pleasure, and our own words, as, in due season, and by Divine assistance, will make the ways of God, our chosen ways; the pleasure of devotion, our favourite pleasure; and the words of eternal life, the theme of our most cheerful, most animated, and most delightful converse.

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tion." [*And shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.*]

The introduction of these several heads in the sermon itself, and the method in which they are made to arise one out of another, and each to mount in requirement higher than the preceding, are eminently happy, and in Mr. Jebb's best style. As a specimen, we shall give the conclusion of the third and beginning of the fourth head. After recommending us to love the Sunday, to "call it a delight," the preacher admonishes us, from the distressing case of Balaam, that even this is not enough.

"It is but too certain, that many in the Christian world, have resembled this unrighteous prophet; have relished the excitements of religion, while they infringed its moral obligations; have brought themselves to encourage the terrible delusion, that an ardour, perhaps wholly constitutional, in religious acts, may atone for vicious habits, wilfully uncorrected, if not systematically indulged. It is therefore essential, that religious feeling be sustained by religious principle. It is therefore indispensable, that our delight in the Sabbath be regulated by the *fourth* condition of the text; by a rational and conscientious persuasion, that it is, indeed, 'the holy of the Lord.'

"And how shall we evince the reality of this persuasion? Assuredly, by no other means, than by *making* this day what we *call* it, 'the holy of the Lord.' The day is, indeed, in itself, by Divine consecration, a holy and peculiar day. But to us, it will become whatever we make it; a day of vice, a day of vanity, a day of listlessness, a day of unprofitable excitement, or a day of proficiency in that holiness, without which no man shall see the Lord. It is in this last sense alone, that the day of rest can be to us, a day of religion. With lower objects, we may deceive our conscience: with higher flights we may amuse our imagination." pp. 145—147.

With the utmost indignation the preacher breaks forth in the following head, which requires us to call the Sabbath "honourable."

"It is very strange, but very true, that, in this world, many are ashamed of God, and of religion. Ashamed of God; before whom the potentates of heaven veil their faces: ashamed of religion; which is the brightest glory, of the brightest seraphim, that encircle the throne of the Almighty." p. 148.

But we cannot refrain from adding a longer specimen from Sermon VII. the second on this subject, which we consider as containing, under the head of "delighting thyself in the Lord," some pages of as rich eloquence, as deep spirituality, as exquisite application of Scripture, and as energetic appeal to all the high and ennobling feelings of the inner man, as would easily be found in this author, or indeed in any preacher of better days, and "Diviner inspiration." It reminds us of some of the flights of Saurin, or of some of the luminaries of the Gallican school; as indeed it ends with an extract from the sublime Pascal, as he who could alone appropriately afford vent in words to all the preacher felt. In speaking of the natural terror in the mind of "weak and vitiated human nature" at the idea of GOD, the preacher asks:

"What is it that alarms us, in the great convulsions of nature, in the tempest, the thunder, and the earthquake? Is it not our dread of Him who operates unseen, and irresistible; who maketh the winds his angels, and the flames his messengers; who setteth on fire the foundations of the mountains; and breaketh up the fountains of the great deep? What is it that gives force and emphasis to the fear of accidents, of battle, of shipwreck, of murder, and of sudden death? Not the mere prospect of dissolution. That might be readily banished from our view. No: but the conviction that One liveth, before whom we must appear, who will bring to light the hidden things of darkness, and reveal those secrets of our hearts, which are unknown even to ourselves. What is it that infuses that mysterious midnight terror, which appals the stoutest heart, which unnerves him that would undauntedly face an armed host? What, but the consciousness of an invisible, ever-present, and all-seeing God, in whose hand are all the terrors of the universe; who, hath but to strike, and

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we shall perish; to shoot forth his arrows, and we are consumed? 'It is a fearful thing,' says the Apostle, 'to fall into the hands of the living God!' And what human being is naturally exempted from this fear? What hiding-place of nature, what undiscoverable corner of creation, what slumbering moment of eternity, may shield us from the glance and grasp of God? He is about us, he is around us, he is within us. Conscience is his vicegerent; death is his messenger; judgment is his manifestation; immensity is the sphere of his omnipotence; and his omnipotence shall reign for ever. Who, then, can wonder at the deep-toned exclamation of Job? 'When I say, my bed shall comfort me, my couch shall ease my complaint, then Thou scarest me with dreams, and terrifiest me through visions; so that my soul chuseth strangling, and death rather than life. I have sinned. What shall I do unto Thee, O thou Preserver of men? Why hast thou set me as a mark against thee, so that I am a burthen to myself!" pp. 171—173.

These are the terrors of the Lord! but what are the consolations? "How precious are thy thoughts unto *me*, O God!" And the preacher goes on to reveal the same insupportable glories softened and subdued into fatherly love and tenderness, and met with corresponding feelings of filial confidence and delighted affection by the several saints of Holy Writ. He instances Moses, Isaiah, David, in a touching strain of appeal to their several writings. We give the last.—

"Nor was the royal David less divinely favoured. His devotions are a spring of gladness, whose streams have been the perennial refreshment of the universal church, and the calm delight of every faithful Christian. Consecrated in the daily service of the sanctuary, cherished in the depth of every pious heart, these songs of Zion, attract the young, invigorate the active, enliven the contemplative, and encircle, with a peaceful glory, the venerable brow of age. Happy is the man, to whom these treasures are familiar. Happier still, he who has imbibed their spirit, and made their sentiments his own. To such a man, Omnipotence has no terror; the Almighty is his guardian; the most high God, his protector and his shield. 'O God, thou art my God; early will I seek thee! Because thy loving kindness is better than life, my lips shall praise thee! Have I not remembered thee upon my bed, and thought upon thee, when I was waking? Because thou hast been my helper, therefore, under the shadow of thy wings will I rejoice!'

"This, truly, is the language of those who delight themselves in the Lord; whose mourning is converted into joy; whose tribulation, into peacefulness of spirit. Be it remembered, however, that this is not, properly, the language of the Jewish system. It is the voice of those happy individuals, who rejoiced, by anticipation, to see the day of the Messiah; and they saw it, and were glad. It is the voice of men, who ascended, in holy contemplation, to the heavenly mount, and there caught some earlier glimpses, from the yet unrisen Sun of righteousness. It is the voice of men, providentially raised up, in the twilight of the world, to receive, and to reflect, those dawnings of precursive light, which foretold, and which ensured, the perfect day." pp. 176—178.

In necessarily staying our hand, we shall only observe further on these sermons, that we think, if deficient in any thing, (they do not indeed profess a critical or doctrinal proof of the authority of the Sabbath), they are so in a complete developement of what the employments of the Christian Sabbath should be. These are sometimes so stated, particularly in connection with the notes, as to leave an idea that some sort of *amusements* and *mere intellectual* entertainment were amongst its allowed and hallowed pursuits. We are confident such a deduction from Mr. Jebb's expressions would be erroneous; but we presume to recommend some elucidation of this point, in any future edition that may be hereafter called for. Mr. Jebb has recommended, in a note, the study of Barrow, Secker, Ogden, Horsley, also an able dissertation of Danzius, published amongst the Talmudical illustra

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tions of Meuschen, and candidly also the treatises of Baxter, Watts, and Doddridge *, for the more learned part of the question of the Sabbath. We shall take the liberty of concluding, by referring, on our part, to that *most* useful and "practical view" of its sainted employments, particularly amongst the upper classes, which is to be found in a volume, "to name which, as well as its author, is to sound its panegyric," we mean Mr. Wilberforce's well-known work on Christianity.

The Eighth Sermon in this collection contains an excellent exposition of our scriptural Collect for the Second Sunday in Advent, from the text Rom. xv. 4: "Whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scripture, might have hope." Before we proceed to the very few extracts we must allow ourselves, either from this or the following sermons, we must be permitted a remark or two on certain observations in the opening of that before us, which we confess touch upon a string with us of rather a tender nature. In observing the present aspect of the times, and of "the religious world," Mr. Jebb has the following expressions:

"Never, perhaps, were the sacred Scriptures more largely disseminated, than at the present day. But the question may be asked more readily, than it can be answered satisfactorily, whether the study of the Divine Volume keeps pace with its diffusion; whether any considerable number of its possessors, so apprehend, so feel, so apply, and so reduce to practice, its most holy principles, that this age is materially better than the last, and the present generation an improvement upon generations that are past and gone?" pp. 190, 191.

Afterwards it is intimated, and we must allow very usefully, that "when we survey the world at large, when we examine even that portion of it which is termed *the religious world*, we must lament, that profession too commonly outruns performance; that multitudes look abroad with eagerness, who are unable, or unwilling, to concentrate their views at home; that, in zealous efforts for the improvement of others, too many neglect the improvement of themselves; that the Bible is more praised than read, more circulated than consulted; that, in all ranks of the community, men are to be found, more solicitous to waft the sacred volume from the Ganges to the Missisippi, than to make it their companion, their guide, and their own familiar friend." pp. 191-2.

It is, further, *admitted* to be "a Christian duty to disseminate the Scriptures wherever the demand and the preparation give room to hope that the Scriptures will be profitably read." But it is a superior and prior duty, "ourselves to become a living commentary on the sacred Word." And it is concluded,

"There never yet lived a good and happy man, who did not communicate from the overflowing of his happiness and goodness. All other means of doing moral good, are, at the very best, uncertain and equivocal." p. 194.

* "Men from whom," as Mr. Jebb most *Christianly* proceeds in his note, "it is matter of pain to differ, and with whom it is matter of honest satisfaction when we can agree.

"In various degrees, indeed, they have their errors, and perplexities: their doubts and scruples. But they now enjoy their Sabbath; they now rest from their labours; in a world, where, to the sincerely pious, all honest errors are forgiven, all perplexities are disentangled, and all doubts and scruples are for ever at an end:

"'Apparet—Numen, sedesque quietæ,
Quas neque concutiunt venti, neque nubila nimbis
Adspergunt; neque nix acri concreta pruinâ
Cana cadens violat; semperque innubilis æther
Integit, et largè diffuso lumine ridet.'"
Lucretius; Lib. iii. line 18.

"There Godhead stands revealed; and blest abodes
Of quiet, which nor tempests shake, nor clouds
Obscure, nor snow white-drifting violates.
But calm and cloudless ether o'er that region
Smiles, with diffusive sempiternal light."
(p. 159.)

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To these passages a note is subjoined, referring to the authority of the late Mr. Cecil, "a man deservedly distinguished among the *Evangelical* Clergymen of the Established Church," and to Messrs. Bennett and Bogue, in their History of Dissenters, at once for proof and lamentation in regard to this alleged state of the present religious world.

Now, if "nothing more is meant than meets the eye" in these passages and references, we most cordially assent to the general and widely existing danger of substituting one duty for another, or for all the rest; or, a duty which is at once easy, occasional, and ostentatious, for those which are arduous, habitual, and secret. But if this were all, it had been said often before, forcibly and most convincingly, in the course of the present volume; and that, without the slightest appearance of a wish to extenuate the obligation of any other necessary though merely external duty, whilst "the weightier matters of the law," were also urged with all their due and indispensable authority. We think the peculiarity of the present passages consists in an *appearance*, if not of setting aside, yet of detracting from, the binding obligation to circulate the Scriptures and diffuse religious light, in order to recommend more fully the private and personal acquisition of scriptural knowledge and religious practice. If we have misunderstood appearances, we are ready to stand corrected; but if not, we beg leave to offer a few serious considerations to Mr. Jebb himself, and to those who might be led even beyond his meaning by his captivating and we have no doubt most sincere and well-meant observations.

The fair question, we think, in the first place to be asked, is, not whether "this age is materially better than the last, from the wide diffusion of the Divine Volume;" but, whether or not that diffusion has a *tendency* to make any age better in which it takes place. To appeal to any given age as affording proof which shall decide this question, must be fallacious, unless all the other causes, which may have intervened to check the benefit that could naturally arise from the diffusion of the word of God, be also taken into the account. For example: the number of criminal convictions has awfully increased within this year or two, in our several courts of justice. Mr. Prebendary Norris, in his next publication, will of course attribute the *whole* to the Bible Society: but would not *other* thinking men attribute some portion of the evil to the many idle and distressed persons let loose upon us by the peace, and the partial failure of our manufactures? The revolutionary state of public feeling and opinion, both at home and abroad, during the last thirty years, it is clear, was not *originally* derived from the diffusion of the Bible and of religious knowledge. We apprehend, that a studied contempt and avowed hatred of both, on the side of the revolutionists, and a too fatal negligence of their diffusion on the part of the professed friends of existing establishments in church and state, will be universally allowed to have been the prime causes of the past troubles and present deeply-seated and but ill-cured wounds, not of Great Britain only, but of Europe at large. Now, then, the question is, to what would this desperate course of things have in time proceeded, at home as well as abroad, if means had *not* been taken for "the diffusion of the Divine volume," and "zealous efforts" had *not* been made for the *moral* "improvement of others?" Would Paine and his vile associates, would myriads of revolutionary and blasphemous tracts, or even of disaffected publications, have done *less*, or only the *same* portion of mischief, if, by means of different societies, from two millions to two millions and a

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half of Bibles and Testaments had *not* been circulated throughout the empire; if Hannah More had not written her tracts; if the Societies for promoting Christian Knowledge, for National Schools, &c. &c. had not, from the temper of the times, and a multitude of causes, partly known and acknowledged, and partly unacknowledged but not unknown, received a new or a revived existence; if instruction at home and missions abroad had not tended to give a new and better impulse to the minds of vast numbers of our population; and if the attention and activity of multitudes, already lashed into action, had not been turned into this channel? We confess we consider it next to an intuitive proposition, that to diffuse widely the means of religious instruction will have *some* favourable effect on the growth of religious knowledge;—that circulating extensively, and often by their own means, amongst a people, the depositary of our faith, will *tend* to make that faith known, and, if worth any thing, valued also;—that to give a Bible to those who have it not, and more particularly to induce them to buy it, increases the *chance* of its being read;—and that to read the Bible has at least a *tendency* to make it understood, and venerated, and even obeyed. In short, wherever the Bible shall not be burnt as soon as received, our conviction, and that, we think, of common sense, is, that it is at least more likely to do good than harm *somewhere*. And how low an admission is this, to be required of those who acknowledge the Bible to be the eternal truth of the Eternal God, expressly given for the instruction and salvation of his creatures! There is something in the very argument itself, that seems to us like a species of sacrilege.

But the persons who distribute it do not themselves know or value its contents, nor do they *reflect* them in their own character. The more for them the pity! And yet, if we are to wait for really honest and pious agents of every benevolent design, or even of every plan for moral improvement—for men thoroughly imbued with the mind that was in Christ Jesus — to what a length would such a principle conduct us! Did our blessed Lord himself take none but honest and pious agents into his service—we put an extreme case—when, of twelve, he chose one that "had a devil;" gave him, though knowing him to be a thief, an office of trust about his person; and even sent him forth with the other Apostles, and the seventy, to preach the Gospel, heal the sick, and raise the dead? Trace also the operations of the infant church. Were none entrusted with the most sacred of all offices, the most responsible of all powers, and, what is more to the point, were none blessed in their ministry to the edification and conversion of their fellow-creatures, but those who to their public endowments added the graces of individual piety; and who, together with the gift of tongues and prophecy, possessed likewise that charity without which, as far as respected their own personal benefit, "though they spake with the tongues of men and of angels, they were become as sounding brass and tinkling cymbals?" In a word, would it be right to try the church, as existing in our own days, by the same exclusive rule? Are the sacraments, when ministered by the hands of an ungodly pastor, of no efficacy to his flock? Is such a "means of doing moral good, at the very best uncertain and equivocal?" And if not the sacraments, why should our Bibles and Testaments be deprived of all efficacy by the hands through which they are conveyed?

Will it, then, be said, that the act itself of charity paralyzes the hand or distorts the mind of the offerer, so as that he should be content with the single act; or think to purchase cheaply the kingdom of heaven by the donation of a few guineas;

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or, if he is otherwise gifted, by a passing display of his talents or his benevolence on some public occasion? Supposing it to be so, can this then be the fault of the act; or should the act be omitted to amend the fault? What, may we not ask, would have been the condition of the church of Christ—we speak humanly—if our forefathers, whether the instructors or the instructed, many of them wise and good men, of large views and forecasting minds, had reasoned, had feared, had hesitated, had scrupled, had waited, had *rested*, upon this wide-ranging principle? It is affecting to think how much of the venerable establishments of all Christendom may have been owing to the superstitious or ill-principled munificence of our Constantines, our Charlemagnes, our Clovises, our Edwards, our Ethelberts, &c. &c. But it would be to us, as a home and a practical question still more affecting, to think, in how few churches we should now be worshipping; by how few revenues, scanty enough it must be owned at present, these churches would be supported; nay, how little of the sacred Scriptures themselves would have been transmitted to us unmutilated and uncorrupt, if the offerings of superstitious kings had been universally spurned at, if the learned labours of unholy monks, or the patronage of unconverted pontiffs, had been uniformly stifled in their birth. And the question after all remains, and is of a most general nature; Would the charitable be better, if they were all at once to become uncharitable? Would retirement from public duties necessarily lead to the discharge and the love of private and home duties? Is there no hope that a blessing may attend the very act of giving; that some profitable question may start from the very gift itself into the mind of the giver; that he may be led to feel the value of what he freely bestows, and at least be reminded of the duties which he inculcates upon others? Our official and appointed instructors, though often not the best, are not, by their too often inconsistent labours, rendered the worst of their species. There is a decency and sobriety and exterior decorum essential to that very office which is appointed for the instruction and admonition of others: and it is possible, in more instances than we know of, that the ungodly instructor is shamed, or gradually led, by the very words, into an effort to cherish the feeling, of devotion. May not, in an inferior degree, something like this beneficial effect arise from every act by which we contribute to instruct, to enlighten, and to bless our fellow-creatures? May not, in short, the performance of one duty lead us to that of another; charity in act, to charity in principle?

We feel that we have only advanced to the borders of a very wide, and to us a hopeful, question; but we are compelled to leave it to better hands. We must only say, further, in reference to our own feelings, and principles of conduct, that whilst we acknowledge ourselves to partake more of the spirit of propagandists than some able and judicious writers of Mr. Jebb's class; whilst we believe there is committed to our trust, as members of the Christian body, *ipso facto*, a most responsible commission DE PROPAGANDA FIDE; whilst we seem to feel that the very charter of the promise made to the Church, "Lo, I am with you alway, even to the end of the world," rests on the condition, "Go forth into all the world, and preach the Gospel to every creature;" and whilst, in a word, we think, that without the aid of the Bible at home, and of the Bible and missions abroad, the Gospel cannot be fully promulgated or received in all its power;—we still are aware of the danger adverted to by Mr. Jebb, lest the fulfilment of this, or any other public and occasional duty, should be accompanied by the

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neglect of more instant and constant, though scarcely prior, and on every account perhaps more difficult, duties of a private description. This we know to be a temptation incident to human nature, and not to be found in the records alone of the numerous Bible or Missionary Societies of this realm. We have only to take up any chance set of charity sermons, perhaps from the pens of men most adverse to these *wild propagation-schemes*, and loudest in their outcries against them; and we shall find the nauseous repetition of appeals to humanity and charity and piety *on the present occasion*, as affording a passport to heaven, and a title to eternal life. On the other hand, as friends to many of the aforesaid schemes ourselves—indeed to all, when wisely and judiciously conducted—we by no means plead guilty, in our humble capacity, to any such low and fallacious compromise with the lusts and passions of mankind. Nor do we often find, we must own, even in the occasional *ardentibus verbis* of a regular Bible Society speech, any thing that we can match against the plain palpable, and *printed* appeals to the doctrine of human merit, which may be found, we are persuaded, in the annals of every well-known and popular charity. Nor, much more, do we find in the regular compositions of our Milners, our Coopers, our Gisbornes, our Scotts, our Venns, our Dealtrys, and a multitude of other names above our humble praise, whose opinions on Bible and Missionary questions are well known, any thing like laxity of statement, or easy indulgence of favourite sins, or partial dispensation from known practical and personal duties, on the score of any supposed benevolence to the souls of our fellow-creatures.

We must repeat our apology, for making the pages of our present amiable and pious author the occasion of these general observations; and we should be really sorry if any thing we have said, in the course of them, should diminish aught from the authority or the effect of his admonitions to those inconsistent Christians, who would call *themselves* by distinguished titles, of which they are wholly unworthy; and who encourage themselves, by an external and professed resemblance to the really wise and good, by a half attachment to their society, and a loud conformity to some of their public duties, in a fatal neglect of internal religion, and a substantial idolatry, as to all essential points in their personal conduct, of the world and the flesh. If we are somewhat startled at a real love and practice of vital religion at home unaccompanied with a zeal as fervent to "waft the sacred code from the Ganges to the Missisippi," much more are we shocked and revolted by the monstrous substitution of missionary zeal for all the features, and lineaments, and graces, and vitality, of Christian faith and Christian practice.

We feel we cannot succeed better in dissipating the fatigue, which we fear must have accrued from the above unintentionally long and tedious discussion, than by regaling our readers with an interesting specimen of the sermon on which our remarks have been founded. It is, clearly, from no disrespect or indifference for the Scriptures themselves, that Mr. Jebb recommends a more *quiet* spirit in their diffusion. He tells us, in p. 197,

"The Scripture teems with facts, examples, precepts, warnings, promises, delivered in a voice which might arouse the dead, yet with accents of peace and mildness, which, above all other accents, appease the troubled spirit, and breathe comfort through the desolated heart. The Scripture reveals, after the measure of our present capacity, that God, in whom we live, and move, and have our being; our Creator, Redeemer, and Sanctifier; who loves us infinitely better than we love ourselves; who sustains us, by the ministerial agents of his providence, and, in failure of all other support, who surrounds us with

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his everlasting arms; who guides us, by the inspiration of his spirit, and if, at any time, we wander from the right way, who becomes himself our shepherd, and restorer to the fold; who cheers us by innumerable blessings, and himself remains our joy and consolation, when all human comfort is 'cut down, dried up, and withered.' The Scripture exhibits the eventful history of man, from creation to judgment; from paradise below, to paradise above; from the first infantine communication, of our first parents, with their first Cause, to that full grown bliss, and ultimate perfection, when the spirits of the just, created by the same God, redeemed by the same Christ, and purified by the same Holy Ghost, shall be made perfect in one; shall hold communion face to face with the ever-blessed Trinity; shall know, even as also they are known; and shall love with charity which never faileth. In a word, the Scripture points the way from earth to heaven; or rather, if we will receive it, makes the passage itself, a foretaste of the promised land; revealing, at once, and to the heaven-taught mind, communicating, that inward purity, that calm devotion, that ardent faith, that undissembled love, that indefatigable zeal, which distinguish the friends and children of the blessed God. These men shall dwell in thy courts, O Lord! they shall be satisfied with the plenteousness of thy house; even with the pleasures of thy holy temple!" pp. 197—199.

Further on we are edified by the strong assurance that

"The word will not profit, if it be not mixed with faith in them that hear, Unless the Lord open our understanding, we cannot know, unless he touch our hearts, we cannot feel, the things which are either read or spoken." p. 200.

And the prayer of our unparalleled Litany is well introduced, for the increase of grace, "to hear meekly God's word, and to receive it with pure affection, and to bring forth the fruits of the Spirit." p. 201. And we are well assured, in p. 214, that

"The purest, and holiest of human beings, are far from having an independent principle of goodness in their own nature. They 'have need of patience, that, after they have done the will of God, they may receive the promise;' the promise of that most gracious favour, and that continual help, which alone, can carry us through the waves of this troublesome world, to the blissful land of everlasting life." p. 215.

We must dispense with any further mention of the many striking remarks, just delineations of character, and more especially of *that* Character which knows nothing either "*simile aut secundum*," with the very instructive rules and admonitions for the due and diligent and effectual study of the holy Scriptures, introduced in the course of this sermon, which we think well calculated to answer its avowed design.

We pass on to the Ninth, and the last that we shall be able distinctly to notice. It is an Easter Sermon, on the text Rom. vi. 3, 4: "Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death: therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of his Father, even so we also should walk in newness of life."—The sermon is, as usual, wholly of a practical nature. It attempts nothing distinct in the exposition of the text, further than to shew the necessity of setting forth the death of Christ, and imitating his resurrection, in the whole tenor of our life and conversation. In the progress to this single, steady, and determinate purpose, the preacher, as it appears to us, unwarrantably bounds over some important subjects of reflection that lay in his way.

"It is *usual*, indeed," he observes, "on this day, to expatiate on the blessed hope of immortality. But, is there not *a more immediate* concern, which demands our more immediate thought and care? For, how could the most absolute assurance of immortality be a source of real comfort, unless to us the day, at least, have dawned, and the day-spring have arisen, in our hearts? Christ, *indeed*, has died for our offences, and risen for our justification. *But* to

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us, it will be only aggravated condemnation, that Christ has died, except we be made conformable to his death. To us, it will be no more than accumulated woe, that Christ has risen, except in spirit and affection, we also be risen with Christ. If, therefore, we would know the power of his resurrection, we must first experience the fellowship of his sufferings; and if, at the last, we would inherit his victorious kingdom, we must not merely, through the chinks and crevices of a worldly life, amuse our fancy with the dim perspective of a reversionary heaven." pp. 222, 223.

We must once more, with all distinctness, though with deference, enter our protest against this "lessening" mention of the great mysteries of our faith; and repeat our opinion, which we have expressed before, that the total omission of them, of which we have too many instances in the volume before us, would be more respectful and less likely to influence unfavourably the mind of the reader or hearer towards them, than this partial and perfunctory dismissal of them, as things true indeed, but without any effectual and saving power over the heart and life. "The Gospel of Christ," fully preached in its justifying as well as sanctifying effects, we believe most firmly to be "the power of God unto salvation to every one that believeth:" and if we were to proceed a step further, we should say, that neither view of it, apart from the other, has the assurance of a Divine blessing, or a demonstrable tendency to the accomplishment of the desired end. We are unwilling to speak more strongly than the nature of the case requires: indeed, it is our confidence in the candour of Mr. Jebb that makes us bold to say what we do on this point: but, now we find ourselves upon it again, and for the last time, we cannot help proceeding to another passage in this sermon, which will serve still more clearly to illustrate our apprehension of what these statements must produce on the mind of the hearer, when we think we perceive something of their ill effect, by recoil, even on the preacher himself. Among the sacramental allusions with which this sermon properly abounds, we have the following introduction and application of the inimitable words of our deeply-spiritual service:

"'Ye, that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours; and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways,—draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God.'

"This is our encouragement, a sober, practical encouragement, to approach the mercy-seat of heaven. Let us not, however, deceive our own souls. No superficial sorrow for the past, no half-hearted resolutions for the future, can enable us *worthily* to approach that holy table. The penitence which God requires, and which alone he will acknowledge and receive, must be deep, earnest, universal, and morally efficacious. It must be the commencement of holy desires, good counsels, and just works. It must be followed, and attested, by a thirst after spiritual improvement, by a pursuit of high and heavenly objects, and by a proficiency in all those Christian graces, which constitute, and which adorn, the Christian character and spirit." pp. 235—237.

Now in this comment, not to mention the total forgetfulness of those significant words "Draw near with *faith*," nor to hint at the selection (no selection from that service could have been amiss) of a passage not *distinctly* "naming the name of Christ;" may we not ask, generally, whether the commentary does not widely depart from the spirit of the passage itself, taken alone; and much more from that of our whole sacramental office, taken together; and most of all from the tone and temper in which the Scriptures themselves "encourage," and that "soberly and practically" too, the contrite and the broken-hearted sinner to approach unto God? To adopt no

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other test, let us compare these expressions of our preacher with some other expressions of our exquisite office itself, in the address immediately preceding the prayer of consecration: — "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are *not worthy* so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy. Grant..... that our sinful bodies may be made clean by HIS body, and our souls washed in HIS most precious blood; and that we may evermore dwell in Him and He in us." We must carry along with us the full conviction of our readers, that another "encouragement" is here represented as the sinner's support, than either "the moral efficacy of his penitence," or his "proficiency in all Christian graces." Whilst the highest and purest strains of Christian morality forcibly sound from every part of this excellent service, yet with what admirable precision, with what depth and clearness, beyond the power of misapprehension, is the boundary drawn between the claims of God upon us, and our demands upon God; between the ground and the plea on which He condescends to "acknowledge and accept" our all-imperfect offerings, and the absolute entireness of affection and obedience in which He wills them to be offered. We feel a degree of confidence in the avowal of our opinion, that such a discrimination is the very hinge of all true Christianity, and will be found alike in every part of our most truly Christian church. That it is found in the heart of Mr. Jebb, in his secret and fervent addresses at a Throne of grace, we feel an entire assurance: but we feel almost an equal persuasion, that on such occasions he loses sight of his own ideal system, as developed in these passing hints; and that such a discrimination as that of our church, mentioned above, would be found in practice incompatible with the general tone adopted in this volume towards the propitiatory intercession, and vicarious sufferings of the great Redeemer.

It will be easily understood whence our urgency and our freedom on this point proceed, by those who duly appreciate the weight of Mr. Jebb's general authority, and the sanction we derive from his valuable pages for some of the most important Christian doctrines, and many of the most essential and heart-searching Christian requirements in practice. Nothing can more fully or strongly express our own conviction, and one which we are ever desirous of impressing in our humble way on the professed disciples of a self-denying religion, than the following *practical* passage of this sermon.

"'Know ye not,' says the Apostle, 'that so many of us, as were baptized into Jesus Christ, were baptized into his death?' This engagement, it must not be concealed, requires many things, which in this world, are habitually disregarded, if not systematically opposed; crucifixion of the flesh, mortification of the body, discipline of the mind, subjugation of inordinate affections, extinction of vain desires, calm forbearance under provocation, patient endurance of contradiction, and a constant watchfulness against excess, even in the most innocent propensities of our nature. These are truly difficulties. But it is not by shrinking from difficulties, that we shall become proficients in any valuable attainment; and least of all, in the attainment, beyond exception, or competition, the most valuable and important, that service of God, which is perfect freedom. Never, in any one of his most gracious and attractive words, did our blessed Lord extenuate or evade the first impediments of a Christian life and conversation. Poverty of spirit, penitential sorrow, spiritual hunger and thirst, a strait gate, a narrow way, a yoke, a burthen, a cross, a warfare, the amputation of a right hand, the excision of a right eye, these he continually enjoined upon his disciples, as indis-

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possible pre-requisites to purity of heart, to peacefulness of spirit, to the safe enjoyment of this present world, and to the final blessedness of that inheritance, incorruptible, undefiled, which fadeth not away; now, indeed, reserved in heaven, but gloriously to be revealed in the last time." pp. 227, 228.

Nor is the following exposition of the words subsequent to the text, less to our mind, less strong on the whole, or certainly less original in statement, and correct in the assertion of Divine grace and its proper fruits in the heart and life. We present it with satisfaction to our readers, not diminished by the peculiarity of cast in one sentence of it, in which perhaps the imagination may a little take the lead of the understanding. We leave it to their judgment.

"'Planted together in the likeness of Christ's death: planted in the likeness of his resurrection.' These remarkable words, derived their best, and only adequate interpretation, from the language of our blessed Lord himself. 'I am the vine, ye are the branches. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. For, without me, ye can do nothing.' This is the distinctive feature of Christianity. We are to imitate our Saviour Christ, indeed, and to be made like unto him. But the imitation of Christ, intrinsically differs from the imitation of a mere mortal. Would we resemble a wise and virtuous fellow-creature? He cannot alter our hearts and minds; we must labour to produce the resemblance for ourselves. Would we resemble our Lord Jesus Christ? Without him we can do nothing. But, by his own omnipotent energy, he will accomplish our desire. *In the nature, the words, the actions, the demeanour, and deportment, of incarnate Godhead, there dwells an assimilative power, which he who ever liveth to make intercession for us, is abundantly able and willing to apply.* Therefore, if we truly and earnestly desire to be made conformable to his life, and death, and resurrection; and if, from this desire, we contemplate, with the mental eye of faith, his whole adorable character; in thus contemplating, we shall become what we behold. We shall acquire, not a likeness, but a community of nature. We shall become partakers of that mind which is in Christ Jesus, as really, as the branches derive their vital sap and nutriment from the parent vine. Then, we shall dwell in Christ, and Christ in us; we shall be one with Christ, and Christ with us. With him, we shall crucify the flesh. With him, we shall overcome the world. We shall be planted together in the likeness of his death. We shall be planted together in the likeness of his resurrection. And, like as Christ was raised from the dead, by the glory of the Father, even so, we also, shall walk in newness of life." pp. 238—240.

The sermon, on the whole, stands at about the level of Mr. Jebb's usual sweetly-flowing style: but we find it considerably below the common standard in arrangement and orderly method. If it has any order at all, we own we have not discovered it; and several paragraphs, which make it rather cumbrous as a composition, might have been omitted without detracting from its usefulness. It has clearly imbibed much of the spirit of the ancient church, and reminds us of some of those rambling but spirited addresses of the ancient fathers at Easter-time, when the neophytes were presented in their white array, emblematic of baptismal purity, and the newly-restored in appropriate garb, to receive the benediction or the absolution of the venerable bishop, surrounded by his primitive presbytery. "The divine grace of baptism," referred to by Mr. Jebb in p. 261, might seem upon such interesting occasions to have something more of reality and vitality, than in these degenerate and necessarily more generalizing times: and though we have to deal with an unchangeable God and "a faithful High Priest," and with a covenant founded on immutable promises, still we must not shut our eyes and ears to the lessons and experience of very changed and very changeable times. The want of "duly cherishing and protecting" this "divine grace"

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on the part of "Christian parents, who abstain from all appearance of enthusiasm with far more trembling solicitude than they abstain from all appearance of evil," as Mr. Jebb strongly observes in a series of very appropriate and beautiful remarks on this subject, has (we are confident) gone very far in establishing the argument, that such grace must be practically separated from the real grace of *effectual* and *saving* regeneration, the definition of which has of late so much agitated our church. But perhaps, likewise, too many affecting failures on the part of pious and zealous Christian parents, after their utmost efforts; too many lamentable contradictions to the promising, not to say flattering, hopes, held out by Mr. Jebb, of the possible and insensible union of religious feeling with every *natural* and heart-felt sentiment of youth, and with all the refinements, elegancies, and commanding attractions of "sweet domestic bliss;" in short, too many disappointments of the worst kind, notwithstanding the use of the best means, have perhaps helped forward the conclusion, that *some* of the ancient fathers may have spoken too highly of the *necessary* efficacy of baptism; and that scores of their later posterity have spoken far too meanly of the regenerating change itself, as deeming it no more than *they* could find in practice universally to result from the administration of the outward rite. We are not rash enough to enter further upon the point in the present exhausted state of our time and space: only we shall take leave to say, that if every advocate for that view of baptism which Mr. Jebb seems to have taken, had felt as he feels, written as he writes, and delineated as he delineates the true nature of the regenerating change, and the deep spirituality of heart and conduct which alone can testify its existence or make it available to salvation, we unfeignedly believe that the advocates of a different opinion would have withheld their protests, and the blood and treasure spent in the late controversy might all have been spared. It is the secret opposition of human nature to the purity of conduct and spirituality of heart recommended by Mr. Jebb, that would alone induce us to close every loop-hole in *doctrine* by which conviction might be evaded, and the benefit of *such* remonstrances and exhortations lost on a self-deceiving world.

We feel ourselves unwillingly constrained here to close our particular remarks on the sermons before us; and must be content with informing our readers that the three last are of a local nature, upon the three several occasions of an address in behalf of a Magdalen Asylum, from John viii. 11; "Neither do I condemn thee: go, and sin no more;"—an ordination sermon, from 1 Tim. iv. 16; "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee;"—and a visitation sermon, from 2 Tim. ii. 15; "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It must suffice to say, that the same characteristic features meet us in these as in the former more general and doctrinal discourses. We think the graces of a pure and refined eloquence, on the most touching of all subjects, preponderate in the first; plainness of speech, with much gravity and solemnity of admonition, in the second; and in the third, a fulness and loftiness of diction, corresponding to the delineation of the sublimest of all professions, drawn out into all its noblest parts and proportions, requirements and capacities. The latter, both sermon and notes, those particularly on the use and worth of the fathers, we can with confidence recommend, as worthy the perusal even of the

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most advanced practitioner in "the schools of the prophets." The preceding one reminds us much of the invaluable Discours Synodaux of Massillon, which it may be said closely to rival, in every thing perhaps but that admirable distinctness with which the Gallican bishop descends to minute particulars in conduct;—an exception which we have always had to notice, more or less, in our preacher, and which would be peculiarly inappropriate in an address to those just about to take upon themselves the sacred office. There are, however, some good distinguishing observations on preaching in p. 295. In the former sermon, on the Magdalen Asylum, it is next to a prodigy, in adverting to the Great Example of goodness to penitent sinners, that Mr. Jebb should have so managed his subject, such a subject, as even here to have omitted that great and master act of Divine benevolence, the pouring out on the cross the blood of the Son of God for the sins of men. Can any thing be more forcible than the appeal of our blessed Saviour himself to his own example in this respect? "Even as the Son of man came not to be ministered unto, but to minister, and *to give his life a ransom for many.*" Whence is it, we earnestly ask, when "our Lord's whole conduct upon earth, and the gracious movements of his mediatorial kingdom in nature, providence, and grace," are all delineated by the preacher for our obedient imitation, that our Lord's own most touching appeal, the most frequent appeal of his Apostles, and that act assuredly most dear and most important in all its consequences to Christians, should have no proportion or pre-eminence in the appeals of Mr. Jebb?*

Had it not been for this omission —one, in our minds, very difficult to be accounted for—we should have been disposed to consider the Tenth, and we might add several others, of the discourses in the volume, as perfect specimens of pulpit addresses for an elevated and enlightened congregation. With an occasional hardness of expression, with some instances of an undue verbosity, with an accidental instance or two of obscurity in thought or expression, with a few repetitions, arising from not the most studied arrangement of his subject, and a few redundancies, from the mass of varied thought and expression evidently accumulated in a most extensive and diversified course of reading and study, we think our author admirably formed both by nature and art to give to statements their utmost importance, to doctrines (when he pleases) all their value, to exhortations all their force, and if not to threatenings all their terror, yet to the ineffably attractive promises of the Gospel all their native loveliness. It is, perhaps, to some little excess of feeling on the amiable

* We cannot say we have *amused*, but we have certainly employed, ourselves in marking, with what the grammarians call a *cave*, certain passages of the present and other discourses in this volume, where an enumeration being expressly given of the contents of the Divine volume, or of the fundamental principles of Christianity, the *first* article of all, in our humble estimation, has been omitted. Take, for instance, in p. 197, the offices of "God our Creator, Redeemer, and Sanctifier;" "who loves us," "who sustains us," "who surrounds us with his everlasting arms"——"who guides us by the inspiration of his Spirit." Again, p. 206: "We shall have recourse to the blessed Author of restoration and comfort ——that we may be raised above every wrong propensity, and freed from every base desire," &c. And again, in p. 252, "That the Eternal Son" "should take our nature upon him, should bear with our infirmities——*heal our diseases*, raise us from the degradation of sin," &c. The blank in each passage will, we are persuaded, be filled up by our readers in nearly the same words in which the inspired Psalmist has himself filled up the last, "who FORGIVETH ALL THINE INIQUITIES, and *healeth all thy diseases.*"

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side, that we may ascribe his evident backwardness at all times to say the truth of human nature as it is; and his willingness to magnify its instinctive tendency, and even its actual proximity, to what it ought to be. The effect of this, as of most other amiable weaknesses, is in a measure to weaken its own end, by awakening less alarm in the hearer, and therefore less urgency to sue for a remedy for his guilt and danger. If this weakness should have had the further effect, also, of diminishing in our preacher's eyes the value of that vicarious righteousness intended as a covering for our own unrighteous, our "naked, and shivering nature," how great indeed were the risque of indulging it, and how sure a proof that no one sound doctrine of Scripture and our Church* (and their doctrines are the same) can be either neglected or compromised without manifest danger to all the rest!

In final conclusion of our very long, and we fear prolix, observations on this interesting volume: we should be most sorry to retire from a task from which we trust we have derived profit, as well as much pleasure, with any other feeling but that of thankfulness for the opportunity of discharging it, and a full and due appreciation of the great worth and excellence of the author on whom we have commented. We have found in him a vigorous and fruitful imagination, employed upon the most worthy and most ennobling of all subjects; and, what is still better, a warm and feeling heart, affectionately devoted to all that is pure in morals and spiritual in piety. "Whatsoever things are honest, or just, or pure, or lovely, or of good report, whatever there is of virtue or praise," he has well and often thought on these things. His doctrines, though in the detail somewhat diversely modelled according to certain peculiar impressions, never in the slightest degree conduct him to the cold abstract moralities of the Socinian school, nor to the high-sounding boasts or exclusive claims of a still more extensive Pharisaic formality. Bordering, perhaps, a little nearer upon some of the more innocent abstractions of a well-known Quiet sect, who inherit rather the garb than the spirit of ancient Puritanism, he yet forgets not in his dispensation of the Spirit the outward signs and pledges of its gifts, nor would, we are persuaded, incur any of the suspicions in respect of doctrine that have sometimes attached, whether justly or not, to the adherents of Barclay. Uniting in himself much of the strictness in precept, with all the fervour and sanctity in principle, of William Law, we trust we shall ever see Mr. Jebb as clear as his pages now evince him to be, of the unintelligible and extravagant flights into which a busy and ungoverned fancy at last conducted that once useful writer. Perhaps he approaches more closely the standard of the amiable and pious Fenelon, whose deeply spiritual sentiments we could sometimes fancy him to have enunciated with the superior energy of a Massillon or a Bourdaloue. But Fenelon had recourse to the feeble dogmas and lamentable conceits, the Ave-Marias and transubstantiating process, of an irrational superstition, to support the fabric of his high and towering spirituality; and his towers and his foundation, his religion and his church, have alike given way in the daring conflict of human opinion. We have a church against whose solid foundations we feel more than a mortal persuasion that the gates of hell shall not be able to prevail. We confidently believe its basis to be the Rock of Ages, and its superstructure the temple of Truth. Let us only tread the courts of this church in peaceful unanimity; worship at her shrine with an enlight-

* See Article IX. "on Original or Birth Sin."

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ened and undissembled devotion; and draw from every chamber of her hallowed recesses, with the same undistinguishing confidence, all her treasures of wisdom and knowledge, of doctrine, precept, and example; and we shall find, amidst all the vicissitudes of this lower scene, that "God will be known within her walls as a sure refuge;" and, no less beautiful for situation than calculated to become the joy of the whole earth, she shall be acknowledged by all as a worthy portal to that heavenly temple, where her true members shall for ever shine as durable pillars, and shall no more go out.*

* The reader will perceive that we have omitted all reference to Mr. Jebb's Appendix, as it would have led into an interminable length of discussion, especially as we are not disposed to agree with the author in his general positions.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Annals of Scottish Episcopacy, by the Rev. J. Skinner;—Abridgment of Bishop Taylor's Great Exemplar, by Rev. W. N. Darnell;—Travels in Egypt, Nubia, the Holy Land, &c., by Capt. Light;—Practical Sermons, by Dr. W. Barrow;—A Manuscript, lately discovered, of Dr. King, of St. Mary's, Oxford;—Life of Napoleon Bonaparte, by M. Gaçon-Dufour;—and a Biographical Sketch of B. Haydon, Esq. by W. Carey.

In the press:—Poems, by Mrs. Darke;—and A Treatise on the Commercial Law of England, by Barron Field.

Mr. Valpy has issued proposals for publishing a new edition of the Delphin Classics, with the Variorum Notes, to be entitled "The Regent's Edition." The maps will be beautifully executed, and the wood-cuts will also be inserted. The notes will be printed at the end of each author, and the various readings will be placed under the text. The indices will be carefully collated, the references being to book and chapter. The Delphin Interpretatio will be placed under the text. The Literaria Notitia from the Bipont edition will be added to each author. The whole will be printed uniformly in 8vo. each part six hundred and seventy-two pages. 18s. bds. to subscribers; and 1l. 1s. to non-subscribers. Copies on very fine thick royal paper, to subscribers, 1l. 16s. to non-subscribers, 2l. 2s. The whole will make about one hundred and twenty or one hundred and thirty parts. Twelve parts will be printed in the year. The work cannot be sold in separate parts.

Philosophical Lamp.—A lamp without flame has been recently invented upon a very simple and elegant principle. A coil of thin platina wire is placed round the wick of a spirit lamp, the flame of which makes the platina red hot. The lamp is then blown out, and the platina, throughout all the coils above the cotton, acquires a white heat, and continues in that state as long as any spirits remain in the lamp, diffusing a brilliant light, sufficient to illuminate any object placed in its neighbourhood. The platina wire ought not to exceed the one-hundredth part of an inch in diameter; twelve coils of which, spirally twisted, are to be placed so as half to surround the wick and half to remain elevated above it. The diameter of the coils should be three-twentieths of an inch, and approach as near to each other as possible without touching. Camphor may be substituted for alcohol; a cylinder of which, placed instead of a wick, will cause the platina to give out an intensely vivid light, without the unpleasant effluvia that attends the burning of alcohol.

New Churches.—The official documents upon which the measures now in contemplation for building new churches are founded, are very voluminous. The following is an abstract of the returns.

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Number of Benefices		10,421
Population		9,940,391
Churches	10,192	
Chapels	1,551	—11,743
Number of persons they can contain		4,770,975
Glebe-houses fit for residence		5,417
Benefices with no Glebe houses		2,626
Glebe-houses not fit for residence		2,183
Livings not exceeding £10	12	
—— 20	45	
—— 30	119	
—— 40	248	
—— 50	314	
—— 60	314	
—— 70	301	
—— 80	278	
—— 90	251	
—— 100	594	
—— 110	250	
—— 120	260	
—— 130	254	
—— 140	217	
—— 150	219	
Total number of Benefices not exceeding 150*l.*		—3,568
Number of Livings, the value of which are not specified, being returned as Impropriations, or Appropriations		27
Sinecures		26
Number of Livings not included in the preceding classes, and therefore presumed to exceed the value of 150*l.* yearly		5,995

An Abstract of the Totals of Parishes containing a Population of above 2000, of which the Churches will not contain one half:—

Population	4,659,786
Number of Persons the Churches and Chapels will contain	949,222
Excess of Population above the capacity of Churches	3,710,564

An Abstract of the Totals of Parishes of above 4000 inhabitants, of which the Churches will not contain a Quarter:—

Population	2,947,698
Number of Persons the Churches and Chapels will contain	419,193
Excess of Population above the capacity of Churches	2,528,505

British Climate.—Much having been lately said upon the deterioration of the climate of this country, the following meteorological facts may not be unwelcome to our readers. They are taken from the Tables of the Philosophical Transactions: and by them it appears, that for the last fifty years the average difference in the heat, for the *whole* year, does not vary three degrees; it having fluctuated between 51° and 49° of Fahrenheit. But upon comparing the heat of the five summer months, for the years mentioned below, it will be seen that there is a very material difference. We have taken, as far as the Journals are complete, every fifth year. The numbers are the maxima of the heat of the respective months.

	May.	June.	July.	Augt.	Sept.
1775	74.5	81.5	82	75.5	75
1780	84.5	84.5	82	83.5	84
1790	66	86	73.5	77	68
1795	81.5	77.5	76	79	78
1800	75	75	81	89	77
1805	72	75	79	78	80
1810	67	78	78	80	—
1815	68	70	72	69	70

Kaleidoscope.—Dr. Brewster has just taken out a patent for an ingenious optical instrument, denominated a Kaleidoscope. The construction is as simple as the illusion is complete. In its most simple form, two mirrors are inclined to each other at such an angle that an object placed between them will be reflected from mirror to mirror, so as to form a complete circle of radii, of which the line of intersection of the mirrors passes through the centre. A single gem thus placed will form a circle of gems; and, consequently, any number of gems or other objects, however irregular their forms or various their combinations, will form a circle of such objects, in perfect correspondence and symmetry, collected round a common centre. The objects most proper for the purpose are pieces of coloured glass, gems, &c. which are placed, for the sake of convenience, between two parallel object-glasses, in a tube with the mirrors. Nothing can exceed the beauty of the combinations produced by this simple contrivance. The smallest change in the position of the objects gives rise to the most rapid and surprising succession of forms. The instrument is intended to assist jewellers, glass and paper stainers, carpet manufacturers, cotton printers, &c. &c. in discovering more beautiful patterns than would otherwise occur to the eye. It is likely, therefore, to prove of con-

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siderable service to the arts: and it has already become a popular and pleasing instrument of amusement by the beauty of its combinations.

OXFORD.

The University prizes are adjudged as follows.—*Chancellor's Prizes.* Latin Essay: "Biography:" Mr. J. L. Adolphus, B.A. Fellow of St. John's. English Essay: "Quam vim in moribus populi conformandis exhibeant rerum publicarum subitæ mutationes?" Mr. S. Hinde, B.A. of Queen's College. Latin Verses: "Titus Hierusolymam expugnans"—and also *Sir Roger Newdigate's prize* for English Verse: "The Coliseum"—to Mr. T. H. Ormerod, Fellow of New College.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

General Objections against Missions for the Conversion of the Heathen considered: a Sermon preached at St. Werburgh's, Bristol; by the Rev. J.W. Cunningham, A.M. Vicar of Harrow, &c.

Sermons and Lectures; by Alexander Brimton, D.D. 8vo. 12s.

The Testimony of Natural Theology to Christianity; by Thomas Gisborne, M.A. 12mo. 6s.

Twelve Sermons, preached at Calcutta by the Rev. David Brown, late Senior Chaplain to the Hon. the East-India Company. 8vo. 12s.

Sermons on Faith, Doctrines, and Public Duties; by the Very Rev. W. Vincent, late Dean of Westminster; edited by the Rev. C. Simeon. 8vo. 10s. 6d.

The Holy Bible, newly translated from the original Hebrew, with Notes critical and explanatory; by John Bellamy. Part I. containing the Book of Genesis.

Essays on the Wisdom of God; by the Rev. Daniel Tyerman. 8vo. 10s.

The Homilies of the Established Church in the Welsh Language. Dedicated, by permission, to His Royal Highness the Prince Regent; by the Rev. John Roberts, A.M. Vicar of Tremeirchion, Flintshire. 8vo. 10s. 6d.

MISCELLANEOUS.

An Account of the Life and Writings of John Erskine, D.D.; by Sir H. M. Wellwood, Bart. D.D. with an Appendix and Notes. 8vo. 14s.

Annual Obituary, vol. 2, 1818. 15s.

A Critical Examination of the Bishop of Landaff's posthumous volume, entitled, "Anecdotes of his Life." 8vo. 3s.

The Fourth and Last Canto of Childe Harold, with other Poems and Notes; by Lord Byron. 8vo. 12s.

The Travels of Marco Polo, a Venetian, in the thirteenth century; translated from the Italian, with notes; by W. Marsden, Esq. F.R.S. with a Map. 4to. 2*l.* 12s. 6d. fine, 4*l.* 4s.

Tables of Comparative Chronology, exhibiting the Dates of the principal Events which took place from the Flood to the Fall of the Empire. 10s. 6d.

The Civil and Constitutional History of Rome, from the Foundation to the Age of Augustus; by Henry Bankes, Esq. M.P. 2 vols. 8vo. 24s.

Memoirs of the Court of Queen Elizabeth, with a Portrait from the rare print, by Crispin de Passe; by Lucy Aikin. 2 vols. 8vo. 1*l.* 5s.

The Science of Horticulture, including a Practical System of the Management of Fruit-trees; arranged on demonstrative physiological principles.

The Trials of James Duncan, and Robert M'Gregor, three sons of the celebrated Rob. Roy, before the High Court of Justiciary in the years 1752, 1753, and 1754: to which is prefixed a Memoir relating to the Highlands; and Anecdotes of Rob. Roy and his Family. 12mo. 7s.

Results of an Investigation respecting Epidemic and Pestilential Diseases, including Researches in the Levant; by Dr. Maclean.

The Friends, a Poem, in Four Books; by the Rev. Fran. Hodgson, A.M., Vicar of Bakewell, Derbyshire. 8vo. 7s.

Substance of a speech delivered by the Chancellor of the Exchequer on Monday the 16th of March, 1818, on proposing a Grant of One Million for providing additional Places of Public Worship in England. 1s. 6d.

Longman, Hurst, Rees, Orme, and Brown's First Part of a General Catalogue of Old Books, for the year 1818. 2s. 6d.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS Society held its Fourteenth Anniversary on the 6th of May. We hope in our next Number to be able to give an outline of the principal speeches delivered on that occasion; in the mean time our readers will peruse with no ordinary satisfaction the following brief sketch of the Report, which is itself but a brief sketch of the transactions during the past year of the multifarious institutions for the dissemination of the Scriptures.

EUROPE.

Under this head we shall advert to the Netherlands, Germany, Prussia, Switzerland, France, Italy, Malta, Denmark, Iceland, Sweden, Norway, and Russia.

United Netherlands Bible Society.—The establishments under this common designation, now fifty-two in number, have obtained nearly 3,500*l.* during the last year, and circulated 4,578 Bibles and Testaments. Among their objects is an edition of the Malay Bible in the Arabic character. The British and Foreign Bible Society have contracted for 5,000 Bibles and 5,000 additional Testaments of this edition.

Germany and Prussia.—The Society at Hanover, under the patronage of the Duke of Cambridge, has disposed of 12,000 copies, and the Branch at Osnaburg of 2,500. A society has been formed at Hildesheim. The Brunswick Society, under his Serene Highness the Duke Augustus, has formed various branches. The Hambro-Altona Society is printing 10,000 German Bibles, and 2,000 extra Testaments. In Mecklinburg a promising Society has been formed, at Rostock. The Frankfort (on the Maine) Society has successfully extended its influence and operations. Various other institutions have arisen, or are in the course of formation, in different parts of Germany. As a specimen of the plans and proceedings of the German societies, we may mention 1,800 Catholic Testaments, and 700 copies of Luther's Bible, distributed by the Nassau Bible Society;—a German stereotype Testament by the Dresden Society; by which society, also, the whole Scriptures are printing in the same language, and also in the dialect of the Upper Vandals;—and 18,000 of the New Testament already printed, with a proposed edition of 10,000 Bibles, by the Wirtemberg Society. The Prussian Bible Society, under the patronage of his Prussian Majesty, exhibits, with its auxiliaries and branches, a most gratifying spectacle. Its Central Society, at Berlin, distributed in its third year 6,000 German Bibles. An edition of 11,000 copies will soon be completed, and another of 10,000 immediately undertaken. Of the numerous societies in connexion with this national institution, that of the Grand Duchy of Berg sent no less than 650 New Testaments, with 500 Psalters, to the chaplains of the Prussian army in France. That at Breslau has completed an edition of 5,000 of Luther's Bible, and has been instrumental in distributing several thousand copies of the Catholic New Testament. The demand for copies continues very great, and the Committee of the Wesel Society in particular express their conviction that "the reading of the Bible in the family circle is on the increase."

Switzerland.—In this country also the zeal so often commended continues to operate. At Bâsle, four presses have been continually in action, but the supply is inadequate to the demand. On the 18th of last June the eleventh edition of the octavo German Bible issued from the press, and on the 18th July not a copy was left: on the 19th of August the twelfth edition appeared, and on the 30th the whole impression was disposed of: in February last another edition of 4,000 copies was produced, of which, in the course of a few weeks, scarcely fifty copies remained on hand. Among the other recent works of this society may be mentioned an edition of 5,000 French Bibles, which will be very serviceable during the interval of preparing the editions undertaken in other parts of Switzerland and the south of France. The Zurich Society, having completed the impression of the folio church Bible, has just put to press an edition of 5,000 copies octavo, with a view chiefly to supply

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the schools and candidates for confirmation. The Bern Society has distributed 2,690 Bibles and 9,048 Testaments, and has ordered a large further supply. The St. Gall Society has dispersed since its formation not fewer than 13,096 copies of the Scriptures. A revised edition of 10,000 copies of Ostervald's French Bible, in quarto, is in contemplation by the Societies of Geneva, Lausanne, Bern, and Neufchatel. The inhabitants of the Valleys of Piedmont, stirred up again by the spirit which so eminently distinguished their pious ancestors, actually come and entreat to be permitted to subscribe their mite to the Waldenses Bible Society.

France.—Many thousand copies of the Protestant New Testament of Ostervald, and the Catholic version by Le Maitre de Sacy stereotyped at Paris, have been dispersed in France. At Montauban a large edition of the Protestant Bible, by Martin, is printing; the New Testament printed at Strasburg is in circulation, and the Old Testament is in progress. An increased desire to possess and peruse the Holy Scriptures begins to be manifested in France.

Italy.—Editions of the Catholic New Testament of Martini, without note or comment, have been printed both at Turin and Naples, and many channels have been found for useful circulation.

Malta.—A Bible Society has been formed here, which is using every endeavour to render its advantageous position conducive to the dissemination of the Scriptures in Asia and the countries bordering on the shores of the Mediterranean.

Among the most pleasing and auspicious indications of the Society's exertions, we must notice the diffusion of the Scriptures among the members of the Roman Catholic communion, and their increasing willingness to receive them. Various instances of this occur in the Report before us. It is, however, to be greatly lamented, that these facilities have not been universal. In the case particularly of Austria and Bavaria, edicts have been published forbidding the establishing of Bible Societies, suppressing those in existence, and prohibiting the entrance of Bibles printed in foreign countries. Still, however, especially in various parts of Catholic Germany, a wide door is open for the dispersion of the Scriptures among the members of that community. Among the most strenuous advocates and labourers in this excellent cause, we must particularly and most honourably mention the Catholic Professor of Divinity at Marburg, Leander Van Ess, who has persevered in spite of every opposition in printing and dispersing among his own communion successive editions of his German New Testament. "Never," he observes, "did I disseminate, in so short a period, such a vast number of copies of the New Testament, as since the time of the late Bible prohibition; and no where have I perceived a more lively and ardent desire after the word of God, than in those very places where infatuated men strive to dry up the fountain of living water, or to prevent the people from having free access to it." He also adds, "I shall always continue willingly to labour, with all my strength, as long as it is day, for the honour of my Divine Redeemer: to the end that he may be known more and more, and many may be saved by the word of his salvation; that his name may be hallowed, his kingdom more effectually come, and his will be done on earth, as it is in heaven."

The proceedings in the North of Europe, especially in Russia, continue to be highly interesting and important.

The *Danish* Society, under his Danish Majesty, has been occupied, among other objects, in printing 10,000 Bibles and 6,000 extra Testaments. Two promising auxiliaries have arisen; one of which, in November last, reckoned 329 persons, chiefly in the lower ranks of life, among its subscribers. The number of persons connected with the Sleswig-Holstein Society considerably exceeds 10,000.

The *Swedish* National Bible Society, under his Majesty and the principal authorities lay and ecclesiastical, with its associated institutions, is in a state of vigorous and progressive operation. The Gothenburg Society, in a year of peculiar distress, has distributed more than 4,000 copies of the Scriptures. The parent Society has been enabled to print, in its second year, 21,000 Bibles and Testaments; making the total published, from the commencement of biblical exertions at Stockholm, 105,100 Bibles and Testaments, besides 3,000 Psalters; nearly all of which, at the second anniversary, were in the hands of the public.

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The *Norway* Society has entered actively into its labours, and completed an edition of the New Testament in the language of that country.

In *Russia*, the operations of the Institution are far too numerous for this brief detail. Every rank and class of persons, civil, military, and ecclesiastical, are eager and zealous in the cause. New auxiliaries are rising on every side; not only whole governments, but departments, towns, and single villages, have formed, or are forming, Bible establishments. The Emperor especially continues to take the most active personal interest in the progress and usefulness of the Institution.

"I consider" (said the Emperor, in his address to the Moscow Bible Society) "the establishment of Bible Societies in Russia, in most parts of Europe, and in other quarters of the globe, and the very great progress these institutions have made in disseminating the word of God, not merely among Christians, but also among Heathens and Mahomedans, as a peculiar display of the mercy and grace of God to the human race. On this account, I have taken upon myself the denomination of a member of the Russian Bible Society, and will render it every possible assistance, in order that the beneficent light of revelation may be shed among all nations subject to my sceptre."

Of the efficiency of the Russian Bible Society, in the prosecution of its object—the preparation and distribution of the Holy Scriptures—some judgment may be formed by the interesting facts; that within four years after its establishment the Society had either published, or was engaged in publishing, not fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages; forming a grand total of 196,000 copies;—that the issue of Bibles and Testaments in the fourth year, fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion;—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages; versions were going forward into the common Russian, Tartar, and Carelian languages; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian. When to these particulars it is added, that within a month after the anniversary at which they were reported, *sixteen waggon* loads of Bibles and Testaments were dispatched from the capital for different parts of the empire, assuredly nothing further needs be said to demonstrate the effective exertions of this zealous and enterprising institution.

(To be continued.)

NAVAL AND MILITARY BIBLE SOCIETY.

On Tuesday, the 12th May, the anniversary of this institution was held in the King's Concert Room, Haymarket. At 12 o'clock the chair was taken by his Royal Highness the Duke of York, attended by the Archbishops of Canterbury and York, the Bishops of London and Gloucester, the Earl of Harrowby, the Chancellor of the Exchequer, and a number of other characters of the first respectability.

His Royal Highness having stated in a few words the object of the meeting, the Report was read by the Secretary. It stated, that his Royal Highness the Duke of Kent had condescended to become Patron to the Society, and that his Grace the Archbishop of York, the Lords Bishops of Winchester, St. David's, Rochester, Norwich, &c. had accepted the office of Vice-Presidents. The Duke of Kent, and her Royal Highness the Duchess of Gloucester, had also condescended to patronize, in the warmest manner, the Auxiliary Society at Glasgow. The issues during the year have been 4,480 Bibles and 5,152 Testaments: total, 9,632 copies. Net receipts, 1,493*l.* 17*s.* 6*d.* Net expenditure, 1,493*l.* 5*s.* 11*d.*;—leaving Bibles unpaid for to the amount of 650*l.*; and the actual debt (after reckoning for drafts running due, 401*l.* 3*s.* 4*d.*) 248*l.* 16*s.* 8*d.* The money contributed by private soldiers and sailors in the past year, is 350*l.* 9*s.* 11*d.*; of which 121*l.* 4*s* 8*d.* was from the army in France. The Society is under engagements for 860*l.* for Bibles and Testaments. From Glasgow 422*l.* have been received, and 100*l.* from the Edinburgh Bible Society. The first battalion of the Royal Scottish regiment have voluntarily given one day's pay to the Society. With regard to the Navy, forty ships of war have been furnished with Bibles; and particular attention has been paid to the vessels employed on the Arctic Expedition. Supplies have also been granted to a considerable number of regiments

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and garrisons; and it is highly satisfactory to state, that in many instances the Bible has not been read in vain.

We greatly regret we cannot give the whole of the speeches delivered on this occasion. The Archbishop of Canterbury applauded the Duke of York for his parental care of the army in spiritual as well as temporal affairs. He particularly mentioned the appointment and conduct of chaplains in the late war; and he "thought it but justice to say, from his own knowledge, that those regulations were solely owing to the indefatigable exertions of his Royal Highness, who, looking beyond the uncertainties of life, had endeavoured by every effort to prepare the military warrior, through the blessing of God, for a happy entrance into that blessed country, where they shall no more hurt nor destroy in all God's holy mountain." —The Chancellor of the Exchequer expressed his high approbation of the Society and its efforts. The principle on which they were associated, was one which must commend itself to every person who had any love for the Scriptures. He then forcibly pointed out the peculiar claims of the army and navy on the religious benevolence of the country, and the importance of true piety for elevating the character and courage of our soldiers and sailors.—The Archbishop of York and the Bishop of London expressed their full concurrence in the preceding remarks. The latter pointed out the necessity of "a knowledge, belief, and practice of Christian principles," as the only sure ground of public morals; adding, that nothing "deserves the name of morality which is not closely allied to religious feeling and sincere faith." His Lordship also warmly eulogised the Institution at Chelsea, in which nearly 1,500 children, male and female, are educated in the principles of religion.—The Duke of York in reply expressed his attachment to the Established Church and her forms of worship, concluding his remarks as follows: "In the high situation in which Providence has been pleased to place me, I certainly feel it my duty to endeavour, as far as I can, to promote religious instruction; for that man who fears his God will never dishonour his king."—The Bishop of Gloucester, in moving the thanks of the meeting to the Dukes of Kent and Gloucester and the Prince Leopold, particularly dwelt upon the benefits which the soldier might derive under every circumstance of temptation and difficulty from the promises, the warnings, and the precepts of Scripture.—Mr. Wilberforce urged the claims of our brave defenders upon our gratitude, under the great moral dangers to which they are exposed.—The Earl of Harrowby expressed his concurrence in the preceding sentiments, being "decidedly of opinion, that men could be considered truly great only in proportion as they are truly good."—The Rev. J. W. Cunningham forcibly pointed out the necessity of "moral energy" to the efficiency of our armies, whose case he contrasted with the cold, heartless, atheistical feelings of the French soldiery.—Admiral Lord Gambier testified from his own experience the support to be derived from the word of God, both in the dangerous service of his country, and in the quiet retreats of domestic life.—The Rev. Dr. Henderson stated, that in Russia, and other places, similar societies had been formed: he mentioned the Emperor Alexander as most ardent in the cause. Among individual instances of this spirit, he alluded to the Cossack Bible Society, formed last July, at the first meeting of which 1,000*l.* had been subscribed.—Capt. Pakenham, R. N. dwelt upon the high consequences resulting from sound moral and scriptural views.—Robert Grant, Esq. panegyrized the virtues and valour of our troops, and reminded the meeting of the necessity of not relaxing our energies in their behalf; urging, from the conduct pursued after the victories of Waterloo and of the Nile, the absurdity of the argument that our soldiers and sailors are not actuated by religious and moral feelings, and would not feel interested in the operations of the Society.—The remaining speakers were the Rev. Mr. Hawtrey; B. Shaw, Esq. M. P.; Capt. Gordon, R. N.; Admiral Sir J. Saumarez; and the Rev. John Owen. We are sorry we have only room to advert to the Admiral, who stated that he had uniformly found that the best and bravest sailors were those who habitually read their Bibles. In allusion to a victory gained under his command, he added, that "he could only say, that it was solely through the Bible, and from a firm confidence in the grace of God, which that sacred volume inspired, that he had been animated to combat the dangers before him, and to be successful. But the victory was of

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God; and he would join with the holy Psalmist in exclaiming, 'Not unto me, O Lord! not unto me, but to thy Name be all the glory.' Every ship did its duty that day; but it was in the name of our God that we set up our banners, and the Lord had heard our prayers. To fight in an humble dependence on Divine protection, and with a simple unmixed reliance on the Divine mercy, through the Redeemer, is, and always must be, the high way to victory and honour."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual sermon before the Society was preached by the Lord Bishop of Peterborough, on the 20th February, at the parish church of St. Mary-le-Bow, from 1 Tim. ii. 4—6.

The annual meeting was held in the vestry-room, after the sermon; when it appeared, from the Report, that the benefactions, dividends, subscriptions, &c. for the year, have been 4,608*l.* 15*s.* 8*d.*; and the parliamentary grant, in aid of the Society's exertions in the North-American colonies, 8,126*l.* 5*s.*; amounting together to 12,735*l.* 0*s.* 8*d.* Of this amount, 9,734*l.* 6*s.* 11*d.* have been expended in salaries and gratuities to missionaries, catechists, and schoolmasters, and in exhibitions to the scholars at the college in Nova Scotia.

The following is a list of the Society's Missionaries:—Newfoundland, 5 missionaries and 11 schoolmasters; Nova Scotia, 17 missionaries, 1 assistant, 18 schoolmasters, and 5 schoolmistresses; in New Brunswick, 9 missionaries, with 10 schoolmasters, and 1 schoolmistress; Cape Breton, 1 missionary; Upper Canada, 8 missionaries, &c.; Lower Canada, 5 missionaries. In Africa, on the Gold Coast, the African Company's chaplain receives 50*l.* per annum from the Society, as a missionary, catechist, and schoolmaster to the Negroes. In New South Wales, 2 schoolmasters; and in Norfolk Island, 1 master and 1 mistress.

Upon the Bishop of Nova Scotia's recommendation, the Society have extended the number of exhibitions at the college of Windsor to six, and those at the Academy to eight. Three young men have already been educated at this infant establishment for the ministerial office, who are stated to be discharging the duties of their ministry with fidelity and success; and the Society look forward with confidence to a constant supply of learned and able missionaries.

The exertions of the Society in the introduction of the Madras System of education in America have been crowned with success. The National School has enjoyed distinguished patronage at Halifax, particularly that of the Governor and the Bishop. Schools upon this system have been formed for boys at several places; and it is expected that a female school will be opened immediately at Halifax. The Society, thus fostering with a liberal hand the laudable exertions of the people at Halifax, have been prompted to the measure in the hope of introducing the system to the whole province. The manifest superiority of the National system of education had created such a sensation throughout the two provinces of Nova Scotia and New Brunswick, that applications had been transmitted to the Committee from all quarters, for permission to send the several schoolmasters to Halifax to acquire a sufficient knowledge of the plan, for the introduction of it into their respective schools.

It appeared to be peculiarly desirable to form a similar establishment at St. John's, New Brunswick: great exertions have been made, and considerable subscriptions have been raised, for the erection of a schoolhouse, and the support of a schoolmaster. The Society view with satisfaction the rapid progress of this powerful instrument for the religious education of the lower orders; and have not hesitated as far as possible to encourage the undertaking.

The Rev. George Stewart, Missionary at Kingston, has been furnished with a considerable supply of Indian Prayer-books, for the use of the Mohawks. A version of the Gospel of St. Mark into that language has been for many years bound up together with the Common Prayer; and expectations have been raised that the remaining Gospels will shortly be translated.

At Cumberland, Parrsborough, and Sackville, New Brunswick, there appears to be every disposition among the people to exert themselves in erecting new churches, or in repairing old ones. The Society have willingly, therefore, lent themselves to these pleasing expectations; and have given the strongest assurances, that they will meet the proposals from every part of the country, with a disposition to furnish the people with Missionaries.

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VIEW OF PUBLIC AFFAIRS.

FRANCE.

The Duke de Richelieu has made the following communication to the Chambers.—By the treaty of 1814 the contracting powers reciprocally renounced the whole of the sums due to them, but, in surrendering their own rights, still held sacred those of individuals. France, in consequence, bound herself to discharge the whole of her debts to individual foreigners or foreign establishments, and under subsequent stipulations assigned seven millions of *rentes* for their liquidation, undertaking that if this proved inadequate she would supply the deficiency. But in February 1817, when the whole of the claims had come in, ministers discovered them far to exceed the calculations before made, or the powers of France to liquidate. They therefore proposed to the Allied courts such a modification of the contracts as would bring them within the competency of Government to discharge. The result is as follows: The sum total of claims was sixteen hundred millions of francs (sixty-six millions sterling); of these, 180 were paid off, and thirty rejected; leaving a balance outstanding against France of 1,390 millions of francs. The total capital which it has now been agreed shall be provided for, or for which an equivalent in *rentes* must be found, is 320 millions, or a little more than thirteen millions sterling, which is considerably less than one fourth of the remaining debt. In full liquidation of this debt, the creditors shall receive about sixteen millions of *rentes*, to be inscribed in the great book of France, and which, at the present rate of French stock (taking it at sixty-eight), would produce about 218 millions of francs, being a further reduction virtually of 100 millions.—The conduct of the Duke of Wellington in this arrangement is much praised for its moderation and impartiality. We presume, however, that the Allied sovereigns have undertaken to grant some indemnification to the different individuals, their own subjects, whose fair claims have thus been renounced, and whose property has been so largely sacrificed, for the sake of what is deemed the common good. If they consider this act of forbearance towards France to be a general benefit, and on that ground adopt it, the whole community of the different countries, acceding to the above stipulation, and not any particular individuals, ought, in justice, to bear the burthen of it.

SPAIN.

The discussions between Spain and America are carried on with a considerable degree of warmth. The arrest of the American consul at Cadiz on a civil process, and his harsh treatment during a long period of imprisonment; the alleged spoliations of Spanish cruisers on the American trade; and some interferences between their respective boundaries on the Western continent, form the subjects of those discussions; which carry with them an appearance, on the part of the United States, of a wish to find some plausible ground of quarrel with the Spanish government.—The revolutionary movements in the Spanish colonies are still continued, though too feebly and irregularly to afford a hope that the contest will speedily be terminated. Advantages are claimed on both sides in a succession of petty engagements, which appear to be attended with no decisive effects.

UNITED STATES.

Congress has passed an act, the object of which is to retaliate on us the exclusion of their ships from British colonies. They have prohibited, under severe penalties, the intercourse of British ships between the United States and our own colonial possessions. They doubtless hope, by this extraordinary step, to produce a relaxation of our navigation laws in their favour. The effect is more likely to be, that the West Indies will be supplied with lumber and fish from our own North American colonies, and with provisions from Europe, the Brazils, or Africa; or which will be still more desirable, that they should raise food for themselves.

GREAT BRITAIN.

We are concerned to state, that the Queen has been seriously ill. On the evening of Saturday the 2d of May her Majesty was seized with a violent

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spasmodic attack, while taking tea with a party at the Duke of York's. Her Majesty has just completed her seventy-fourth year. The danger appears to have been so great, that ministers have thought it their duty to bring in a bill for the care of his Majesty's person, and to prevent public inconvenience, in case of the demise of the Queen during the dissolution of Parliament. The account to-day (May 27) is very favourable: she is said to be recovering fast from her illness.

The other principal domestic transactions during the month may be briefly summed up. The Duke of Kent is to be united to the Princess of Linangen, sister of the reigning Prince of Saxe-Cobourg and of Prince Leopold. Parliament has in consequence granted 6,000*l*. a year to the Duke, on the completion of the event.—The investigation into the state of the education of the Poor, and into the appropriation of charitable funds devoted to that object, has led to the detection of many flagrant abuses. Mr. Brougham, with whom the inquiry originated, has stated, that, of property actually worth between a million and a half and two millions of money, but 750,000*l*. have been received by the proper persons, or properly accounted for by them. A parliamentary commission is about to take the subject into full consideration, with the view of detecting abuses and applying the necessary remedies. Were the fair amount of the charitable funds, really applicable to purposes of education, bestowed in the most enlightened and economical manner according to their original destination, it would appear that very little further aid of a public nature would be necessary to effect the universal education of the poor throughout the country.—The bill for the erection of churches has been almost unanimously approved of in both Houses, with the exception of a few of its provisions, which have been modified. —The Chancellor of the Exchequer has given up, at least for the present session, his plan for regulating country banks. The Bank Restriction is to continue for another year.

We are rejoiced to find that a commission, appointed by the Prince Regent, is to take into consideration the best means of preventing the forgery of Bank notes, which, as we stated in our last number, has become alarmingly frequent. The blood which flows annually, in this country, in consequence of the strong temptations which are presented to the commission of this crime, is quite appalling: and yet, from the great severity of the punishment, the number of prosecutions and convictions is far less than it would otherwise be. The chance of escape is thus greatly increased, and consequently also the temptation to commit the crime. We cannot reconcile our minds to the idea of continuing to punish forgery with death, any more than we could to that of thus punishing theft. Forgery is, in fact, a theft. The appropriate punishment for it would be hard labour for life. In nine cases out of ten, it is occasioned by idleness and profligacy. The proper remedy, therefore, would be, the certain prospect of a life of compulsory labour and restraint, in case of detection. There is something horrid in the idea of unsparingly exacting blood for property, as is done in all convictions for forgery.

We shall take occasion, after the close of the present session, to revise some of the parliamentary proceedings on important points, such as the Poor Laws, Education, the Building of Churches, the State of Slavery in the West Indies, &c.—The session is expected to close early in June.

ANSWERS TO CORRESPONDENTS.

R. R. J.; PHILALETHES, JUN.; G. R.; "*A Churchman's Answer;*" A COUNTRY CLERGYMAN; C. E. S.; F—X; "*Cursory Remarks on the Peace Society;*" A MANAGER OF A SAVINGS' BANK; AN OLD INQUIRER; SERIOUS; JUSTITIA; E. C.; A——R; CLERICUS; W. J.; J. L.; and "*A Memoir of the Rev. G. E.;*" have been received, and are under consideration.

CHRISTINA had better direct her former inquiry to some pious and active Minister in her own neighbourhood; the latter, we have it not in our power to answer.

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THE
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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from p. 277.*)

No. VI.

MR. Wright comments thus on John v. 16, *Making himself equal with God.* "In the Improved Version this text is justly rendered, 'making himself like God;' that is, assuming a resemblance to God, and the exercise of God-like powers."—This is one out of many instances to prove that the Improved Version is not what its name imports: for the word, ἴσος signifies *equal*, not *like*; whence, in the place where it is said, that they which shall be counted worthy to attain the future world shall be ἰσαγγέλοι, that word ought to be translated, *equal to the angels.* The Jews therefore considered that Jesus, by representing God as his own proper father, made himself "equal with God." This, however, was only a construction put upon his words by the Jews; and the author is of opinion, that "Whatever the malice of the Jews might lead them to charge him with, he repelled the charge, by declaring, 'The Son can do nothing of himself.' This could not be the language of one who thought himself equal with God; for, had he been equal with God, he could of himself have done all things." Mr. Wright's opponents, however, are by no means of this opinion; for, as we believe, the Son to be not only equal with the Father, but one with him, the declaration of our Saviour harmonizes with this opinion, by shewing that they act not independently, but in concert.

The remarkable declaration of our Lord in John viii. 56—58, is too pointed and emphatic to be easily explained away. The use of the present tense in referring to a period earlier than Abraham's birth, and that too in speaking to a people already offended by his exalted descriptions of himself, is peculiarly calculated to claim attention. It is an idiom of Deity, with whom past, present, and future are all as one; and, when connected with the description given of himself by the Almighty in Exodus, appears decisive of our Lord's claims. Let us therefore turn to the arguments by which our author seeks to get rid of this conclusion.

"In other places where the same Greek words occur, the translators have added the pronoun *he* to *I am.* If they had done so here, the expression *I am he* could not have been understood to mean more than that Jesus was what he professed himself to be, the Messiah."—The proper English of ἐγώ εἰμι, in ordinary cases, is, "It is I;" and it may be so translated in almost all the passages where our present reading is "I am he." The introduction of that pronoun, however, always implies that there is an antecedent to which it may aptly refer; which in this instance is not the case: here, the only translation that can pretend to be literal is, "I am." The next question therefore is, Whether in the words, so taken, there can be supposed to be any reference to the language of Jehovah in Exodus. It is very true,

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as Mr. Wright remarks, that the Hebrew words, literally rendered, mean, "I will be that I will be:" but it is also true that the Hebrew verb has no present tense; and that the Septuagint version of the passage, in which most quotations from the Old Testament are given in the New, is, Ἐγω ειμι ὁ ὢν. The supposed reference, therefore, is not disproved by the argument drawn from the tense of the original. The same use of the present tense occurs also in Col. i. 17: Αὐτός ἐστι πρὸ πάντων.

Let us next hear, then, the author's own exposition of the text. "The connexion in which our Lord's words stand will fully explain them. He said (ver. 56), 'Your father Abraham rejoiced to see my day, and he saw it and was glad.' How did Abraham see his day, which must mean the time when he actually appeared? He could only see it is as it was before him, placed in his view in the Divine promise."—I should rather say, that when Abraham saw a ram substituted for his son, as a sacrifice to God, on the very mountain on which our Lord was afterwards crucified, he saw in emblem the day of our Lord's atonement.

So far, then, I confess, there is no assertion of the pre-existent state of our Saviour. "But," adds Mr. Wright, "the Jews, misconstruing the words of Jesus, said, 'Thou art not yet fifty years old, and hast thou seen Abraham?' He had not said he had seen him. Jesus replied, 'Verily, verily, I say unto you, before Abraham was, *I am*:' that is, I, as the Christ, what I am, was placed in Abraham's view; I was before him in the Divine promise; and he rejoiced in the prospect of my coming, though you, who glory in calling him your father, hate and persecute me. This view of the passage agrees with the context, and all the circumstances."—Is it not plain, that this exposition leaves the remarkable words "I am" totally unaccounted for? Is it credible, that by the emphatic words "I am," our blessed Lord meant not "I am," but "I was promised?" Surely these are freedoms with the words of our gracious Master, which his disciples cannot be warranted in taking. They might thus easily dilute the magnificent descriptions, not only of his pre-existent glory, but of his future kingdom, to the narrow conceptions of earthly prejudice. But if we allow to the assertion its full force, and understand it to mean, "I am He that liveth for ever and ever, the Self-existent," we have a clear, indisputable sense for every word in the dialogue, and the whole context hangs naturally together:—"Hast thou seen Abraham?" "I am eternal, and have therefore seen all things." No wonder, then, that the effect of such a declaration was what it appears to have actually been on the bigoted and prejudiced Jews: (ver. 59) "Then took they up stones to cast at him."

The following remarks occur on John xiv. 11, *Believe me that I am in the Father, and the Father in me.* "That this affords no proof of the equality of the Son with the Father, is evident (remarks Mr. Wright) from chap. xvii. 21, 22; also from the 20th verse of this chapter: 'At that day ye shall know that I am in my Father, and ye in me, and I in you.' If Christ's being in the Father and the Father in him, proved him to be equal with the Father, the disciples being in Christ and he in them, would prove their equality with him. It was on account of the Father's being with him, and in him, that Jesus said, 'He that hath seen me hath seen the Father.' The Father was revealed in his teaching, his power was seen in the miracles of Jesus, and his image exhibited in his temper and conduct."—The author cannot but allow that this passage, in its literal interpretation, favours our doctrine more than it does his. He has indeed brought forward another passage as parallel, and presses

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us with a difficulty arising out of the parallelism; but we are able to account for every sentence in that passage, and to justify our account of it by a reference to other parts of Scripture. Thus, Christ is in the Father, because he and the Father are one (John x. 30); the disciples are in him, because they are engrafted on him and grow from him, as branches from a vine (John xv. 5); and he is in them by the Spirit, which he has given them (1 John iii. 24.) All the steps of this solution are furnished by Scripture; and they are not interchangeable. We cannot say that Christ is in the Father as a branch in the vine; or by the Spirit, which he has given him: nor can we say, that the disciples are in him, because he and the disciples are one; or by the Spirit, which they have given him: nor, lastly, can we say, that he is in the disciples, because he and the disciples are one; or because he is engrafted upon them, or grows from them, as a branch from a vine. So distinct are all these assertions, and so incapable of being confounded with that by which he affirms the unity of the Father and himself! Let Mr. Wright read John xiv. 9, 10, and then say if these expressions are capable of being paralleled, or differently applied. Could we answer any one who said to us, "Shew us the Saviour;" "He who has seen the disciples, has seen the Saviour; and how say you then, Shew us the Saviour? Do you not believe that the Saviour is in the disciples, and the disciples in the Saviour?" Or, if there is a sense in which the latter of these expressions might be safely used, is there any in which we could use the former?

Another text, on which the author dwells much, he has prefixed as a motto to his work. He has there exhibited it, however, not in the received translation, but in what is called an Improved Version, though for what reason, or with what propriety, the learned reader shall judge. It is John xvii. 3; "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent;" which will be perceived to be an exactly literal translation of the Greek, ἵνα γενώσκωσι σε, τὸν μόνον ἀληθινὸν Θεὸν, καὶ, ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. The Improved Version runs, "That they may know thee to be the only true God, and Jesus thy messenger to be the Christ." What right or pretension this version has to be regarded as more exact, or more faithful, when its chief difference from the old one is, that it twice introduces the phrase "to be," without any authority; that it separates the name "Jesus" from "Christ," which are united in the original; and that it introduces the emphatic article "*the*" before "Christ," where it does not occur in the original; is a problem beyond my skill to determine.

When it is urged, that, "however astonished at his doctrine and his miracles, no instance occurs of any of his followers, even when they felt the strongest impulse in his favour, imagining that he was any other than one of the human race," we are constrained to refer to the exclamation of Thomas, in John xx. 28. It is represented, however, by our author, as a mere expression of surprise and emotion (p. 480), without any definite meaning:—a view, I must say, of the sacred text, which imputes to St. Thomas a habit of taking the name of God in vain such as would be more likely to draw a censure upon him than a blessing. But Thomas probably recollected the saying, "He that hath seen me, hath seen the Father;" and when he saw his Master manifestly risen beyond his hope, though conformably to our Lord's own prediction, he confessed the Deity to which Jesus Christ had before laid claim, and which was now authenticated by a present

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miracle. His words, indeed, are not properly capable of any other interpretation: for either they import that Christ was his Lord and his God; or they are perfectly unmeaning, and in that case would hardly have been preserved to us in the records of eternal truth.

The text Rom. ix. 5, is a very unequivocal testimony to the essential Deity of Christ, as well as to the union of the human nature with the Divine: for it states, that he was descended from the Jews, as far as regarded his human origin; but is besides God over all; and that not in any subordinate sense, or for a time, in the same manner as his assumption of humanity was only occasional and temporary, but "blessed for ever and ever: Amen." We know that other versions, of which the author better approves, translate this last clause, "God be blessed for ever!" But there is no optative or imperative form in the original; nor can it be simply translated without addition or omission, but by giving it the sense above assigned to it. Whenever the Apostles mean what Mr. Wright understands here, they word it εὐλογητὸς ὁ Θέος, or εὐλογητὸς κυρίος ὁ Θεός, as in Luke i. 68; 2 Cor. i. 3; Eph. i. 3; 1 Pet. i. 3. But that here their design is different, is evident, both from the different collocation and order of the whole sentence, and from the parallel expression in 2 Cor. xi. 31, concerning which there is no dispute: Ὁ Θεος καὶ πατὴρ τοῦ κυριου ἡμῶν, Ἰησοῦ Χριστοῦ, οἶδεν, ὁ ὢν εὐλογητος εις τους αιῶνας, ὅτι οὐ ψεύδομαι. As for Mr. Wright's observation upon St. Paul's design in this passage, "He could not think that a human being could be God by nature" (p. 451), it is a mere gloss upon his words, without authority or argument, assuming as granted the very point in debate.

I must bestow one word on the author's chief text for establishing the exclusive deity of the Father, before I quit this part of the subject. "Paul asserts, that *though there be that are called gods, whether in heaven or in earth, to us there is but one God, the Father.* (1 Cor. viii. 5, 6.) This is quite explicit: the Apostle not only asserts the unity of God; he restricts proper deity to the Father only."—In this text, it is to be observed that the Apostle is not contrasting the Father with the Son, but the true God with idols. Let the whole text be quoted, and it will speak for itself. In the first of these verses there is a parenthesis, in which the words "gods" and "lords" must be regarded as synonimous; for otherwise the whole parenthesis does not apply to that which it is brought forward to illustrate; namely, that there are what are called gods and lords, but are not so. In the same sense, therefore, in which the words "gods" and "lords" are understood in the first verse, must they also be understood in the second; and then, by putting the synonimous and corresponding terms together, in the common way of interpreting a well-known Hebrew idiom, the language of the Apostle will be as follows: "Though there be many gods and lords (call them by whichever name you will), yet to us there is but one God and Lord, the Father and Jesus Christ." The parallelism will then afford a sufficient reason why the Apostle should proceed no further in the mystery of the Holy Trinity, but content himself with naming the Father and the Son, who are one with each other and with the Holy Ghost. This mode of construction is easy and natural in this place; but it is absolutely *necessary* in others, as Lowth has clearly demonstrated. I will mention only two of his most striking instances. Cant. i. 5: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon"—that is, "Black as the tents of Kedar, beautiful as the curtains of Solomon." Ps. cxiii. 5, 6: "Who is like unto the Lord our God? that hath his dwell-

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ing so high, and yet humbleth himself to behold the things that are in heaven and earth"—where the meaning is, "who hath his dwelling so high in heaven, and yet humbleth himself to behold the things that are in earth."—Another passage may be cited, as precisely similar to this of St. Paul. Isaiah liv. 5: "Thy Maker is thy husband; the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called:"—where, indisputably, the same person is meant by the "Maker" and the "Redeemer," though differently described: and the name of "God" is given to the first, and that of "Jehovah" to the second; exactly opposite to the arrangement of St. Paul, who applies the name "God" to the Father, and that of "Lord," which is well known to be the invariable reading in the New Testament for Jehovah in the Old, to Jesus Christ the Son.

Heb. i. 8, is another strong text in proof of the proper deity of Christ. Mr. Wright, however, says of it: "The following verse shews that the being here addressed hath a God, from whom he received his pre-eminence, who anointed him with the oil of gladness above his fellows; consequently, he cannot himself be the Supreme Being: if the name God be given to him, it can only be in a subordinate sense. This pre-eminence is said to be given to Christ as the reward of his obedience, because he loved righteousness and hated iniquity; but had he been truly God he could have had no superior to obey, and he must always have possessed it, irrespective of obedience, of which he could never have been the subject, for want of a superior to give him command. The words are quoted from Psalm xlv. 6, and are there spoken of Solomon; consequently, if they prove Christ to be the true God, they prove Solomon to have been the true God. This passage will bear a different rendering, and the context requires it. Wakefield, and the Editors of the Improved Version, render it, 'God is thy throne for ever and ever.' Sykes, 'God is the support of thy throne.' Unitarians are not the only persons who have translated it in this way. Tindale renders it, 'God, thy seat shall be for ever and ever.'"——If this translation of the passage be the correct one, still there remains the following text, in verses 10, 11, 12; "Thou, Lord, in the beginning hast laid the foundation of the earth;" which sufficiently demonstrates our blessed Saviour to be the Lord-Creator, in opposition to all the refinements of our author on John i. 3. I will therefore here only give the reader my own view of the two scriptures quoted by St. Paul, and then leave him to take which interpretation he prefers. I am of opinion, that in the passage cited by Mr. Wright (and it does not appear certain, from the words of Tyndal, that he was not also of the same judgment), the Psalmist addreses our blessed Redeemer by the name of God, while it is also remarkable that he calls all mankind his fellows, in allusion to that mysterious assumption of our nature by which he became the "first-born among many brethren:" and this accounts for the language, which would otherwise be contradictory, in which, after our Saviour has been personally addressed as God, the Father is yet described as his God; the God who anointed and consecrated him to his saving office; in discharging which, the sceptre with which he rules us is a "sceptre of righteousness," or justification. The passage is taken from the 102d Psalm, which seems to have been written during the captivity in Babylon, with the view of encouraging the Jews to trust in the Lord notwithstanding unfavourable appearances; and to convince them that the word of the Lord, which decreed their restoration, was sure,

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though they might not live to see its accomplishment. The word of God was not confined to their times, or to their persons; and, as it was in the wilderness, so might it be there, that, if he were displeased with one generation, he might pass it over and perform his promise to another. The Psalmist, therefore, exhorts them to trust in the Lord and to rely upon his word for the performance, which would most surely find a way for its own accomplishment, either in their days or in their children's. He appears to have felt his own end approaching and the promise of God unaccomplished, when he said, "He hath brought down my strength in my pilgrimage, and shortened my days: but I said, O my God, take me not away in the midst of mine age." "I long," he would say, "to see thy salvation. I know, indeed, that it depends not upon me: it is to be thine own work; and though I sleep in the dust, thou art ever living to perform it. As for thy years, they endure throughout all generations. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish; but thou shalt endure. They all shall wax old, as doth a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail. Though thy present servants, therefore, should perish, yet the children of thy servants shall continue, and their seed shall stand fast in thy sight." But there is a grandeur and prominence in the argument itself, as it is here introduced, that, independently of the conclusion established by it, gives it a powerful claim to our serious consideration. With what awful magnificence is the Almighty here represented as laying out heaven and earth like a garment, and changing them because they grow old and faded, as a man changes his garments because they perish, while he himself endures; and just as St. Paul represents him, when, in applying this text to our Saviour, he adds to the metaphor the new image of folding up these fading works and laying them by, as a man lays aside his disused apparel! "Unto the Son he saith, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

(To be continued.)

To the Editor of the Christian Observer.

I BEG leave to solicit the insertion of the accompanying paper on prophecy in the Christian Observer. I have almost wholly abstained from introducing matter of a controversial nature. If in *one or two instances* I have noticed the opinions of *other* writers, it has been done rather with a view of anticipating, or obviating, apparent objections to my own ideas, than to excite discussion of the points of difference between us. However, should my opinions be attacked, I pledge myself not to intrude on the columns of the Christian Observer with any reply, but leave them to stand or fall by their own weight.

A recent work on the subject of Prophecy, by the Rev. F. Thruston, entitled, "Researches into the Apocalyptic Little Book," &c. &c. having not long since been put into my hands, I was much struck with the author's singular opinion respecting a passage in the ninth chapter of the Apocalypse, verse 15; where it is mentioned that four angels were loosed, which were prepared for "an hour, and

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a day, and a month, and a year, for to slay the third part of men:" —οἱ ἡτοιμασμενοι εις την ωραν και ἡμεραν και μῆνα και ἐνιαυτον, ἱνα ἀποκτεινωσι το τριτον της ἀνθρώπων.

In his application of the above prophecy, Mr. Thruston agrees with the generality of our most esteemed commentators, by referring it to the Turks subverting the Eastern Roman Empire; but he differs materially from them in respect to the idea which he entertains as to the precise point of commencement of the period therein specified.

The year 1453, memorable for the capture of Constantinople by the Turks, and the consequent extinction of the Roman Empire, has been supposed, not unreasonably, by Mede and Fleming, as a fit era to determine the final close of the Euphratean horsemen's appointed season of active enterprise. Mr. Thruston, on the other hand, for precisely the same reasons, conceives that the period does not even commence until that very year. He observes, that the act of slaying a community or state can be considered only as an event of one day—it cannot, consistently with symbolical propriety, be *referred* to *continuance* of time;—the slaying the (collective) "third part of men," must, therefore, be necessarily understood as one great open action, as having been struck at one blow: consequently, on the memorable 29th May of the 1453d year of the Christian era, he supposes the "third part" was slain when the last of the Cæsars was killed, and when the capital of the East fell into the hands of the Turks. From this time, in the emphatic language of Mr. Gibbon, "*Constantinople no longer appertains to the Roman historian.*" Thus, then, was the "third part" slain (or Eastern Empire put out of existence), and it is to *continue slain* for a prophetic hour, and a month, &c. (the fated period for which the angels had already been previously prepared to slay it)—that is, agreeably to prophetic computation, for 391 years and fifteen days; the expiration of which will fall out in the month of June, A.D. 1844. Accordingly, in the year 1844 Mr. Thruston confidently expects a revival or restoration of the Eastern Roman Empire, which will be accomplished, in all probability, he imagines, by the assumption of the reins of government by a Christian power at Constantinople; in consequence of which, Christianity shall once more become the established religion of the empire.

Whether the above exposition of Mr. Thruston be well founded or not, time only can resolve; but I think he deserves some credit for his ingenuity, in conspicuously presenting to our view, and without any violence to probability, the precise point of chronology at which we may expect to witness that signal event, the downfall of the Turkish government. This event has been looked forward to by commentators with no small degree of anxiety, as one likely to throw much light on the study of the Apocalypse, by teaching us definitely at what part of it we are arrived; it being now admitted, by the universal consent of interpreters, that the exhaustion of the Euphratean waters, produced by the effusion of the sixth vial, symbolizes the gradual dismemberment and subversion of the Ottoman empire. And as it will readily be allowed, that, before a Christian power can be re-established at Constantinople, it will be necessary that the present Mohamedan government must first be overthrown —(in fact, both the events are so interwoven, that they must necessarily be contemporaneous, or nearly so), the final period of the sixth vial is thus accurately ascertained.

The only commentator, so far as I am acquainted with the subject, from whom Mr. Thruston derives any support towards his novel interpretation, is the Reverend E.

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Whittaker. In that gentleman's "General and Connected View of the Prophecies," &c. (p. 146), I find a note relating to the passage in question, as follows:—"Nor will I deny the probability of the rising generation seeing it completed in a yet further sense, that of this power's (the Turk's) keeping possession of the capital of the eastern empire for a time commensurate with that mentioned in the prediction: in which case the Ottomans will not be driven from Constantinople till the *month of June* 1844."

It may not be amiss in this place to observe, that the expulsion of the Turks from Europe at no great distance of time, seems to be an opinion very generally entertained by many intelligent persons. One author expresses his sentiments thus elegantly:—"Before we leave Constantinople, we may be allowed to express a wish, and even a hope, that the *present generation* may behold the Cross restored to its ancient pre-eminence; the savage superstition of Mahomet banished from the verge of Christendom; and '*Sancta Sophia*' restored to the pure worship of the ETERNAL WISDOM, to whom it was originally dedicated." (Eustace's Tour in Italy, vol. ii. p. 58, 8vo. edit.)

Nor are the Turks themselves devoid of apprehension on this subject. It would seem, according to Mr. Eton, in his "Survey of the Turkish Empire," that their minds are impressed with a notion on this point similar to our own; nay, they even point out *Russia* as the nation which is destined to perform the task of driving them out of Europe. It is remarkable also, that the modern inhabitants of the classic region of Greece have of late been very much brought under notice, in consequence of repeated publications of travels made in that interesting country by several recent tourists; from whose reports we may gather, that the modern Greeks are evidently becoming more enlightened than heretofore; and are represented as anxiously looking forward to the day of their emancipation from the cruel and oppressive yoke of their Mohamedan masters. Christians cannot but wish them success in so just a cause, and be anxious to uphold them in their laudable endeavours to obtain the object of their desire. Let us hope they are preparing themselves to take an active part in their own deliverance, for which they appear to be destined at no remote period.

Mr. Faber, assuredly the most distinguished expositor of prophecy of the present day, has stated his opinion that the first of the vials began be poured out in August 1792; that we are *now living* under the influence of the fifth; and that the seventh, or *viol* of the *vintage*, will be poured out A.D. 1866. It cannot therefore be deemed an unreasonable conjecture, to suppose the effusion of the sixth vial as finishing its operation in 1844.

Having stated whatever appeared necessary to illustrate the noted period of the four angels, or Euphratean horsemen, it remains for me now to submit to the consideration of your readers, from the writings of another inspired author, what I cannot help viewing as a remarkable confirmation of the justness of Mr. Thruston's ideas, as far as respects his exposition of the particular portion of the Apocalypse applicable to the Turks. I beg, however, it may be clearly understood, that, in stating my own opinions on prophecy, or in making any observations connected with it, I offer them with all the diffidence becoming the gravity of the subject—my sole motive in making them public being the investigation of truth.

The eighth chapter of the book of Daniel contains the vision of the "RAM and HE-GOAT." After detailing the prophetic histories of the Medo-Persian and Grecian em-

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pires, mention is made concerning a "little horn," that was to arise at some indefinite time out of one of the four kingdoms into which Alexander's empire was to be divided. This "little horn" is now generally allowed to be a symbol of Mohamedism, in like manner as the kindred "little horn" of the fourth, or Roman, beast has been long since allowed to represent the papal apostacy. However, if any person doubt the propriety of the interpretation, I would refer him to Whitaker's "Connected View," (p. 91); and particularly to Faber's "Dissertation on the 1260 Years," (vol. i. p. 314, 5th edit.); where he will find ample proofs of the fitness of the application. In the fourteenth verse, inquiry is made as to the *duration* of the vision: to which the answer is, "*Unto* two thousand and three hundred days"—(or 2400, according to the Septuagint, which Mr. Faber has adduced strong reasons to suppose the genuine reading): "*Then shall the sanctuary be cleansed.*" The question is, From what *epoch* ought these prophetic days or years to be computed? The vision opens with the *actions* of the ram. Is it not then probable, that the date should be sought for among the earliest events which gave *rise* to the Medo-Persian empire? Looking with this view into Rollin's Ancient History, I learn that Cyrus was appointed in the year before Christ 559 commander of the united army of the Medes and Persians. "Both parties had been employed *three years* together in forming their alliances and making preparation for war. Cyrus, finding the troops full of ardour and ready for action, proposed to Cyaxares to lead them against the Assyrians." (Rollin's Ancient History, vol. ii. p. 166, edit. 1813.)—The title to the section from which the above quotation is made is as follows:—"Expedition of Cyaxares and Cyrus against the Babylonians. *First Battle*, A.M. 3444, ante Xto. 556: Usher."—If, therefore, we compute the 2400 years from A.C. 556 (the date of the *first battle* gained by Cyrus), we shall be brought to the remarkable year of our Lord 1844, to which Mr. Thruston has already led us by his exposition of the ninth chapter of the Apocalypse: *then* may we expect the Eastern sanctuary to be cleansed from the pollution of Mohamedism, and the re-establishment of the pure doctrines of Christianity set up in its stead. The year before Christ 556 has been frequently inserted in chronological tables as that in which the FOUNDATION of the Persian empire was laid by Cyrus. Under these circumstances, I do not see that any date could have been selected with greater propriety than the one just stated, in which Cyrus commenced *successfully* to attack the Assyrian empire, which eventually he entirely reduced under his own dominion.

I am aware Mr. Faber has pitched upon the year before Christ 535, in which Cyrus became *sole* head of the united empire of the Medes and Persians: before which period, he observes, the ram could not be said to have had two horns: but the reasons he gives for this opinion do not at all satisfy my mind. I am rather inclined to think A.C. 550 the *most probable* date that can be assigned for the *rise of the two horns*, it being in *that* year that Cyrus received his appointment as chief commander of the Median and Persian forces, and in which a *very intimate union* was formed between the two nations. Bishop Newton (whose interpretation Mr. Faber once followed) has shewn very clearly that the victories gained by Cyrus *accurately* apply to the *pushings of the ram*, with which the vision opens; and I therefore agree with Mr. Frere in thinking, that *these alone* can, with

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any degree of probability, be applied to Daniel's prophecy: consequently, any exposition which supposes them to relate to the victories obtained, at a later period, under Darius Hystaspes, must, I imagine, be erroneous; these latter being too insignificant, and in other respects totally inapplicable, as may be seen on a reference to Prideaux.

The *singular contermination* of the numbers of Daniel and St. John, I can scarcely conceive to be wholly accidental; and am, therefore, strongly disposed to consider it as a *collateral confirmation* of Mr. Thruston's peculiar notion, relative to the *sense* in which we are to understand the phrase of "*slaying for an hour and a day*," &c. But, although such is my opinion, I do not see that it need materially disturb Mr. Faber's scheme, or that he would lose much by conceding the point in question. *Mohamedism* (as he imagines) might still continue to exist to the end of the 1260 years (namely, to 1866), notwithstanding the Turks should be expelled Europe in 1844. There would *still* remain the *Persian* empire and the *Barbary Powers* to eke out the allotted period. The conversion of all these people to Christianity must *necessarily* occupy some time—probably so long as to fill up the interval between 1844 and 1866. It should be remembered, the angel does *not* say that the little horn is to be *utterly destroyed* at the end of the 2400 days, but only that "*then shall the sanctuary be cleansed.*" There is no absolute necessity, therefore, for making Daniel's number to terminate with the end of the 1260 years. It will, of course, be perceived that I dissent from Mr. Faber's notion concerning the "time of the end."

Although I am afraid I have already exhausted the patience of your readers, I cannot refrain from mentioning that Cyrus was the first, according to Xenophon, who introduced cavalry into the Persian armies, and made good use of that branch of the service in his attack on Babylon. Hence he might not improperly be considered an *Euphratean horseman*; and this circumstance I look upon as a *connecting link* between the prophecies of Daniel and St. John.

Mr. Kett, the author of a work on the Prophecies, seems to have held an opinion somewhat similar to my own. I hope your readers will pardon me for presenting them with the following apposite quotation from his work to strengthen my own idea —

"It is remarkable that this vision (of the ram and he-goat) breaks off abruptly. The end of this horn is not seen—it is left in prosperity;—a circumstance which *accurately* corresponds with the description of the *same* power in the ninth chapter of the Revelations. We do not see the end of Abaddon, or Apollyon, the king of the Saracen locusts, or of the Turkish horsemen, from the river Euphrates. But it is to be remembered, we are elsewhere told that the *sixth vial* shall be poured out upon the river Euphrates, to prepare the way of the kings; about which time, it is also said, the sanctuary shall be wholly cleansed, and the bride made ready to receive her Lord." (Kett, Hist. the Int. vol. i. p. 353).

I have now to apologise for having intruded myself at such length, (indeed, at much greater than I had intended, or was aware of); but, having occasionally observed the pages of the Christian Observer devoted to the *elucidation of prophecy*, I felt an anxious desire to submit to the candid consideration of its intelligent correspondents some observations that occurred to me on that interesting subject, in order that they might acquire further confirmation, if true; or be rejected, if proved to be founded in erroneous conception of the rules of prophetic interpretation.

C. E. S.

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To the Editor of the Christian Observer.

AMONGST no small number of divines it is maintained, that, owing to the morally depraved state of the human mind, no force of outward religious means, ordinary or miraculous, ever did or can produce that moral change of heart, which is necessary to, and connected with, salvation, unless they be attended with the positive and almighty energy of the Divine Spirit. Whatever temporary impressions may be made on the conscience or affections of men, either by alarming judgments or by affecting exhibitions of mercy; yet, without the communication of a new vital principle, derived from the agency of the Holy Spirit, no saving benefit, it is asserted, will, or could, result from the greatest possible influence of such means. On this principle, it is, I imagine, also maintained, that there is an essential difference between the highest degree of moral suasion and the lowest measure of sanctifying grace. For, though I think there is a considerable diversity amongst these divines with respect to the *modus* of the Spirit's influence on the heart—namely, whether it operates in connection with, and by means of, the truth; or directly on the mind itself, and previously to any perception of the truth—yet it seems to be generally admitted, that no moral means whatever can suffice, in any circumstances, to recover a sinner from his natural state of alienation from God, or bring him into a spiritual exercise of heart.

I readily admit that much may be urged in support of these positions, both from the nature of *sin*, and from numerous declarations of Scripture concerning man's utter depravity and his moral inability to obey the truth. Our Lord's language, in John iii. 5, and vi. 44, appears, at least, a very plausible confirmation of this doctrine. And I have no doubt, that those who maintain it consider it as greatly tending to the honour of sovereign grace, as the sole efficient cause of human salvation. Very far would I be from intentionally detracting from any part of the Sacred Spirit's work, or weakening the converted sinner's obligation to the distinguishing grace of God. Indeed, ever since I could exercise my judgment on such topics I have always inclined to this doctrine, as what appeared to me most agreeable to the general tenor of the Sacred Writings. And yet I must acknowledge, that I have never been able satisfactorily to connect it with a part of our Lord's address to the unbelieving Jews, in Matt. xi. 21: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for *if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*" For, it is evident that our Lord here speaks of *moral* or *objective means*, properly so called, in distinction from a positive influence of the Divine Spirit on the heart; and he affirms, that if the same objective means had been afforded to the vile inhabitants of those devoted cities, which had been granted to the Jews under His ministry, their minds would thereby have been brought to the exercise of deep repentance. There does not appear any just reason to question whether he spake of *true* repentance, such as is connected with the promise of life and salvation. Nor is it satisfactory to say that our Lord expressed himself in the form of a *moral probability*, rather than of *absolute certainty*. He clearly and infallibly knew what effect such means would have had on the minds and hearts of those to whom he referred; and he repeatedly, as well as most solemnly, affirmed, that the self-same means, which in one case were unavailing and useless, as to any spiritual benefit, would, in the

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other case, have been effectual, and productive of saving advantage.

But, how can this declaration consist, either with such a view of our fallen nature as represents every one to be by nature equally dead in a spiritual sense, and morally incapable of exercising repentance towards God; or, with the total and absolute insufficiency of the best religious means, unconnected with the quickening influence of the Spirit, to effect the recovery of a sinner to that state of mind which may be called *initial* salvation? Does it not seem a fair conclusion from our Lord's manner of expression, not only that strong moral obligations arise out of well-adapted means, and that human depravity exists in different degrees among different men; but that *saving grace* partakes of the *nature* of moral suasion; that the beneficial effect of it arises out *of the degree* in which the Holy Spirit causeth it to act upon the mind and hearts of individuals, in which the *speciality* of his gracious influence may consist; and that objective means, being enjoyed, but neglected or abused, will shut men up in speechless guilt and condemnation?

Should this appear to any of your well-informed correspondents, as it possibly will, an incorrect or a defective view of the passage, a more clear and consistent explanation of it, through the medium of the Christian Observer, will be deemed a friendly obligation conferred on your constant reader,

VERAX.

FAMILY SERMONS.—No. CXIV.

Psalm x. 4.—*God is not in all his thoughts.*

THIS is one of the most concise and expressive descriptions possible of the wicked man. We might, indeed, point to his immoral acts, to his unholy deportment, to his evil thoughts and words, as marks of his state; but here we have one broad and general test of his character—"God is not in his thoughts." Wicked men may not be all equally inclined to the same sin: their education and habits may be very different: they may be high or low, rich or poor, decorous or profligate: but, amidst all these and various other points of difference between them, we shall uniformly find that in one respect they agree,—they are not habitually impressed with a sense of the presence, the power, the majesty of God; they do not live as under his immediate inspection and controul; heaven and hell, death and eternity, are not the great subjects that occupy and engross their souls. In like manner, true Christians may differ in numerous respects: their knowledge, their faith, their practical experience, may be very various: but in *this* they uniformly agree,—that God *is* in their thoughts; that though they may not view all subjects alike, and may even contend respecting matters of subordinate interest, they yet possess in common one fixed, general, pervading sentiment of the presence and inspection of the Almighty. They do not, and cannot, dismiss from their thoughts those supremely important subjects which relate to God and the unseen state; and they view, even amidst all their numerous sins and deficiencies, the care of their soul, and the securing the inheritance of heaven, as the great object of their concern in this fleeting and perishable world.

The heart of the wicked is the only place in the creation of God whence, if we may so speak, the Creator is banished. "If we go up to heaven, he is there; if we go down to hell, he is there also." In the one, he is ever present by his mercy; and in the other, by his anger. Angels would not forget him, and condemned spirits cannot. Even upon earth, also, the heart of

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the righteous is open to his reception. So that it is the sinner only who can put away the thought of God; and speak, and live, and feel as though his being were but a cunningly devised fable. The heart of such a man is a blank, as respects the sensible presence of the Almighty: there is no throne prepared for his reception, there is no anxiety to invite his influences. *God is not in all his thoughts.*

Among the ideas which the words of the text appear to suggest, as connected with this subject, we may inquire,

First, into the causes of such a state of mind:

Secondly, into the evils resulting therefrom; and

Thirdly, into the method of overcoming this unhappy state of character.

I. The causes of such a state of mind penetrate much deeper than may at first sight appear. When we consider mankind as he came from the hands of his Maker—in the likeness of God; perfect in soul and body; with a heart fixed in love, and gratitude, and admiration upon the great Author of all his blessings; with whom, as well as with the whole celestial world, he held daily and hourly communion—we must confess that it could be no slight cause that has effected so complete a change. To pass from constant and delightful intercourse to total forgetfulness and indifference, surely could not have happened without some marked and important step to point out the first defection. And this we find to have been in fact the case. It is nothing temporary or accidental that causes the forgetfulness of which the Psalmist complains: the evil is general and radical. It has its source in our original apostacy; it extends to us all by nature; no man is free from its influence. From the moment in which Adam plucked the fruit of the forbidden tree, a desire to avoid the presence of God entered his soul; and a similar desire has ever since characterised his posterity. Thus we are said to live "without God in the world." We are so deeply altered and depraved, that He who is the First and the Last, the great and glorious Being who inhabiteth the praises of eternity, no longer dwells by nature in the contaminated regions of our hearts. Other gods have had dominion over us. Our lusts and passions, our evil tempers and unholy pleasures, absorb those thoughts which ought to be devoted to the Most High. The fall of man has destroyed that image in which we were created: the understanding, darkened and perplexed, no longer comprehends the Divine nature; the affections, alienated and depraved, no longer love it; the judgment no longer sets it up as the great pattern and model for our imitation. In a word, though God is ever present to us, though every thing around us testifies his power and his mercy, though in Him we live and move and have our being, yet, such is our character and condition since the entrance of sin into the world, that we are dead to his perfections and insensible of his presence. We do not perceive him, because we do not love to do so. The spiritual ear is deaf, and the spiritual eye blind; the heart is cold, and the perceptions are deadened.

Thus, in a general point of view, may we trace the thoughtlessness of mankind with respect to God to the depraved state of our nature, as one of the unhappy consequences of the Fall. But subordinate to this primary and leading cause there are individual causes, which, though but results of the former, become in their turn new and fruitful causes of the same effect. The constant pressure of worldly concerns, even when lawful, tends to banish God from our thoughts. The objects that surround us, though small and of little moment in themselves, yet by their nearness

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and number greatly impede our apprehension of the Almighty. Every thought that would ascend to heaven is checked in its flight; and in the fatigue and pressure of daily events we are too much occupied and interested to spend one reflection upon Him who gave us the very power to think at all, and to whom we are indebted for all the blessings we enjoy.

But mere inattention, or urgent worldly employment, is not the *whole* cause why God is not more in the hearts of men. They *wilfully* and *deliberately* banish him from their thoughts. They are *anxious* to forget him. The consciousness of his presence gives them pain; so that they are for ever contriving new methods of losing those salutary reflections which silence and solitude sometimes create in their minds. The reason of this is, that they do not truly *love* God. What we love, is always welcome to our thoughts; and "where our treasure is, our hearts will be likewise." The angels, whose love to God is perfect, desire no other theme for their celestial meditations. The spirits of the just made perfect, who circle the Eternal Throne rejoicing in light and life and never-ending felicity, praise God, because they are deeply penetrated with love and gratitude to him for his mercies. And thus, also, mankind, were their love and gratitude equally sincere, would cheerfully and spontaneously make Him the great subject of their thoughts, and praises, and conversations. It would require no argument or excitement to cause us to think upon God: to do so would be as much our delight as it is our duty. We should begin, continue, and end every thing with Him. We could not live happy without a consciousness of his presence, or find repose but in his favour and parental superintendence. How greatly, then, must our nature be depraved! and how direful must be those causes which have thus ejected the King of kings from that important part of his dominions, the human heart! "How is the gold become dim! how is the fine gold changed!" What a picture does mankind present, when we thus contrast his original with his actual condition! that holy, happy, state, in which his Creator was his father and his friend, ever nigh to support and comfort him; with that in which "God is not in all his thoughts," and in which, consequently, he can know nothing of true happiness here, or be qualified for the enjoyment of heaven hereafter!

II. Having thus ascertained the *causes* of this awful condition of mind, let us, secondly, view the evils resulting therefrom.—But these it is impossible fully to enumerate; for, in fact, all the vice that exists among mankind arises from their not having God in their thoughts. Even our courts of judicature, in accounting for the crimes which it comes within their province to investigate and punish, attribute them to the sinner's "not having the fear of God before his eyes, and being moved by the instigation of the devil." Did men seriously think upon God, they would not dare to sin as they too often do. To realize the idea of Him who made, preserves, and governs the world; of Him who weighs actions and motives; who searches hearts, who revenges sin, and "brings to light the hidden works of darkness;" would be a strong safeguard against temptation. Yet there is even a stronger than this—namely, to view Him as He is fully revealed in his word; not only as a Creator and a moral Governor, but as a God of kindness and compassion, of pity and forgiveness;—to view the Father as giving his Son to die for us; the Son as undertaking and performing the arduous task; and the Holy Spirit as enlightening, sanctifying, and comforting us by his gracious influences. To have God thus in

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our thoughts in all his love and mercy, as exhibited in the Cross of Christ; and to feel our souls duly impressed with a sense of his inestimable Gift; is the most powerful dissuasive from sin. To the absence, therefore, or the infrequency, of these affecting considerations, or to the want of bringing them home to the conscience and rendering them practical, must be ascribed the great and universal prevalence of iniquity. Would there be so much practical unbelief in the world, if men seriously reflected on the nature and attributes of God? Would there be so much impiety, and evil passion, and falsehood, and blasphemy, if they duly reverenced Him who "is of purer eyes than to behold iniquity?" The contemplation of his wisdom and goodness, his justice and mercy, his power and glory, if sincere and habitual, would greatly tend to excite adoration, to awaken a holy fear, to strengthen our faith, and to increase our love and gratitude. The want of this consideration produces the contrary effects. We become careless and impenitent; we neglect prayer; we feel little awe of God; and hence we are easily seduced into open and gross iniquity. In fact, we are not safe an instant longer than our souls are possessed with elevated, and reverential, and admiring views of God. The first inattention to the duty of "remembering our Creator in the days of our youth" leads to "hardness of heart, and contempt of his word and commandment;" till at length this culpable inattention—or rather this studious exclusion—becomes so confirmed that not all the promises or warnings, the mercies or judgments of God, can awaken the heart to holy impressions. As the cares and avocations of the world thicken around us, the evil advances; till at length sickness and death arrive, and plunge the sinner into the immediate presence of Him whom it has been the main object of life to forget. The result of such an entrance into eternity cannot be described or conceived; but the merited and appropriate punishment for such a life will then appear in those awful words, "I know ye not—depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" As the sinner would not retain God in his thoughts while upon earth, so his just punishment will consist in being for ever disowned and banished from the presence of God in heaven.

III. We are, thirdly, to consider the method of overcoming this unhappy state of character. In order to do so, it is necessary to feel it important to exert ourselves for this purpose. The larger part of mankind do not conceive it an object of any moment to think upon God; they are not impressed with a sense of their own interest in the subject. But where there is really a desire to perform the duty, it may not be unwelcome to suggest some of those points by the observation of which we are likely to become most interested with the topic.

1. In the first place, then, let us learn to contemplate the Almighty in *the magnitude of his terrors*.—There is a vague, general, indifferent, and almost unmeaning way, in which we are accustomed to think and speak of God. This rather lowers than heightens our conceptions respecting him. We ought, on the contrary, to endeavour to realize his presence, by prominently setting before ourselves his attributes and perfections; by dwelling upon that power, that justice, that omniscience, one glance at which must necessarily engross the attention and affect the heart. A criminal feels no difficulty in keeping before his eyes the person and character of his judge, or an obedient courtier that of his prince. In like manner, we, if we thus contemplated the Almighty, should not find that the

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theme was incapable of awakening and commanding attention. On the contrary, every faculty would be absorbed with fear and admiration. Seriously to view ourselves in our true light, as frail, sinful, and impotent creatures; and then to revert to that holy character of God, which is utterly opposed to all our ways and threatens our eternal punishment, could not but excite thought and inquiry. Thus viewed, the contemplation of God becomes supremely interesting. It is not a neutral subject; it is one calculated most forcibly to arrest the mind of man, to stop the sinner in his heedless course, and to fix itself upon the conscience by the most powerful associations. The only wonder is, that God should exist, and that we should believe in his existence and in all those awful attributes which render him "a consuming fire," and yet that we should be able to expel him for a moment from our thoughts.

2. But, in the second place, let us view God in the *abundance of his love*:—It is true, that the former aspect is calculated to excite interest and attention; but it is by no means one that calms the heart, and renders the contemplation of the Godhead as inviting and welcome as it is salutary and important. Indeed, it is on this very account, namely, by reason of the uneasiness excited by this view of the Almighty, that men fail to reflect upon him. But in this new and equally appropriate aspect, He becomes an object on which we may look without terror; His perfections and attributes are rendered as attractive as they are majestic. "God in Christ reconciling the world unto himself, not imputing their trespasses unto them," is, of all possible themes, that which is best calculated to soothe and tranquillize the heart of a conscious sinner, who is anxious for pardon and mercy. Here the spiritual eye may repose, without being dazzled by the awful glories of the Godhead. Thus we learn to unite our own interest with the contemplation of God. We behold Him as exhibited in the face of Jesus Christ; who, by assuming our nature, and becoming a High Priest that can be touched with the feeling of our infirmities, has rendered the Godhead capable of being viewed through a medium which we can understand; and has so united the beams of mercy with the attributes of justice, that we learn to contemplate the Almighty as a reconciled Father and an all-gracious Friend. Let us, then, cultivate those affections towards God which may render our reflections upon him grateful and interesting. If we learn thus to connect our own personal salvation, our happiness here and hereafter, with the character of the Almighty, we shall not desire to be freed from his presence, but rather shall keep him ever in our thoughts, in all the endearing relations in which he has been pleased to reveal himself to man. We shall thus advance in love to him; and this love will lead to new and more endearing contemplations. We shall also be increasingly conformed to his image; we shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; till at length, having made God the great object of our meditations and delight upon earth, we shall be translated into his kingdom in heaven, where we shall become perfect in knowledge, and see and know even as we are seen and known.

To the Editor of the Christian Observer.

I HAVE been sometimes tempted to think, that the notices given us in Scripture of the heavenly state are too few and scanty, and that, if we had more complete information, we might find much advantage resulting therefrom. Upon further consideration, however, I am content with what has been dis-

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closed. If it had been good for us to have known more, more would doubtless have been revealed. There are many reasons against a full disclosure upon earth. "If ye believe not earthly things," said our Lord, "how shall ye believe if I tell you of heavenly things?" "Such knowledge is too wonderful for us:" our senses could not apprehend it, and our frames, perhaps, could not support it: we could not see God and live. Hence the descriptions of the heavenly city in the Apocalypse address our minds through the medium of our senses. But though our information be so limited, enough is revealed to enable us to arrive at some accurate judgment. I propose, therefore, to view a few of those aspects under which heaven is described to us in the Scriptures.

First; it is spoken of as a state of *exemption from sin.*—Moral defilement is more or less mixing with and poisoning the most perfect condition of man upon earth; but in heaven it will be said, "These are they that have washed their robes, and made them white in the blood of the Lamb: *therefore* are they before the throne." The work of sanctification, begun and carried on in this life, will then be completed. It is expressly said, we shall see Christ as he is, and that we shall be like him; which, to one who feels the intolerable burden of sin, and its in-dwelling power, makes the very essence of the felicity of heaven.

Heaven, again, is described as *deliverance from sorrow.* — "We that are in this tabernacle do groan, being burdened." "In the world, ye shall have tribulation." The Christian has sources of sorrow beyond worldly men. His own corruptions are a constant cause of uneasiness; and God often visits him, in mercy, with temporal afflictions beyond what others experience, who, "because they have no changes, therefore fear not God." Burnet says, that "multitudes are miserable through too quick a sense of a constant infelicity;" and Dr. Young, and a thousand other moralists, have said so much upon human misery, that they have left nothing to be added. But we need not travel beyond our own experience for the truth of the position that "man is born to trouble;" and, if Christians, we shall readily allow that there is no person who is really happy, except in proportion as he is holy. Heaven, therefore, is the consummation of bliss, not so much because it abstractedly removes sorrow, as that it essentially perfects holiness, and assimilates us to the nature of God. Still, it is no mean part of the description of heaven that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. The curse of sin, and its consequences, as felt in pain, sorrow, and death, will then be for ever extinguished. "The ransomed of the Lord shall return and come to Sion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Heaven is further described as *honoured with the presence of God.* "He will dwell with them, and they shall be his people; and God himself shall be with them:" they shall see him "face to face." This is a chief source of the heavenly blessedness; for "in his presence there is fulness of joy, and at his right hand are pleasures for evermore."

Heaven is described as a place in which the means of *grace are exchanged for eternal glory.*—"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." Those instruments and assistances, so necessary upon earth, are there laid aside as useless: the manna ceases when the wilderness is passed; the scanty streams that watered the desert are absorbed in that ocean of

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grace and benignity which they so feebly represented and anticipated upon earth. "When that which is perfect is come, then that which is in part shall be done away."

Again: Heaven is described as *emancipation from this earthly tabernacle of the body.*—How are we imprisoned and shackled by the animal part of our frame, in this present weak and degraded state! In how many plans of usefulness and value are we impeded, by what the Apostle calls "our vile bodies!" But, much more, what occasions are they of sin to us! It is the flesh which brings the spirit into subjection. "Every man is tempted, when he is drawn away of his own lusts, and enticed." Satan employs the evil propensities of the body, in order to "assault and hurt the soul;" and thus but too successfully divides the house against itself. Then, the glorified body will second and obey the motions of the spirit, instead of opposing and resisting them. Nay, it is spiritual *itself:* though sown "a natural body," "it is raised a spiritual body;" and therefore will rather prompt the soul to holy desires, than degrade it by the solicitations of temptation.

Heaven is also described as *deliverance from Satan*, the great destroyer of souls.—Christ hath both "destroyed death and him that had the power of it, that is, the devil." He hath "delivered us from the power of darkness;" and "he must reign till he hath put *all enemies* under his feet."

Heaven is described as the *worship of God without cessation or weariness.*—"They shall serve him day and night in his temple." The deadness of mind, the langour and coldness and formality, which deteriorate and enfeeble our best services, and bring iniquity upon our holy things, are the cause of much shame and sorrow to the Christian. Even when "the spirit is willing, the flesh is weak;" but often also, is the spirit unwilling and weak itself. We find incessant interruptions in duty; and our acts of worship, both public and private, lie scattered about in innumerable wrecks and fragments. But in heaven, "they rest not day nor night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Heaven is, farther, described as *affording a termination to all our doubts and apprehensions.* It is a state of certainty and undisturbed security.—What would many a sincere penitent give for such an assurance upon earth! He doubts, perhaps, his own sincerity and faith. "I shall one day perish by the hand of Saul," is often his secret complaint. He has fears both of a temporal and spiritual kind: he dreads pain, sickness, poverty, and death, with a thousand other real or supposed evils. But there, he "shall enter into peace"—"they shall rest in their beds, each one walking in his uprightness."

Heaven is *a place of realities, a world of substance.*—Here, we walk in a vain shadow, we disquiet ourselves in vain; "seeing through a glass," or "looking as *into a glass;*" darkly contemplating the representations of things, rather than the realities. We are ignorant of the future; and with respect to the past, experience, as it has been well observed, is often but as the stern-lights of a vessel, only illuminating the path we have passed over, and not the track which lies before us. We live in a land of dreams: there is no arriving at certainty in any thing. "Omnia exeunt in mysteriam." "We know in part and prophesy in part;" are subject to delusion and deceit in a thousand varieties, and find truth eluding us at every grasp. Dissatisfaction and emptiness are written upon the highest enjoyments; and these are often gone almost as soon as possessed. With regard to happiness, the world must acknowledge "it is not in me." Well, therefore, might David exclaim,

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"I shall be satisfied when I awake after thy likeness." It is clear from his whole history, that he was never really satisfied before.

Heaven, again, is described as *a state of rest*---not as opposed to action, for in this sense "they rest not day or night;" but as exempt from the fatigue and pain which, as was before mentioned, are inseparable from our holiest and highest services here, and from the wearisome sense of labour and anxiety which are felt both by the body and the mind in our progress through life. "There, the weary are at rest." "There, remaineth a rest for the people of God." There, is reserved "to them that are troubled *rest*, when the Lord Jesus shall be revealed from heaven." "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they *rest* from *their labours*."

Heaven is, further, described as *a state requiring no aids from created nature*.---"The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." And, again, "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." God is there "all in all." The highest advantages formerly derived from the creature, in its fairest form, are superseded by this brighter dispensation, in which God reveals himself by direct and immediate communications, and not mediately and instrumentally through the intervention of other agents. What an idea does this give us of the heavenly state! treading under our feet what was once far above us, and establishing the empire of eternal glory on the ruins of the material universe!

Heaven, moreover, is described as *a state of exemption from the necessities of animal life*.---"They shall hunger no more, neither thirst any more: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." How much of our time is necessarily consumed in gross and ordinary occupations! "What is life," says Burnet, in his Theory of the Earth, "but a circulation of little, mean actions? We lie down, and rise again; dress, and undress; feed, and wax hungry; work or play, and are weary; and then we lie down again, and the circle returns. We spend the day in trifles; and when the night comes we throw ourselves into our beds, among dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us; and we are, for the time, as arrant brutes as those that sleep in the stalls or in the field." Now, to be delivered from such a state is surely no small part of the heavenly felicity.

Heaven is described as *a state of blissful adoration*.---The heavenly inhabitants "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power." "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." And, again, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Heaven is described as *a state unchangeable in its nature and eternal in its duration*. This is a most essential point. The saints in glory, as they are above the fear, are also above the *possibility* of falling. The great Apostle himself feared lest, after preaching to others, he should himself "be-

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come a cast-away;" but such fears distress him no longer: the event is impossible. It is of the essence of earthly enjoyments that change is written upon them: minor changes are frequent, and they only make way for the great change of death: but it is the property of heaven that it can know no change. It is also eternal in duration "They shall be *for ever* with the Lord." "Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*" Divines have observed, that if it could for a moment be supposed possible above, that at the end of millions of ages the happiness of heaven should cease, the bare supposition of that possibility would completely destroy the happiness of heaven itself.

Heaven is described as *a place of communion with angels, saints, and glorified spirits.*—"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly of the church of the first-born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." This must needs advance in an amazing degree the happiness of the heavenly state. We may form some very remote conception of this kind of enjoyment from "the communion of the saints," however imperfect, on earth. It is, indeed, a blessed thing, even here, to dwell together in "the unity of the spirit;" but what is this to that indissoluble "bond of peace" which shall unite us hereafter? Various passages in the Revelations present us with the most ecstatic views of the intercourse that is carried on in the celestial world.

This delightful theme might be pursued further (for, indeed, I have attempted only a few desultory and unconnected ideas); but, after all, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." "Expressive silence" is the best acknowledgment of the glories of a state which, as consisting of unutterable things, must needs set all description at defiance. "It doth not yet appear what we shall be."

The practical reflections that seem naturally to be derived from these descriptions of the heavenly state, are such as the following. I merely give a few hints for my readers to expand.

First: We learn a lesson of humility.—Is sin so defiling and heaven so pure? How humbling, then, is the continuance and the recurrence of sin; and what an awful world is this, where temptation to sin perpetually abounds!—Again: Is the body so great a hindrance to the soul? How humbling the reflection! To be proud of such a body, is to boast of our prison and to embrace our chains.

Again: we learn to aspire after heaven.—Is earth so mean? Then well may we ask with fervent desire, "When shall I come and appear before God?" "Come, Lord Jesus, come quickly!" Well may we have "a desire to depart and to be with Christ, which is far better" than thus to remain clogged with the sins and imperfections of the present state.

We may also learn a lesson of contentment.—Is affliction so soon to find a termination? Are such joys at hand? Then, "why art thou cast down, O my soul?" That affliction may well be called "light," indeed, which is but for a moment. "The time is short," and we may therefore "weep as though we wept not." "The Lord is at hand." "Yet a little while, and he that shall come will come, and will not tarry:" therefore, "be careful for nothing."

Allied to this, we learn a les-

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son of consolation amidst sickness and change. —"I shall go to him, but he shall not return to me." "Them that sleep in Jesus will God bring with him." "Ye now have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you."

We learn a lesson of sanctification.—It is ennobling and transforming thus to fix the eye upon eternal purity and bliss. Our natural inference will be, Do I belong to heaven, and shall I act inconsistently with my high calling and privileges? Can these evil passions and lusts be carried to that all-pure and perfect world? Indeed, will they not effectually prevent my entering there? And if I hope to do so, should I not remember, that "every one that hath this hope in him, purifieth himself?"

We are incited to love and gratitude.—Who is it that hath purchased all this blessedness for us? Who was it that opened that door of heaven, which no man can shut, after man had once shut it by his own guilt and folly? The answer is not distant: Jesus Christ "hath redeemed us by his blood, and made us kings and priests unto God." Therefore, "we love him, because he first loved us."

I would only add, that the subject furnishes a most awful and affecting contrast.—Is heaven so inviting? Then what must hell be, "where the worm dieth not, and their fire is not quenched!" It must be no light affliction barely to miss of enjoyments like these; yet if there be no middle state, and if to come short of heaven be to enter into hell, how unspeakably anxious should we be, "lest, a promise being made us of entering into His rest, any of us should seem to come short of it!"

J. P.

To the Editor of the Christian Observer.

As your correspondent N—Σ and myself are unhappily at issue respecting the Dean of Chester's Sermon (preached at St. Paul's, June 1816), I shall beg the favour of you to insert the following explanatory remarks, by way of conclusion.

The first point of difference between us, is the quotation which the Dean has made from the Ecclesiastical Polity (book iii. chap. 8). N—Σ is of opinion that the Dean "has rightly understood, while I have entirely mistaken, Hooker's meaning." The first question, then, to be determined is, (for I readily concede, and indeed have not denied, that *reason* is properly employed in determining whether we are led by the Spirit, provided that reason be first subordinated to faith,) Does Hooker allude, in the chapter to which the Dean of Chester has referred, to those "unconnected ravings of a disordered intellect," and to "certain undefined sensations" of the fanatic, to which the Dean applies the observations of that great divine? I humbly conceive, that Hooker had no such "ravings" or "sensations" immediately in view. And I noticed (in your number for February last) this mistake, as to me it appeared, of the Dean of Chester, because it was so nearly destitute of any qualifying clause in favour of *rational* religious feelings, as to be highly calculated, I thought, to mislead an irreligious reader. But if, after all, I am mistaken in my view of Hooker's meaning, I request your correspondent to convince me of my mistake, by pointing out that part of the chapter in which Hooker directly, or at least confessedly, speaks of the "*ravings*" and "*sensations*" of the fanatic.

That Hooker's *main* object (for I do not forget his *incidental* notice of other "credenda et agenda" of religion) was to expose the extravagance of those who deny that any ecclesiastical regimen can be lawfully adopted which is not immediately and evidently dictated

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by the Holy Spirit, will appear, I think, on a comprehensive view of the argument which runs throughout the chapter; and more particularly on weighing with care and impartiality its conclusion, which is as follows: "In all which hitherto has been spoken, *touching the force and use of man's reason in things Divine*, I must crave that I be not so understood, or construed, as if any such thing by virtue thereof could be done without the aid and assistance of God's most blessed Spirit. The thing we have handled according to the question moved about it; which question is, *whether the light of reason be so pernicious, that, in devising laws for the church, men ought not by it to search what may be fit and convenient.* For this cause, therefore, we have endeavoured to make it appear, how in the nature of reason itself there is no impediment; but that the self-same Spirit, which revealeth the things that God hath set down in his law, may also be thought to aid and direct men in finding out by the light of reason *what laws are expedient to be made for the guiding of his church, over and besides them that are in Scripture.* Herein, therefore, we agree with those men by whom human laws are defined to be ordinances which such, as have lawful authority given them for that purpose, do probably draw from the laws of nature and God, by discourse of reason, aided with the influence of Divine grace. And, for that cause, it is not said amiss, touching ecclesiastical canons, that by instinct of the Holy Ghost they have been made, and consecrated by the reverend acceptation of the world."

The second question, between your correspondent and myself, respects "the perceptibility of the Holy Spirit's operations on the human soul." And here he would hardly, I think, have charged me with "an extraordinary incorrectness of language, and misapplication of authorities," if he had bestowed a little more attention on the terms in which my meaning was conveyed. To his candour I readily submit it, whether I maintained that the operations of the Holy Spirit are perceptible beyond the limits of that effect which they produce? On turning to my remarks, he will discover, that I first admitted, in a note, "that the *mode* of his operations is secret;"—that I afterwards observed, that "Hooker considered the *influences* of the Spirit upon the mind of man to be perceptible to him who is the subject of them;"—and that, when quoting from a discourse of Bishop Sherlock, I spoke of "what is to be regarded as the test of spiritual *influences* upon the heart." When I thus qualified my words, I conceive I was abundantly justified by the very language of the natural philosopher; who would speak, without hesitation, of the *perceptibility* of the operation of *climate* upon the human body, and yet would signify no more than that the operation of air is *attested* by the health, the strength, the appetite, the vigour, it produces. I therefore would argue, in like manner, that the operation of the Spirit is perceptible, not in its *mode*, but in its *effects*. And in the latter point I am happy to find myself agreed with your correspondent.

Yet I am compelled to differ from him, when he affirms, that "the latter opinion" (namely, "that we are to collect the sincerity of our religion exclusively from our religious conduct") "belongs neither to Hooker nor to the Dean of Chester." For, though it is true the Dean has admitted (p. 7) that "faith, and penitence, and good works, are the only sure test of true religion;" he nevertheless appears, unconsciously, to revoke this scriptural statement (in the 9th page), when he asserts, respecting the Holy Spirit, that "there is *no other way* by which its pre-

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sense can be ascertained, but holiness of *life*." If the Dean of Chester intended what he here appears to have advanced (for I do not wish to take any unfair advantage of his words), it follows, that the presence of the Holy Spirit cannot be ascertained either by the purity of the affections or by the uprightness of the will. It was to obviate this mischievous, and I fear not unfashionable, conclusion, that I thought it necessary to shew that some of the most eminent divines of the Church of England, together with the compilers of the Seventeenth Article, admitted an *internal* as well as *external* test of the Holy Spirit's presence in the human soul. My quotations, therefore, I trust, were strictly applicable to the matter then in debate.

JUSTITIA.

MISCELLANEOUS.

POSTHUMOUS FRAGMENTS, ADDRESSED TO THE EDITOR OF THE CHRISTIAN OBSERVER.

(*Continued from* p. 800.)

7. *On the Causes of unhappy Marriages.*

It has been often questioned, whether more marriages are happy or unhappy. The papers of the Rambler have been accused of leaning too much to the side of representing the majority of them as unhappy. Novelists, on the other hand, usually conduct the hero and heroine of their piece to marriage, as the termination of all their sufferings; and lead you to suppose, that, when they are joined in matrimony, it is unnecessary to say more concerning them, because the residue of life is of course a scene of unvaried bliss. But novelists, in this as well as many other respects, give a false map of human life. Marriage has its blessings and its trials; and in most cases proves, on the whole, to be a benefit or a curse, according to the temper and character of the parties united by it.

I purpose, Mr. Editor, to trouble you with a few remarks on the causes of unhappy marriages. Some thoughts of a religious nature will occasionally enter into the discussion.

First: I apprehend that great inequality between the two parties united in marriage — inequality either of rank or of age, of taste, of talents, or of acquirements (I except great inequality of fortune)— is one common source of unhappiness. Let us imagine the case of two persons whose taste and talents are widely different; and let the superiority be assumed, if you please, to be on the side of the husband, which is the supposition the more favourable to happiness. One of the means of uniting the affections of a married couple, is a participation of each other's occupation. If the wife be totally estranged from all the pursuits of the husband, and the husband from those of the wife; if their departments not only are different, as they necessarily must be to a certain degree, but are totally separate and unconnected— if the husband, for example, is engrossed by politics, or much engaged by science, and the wife is incapable of any higher occupation than that of overlooking the kitchen---there will arise between such a couple a distance not altogether unlike that which usually subsists between a well-educated man and his housekeeper. The husband will devote himself to the society of his intelligent friends; the wife will become familiar with her servants. Is it to be expected that love will subsist in its due degree between such a couple? Will

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there be no consciousness in the husband of his affording to his wife a smaller proportion of his time, and in the wife of her receiving less honour from her husband, than is usual in the case of other wives and husbands? And will there be no jealousies or heart-burnings on this account? Will there be no secret dissatisfaction on his side, on account of her indifference to his topics of conversation; and no complaining on hers, of the difficulty of interesting him in her subjects of domestic œconomy? A woman of sense proportionate to his own, would cut short these smaller discussions, or would deduce from the little events of her department some great and general inferences. She would, at least, be pleased with deductions of this kind, which should proceed from the more enlarged understanding of her husband. The affections would be strengthened by thus multiplying the topics in which both could take an interest: they would have a larger share of the society of each other: causes of jealousy would be diminished: the husband (unless some peculiarly unhappy temper should exist on one side or the other) would love the company of his wife, the wife that of her husband.

I am aware that there may be some husbands who may so remarkably abound in the kind affections, and others who may be under so strong an influence of religion, as to pay very considerable attention to women who are greatly their inferiors. Nevertheless the general observation is just, that great inequality of taste and talents, and, by parity of reason, a great inequality of many other kinds (inequality of fortune always excepted), is unfavourable to conjugal happiness. Let this circumstance be therefore taken into consideration, in forming matrimonial connexions. Let not, for example, the young man of rising talents be too easily charmed with the agreeable person, the apparently open disposition, or even the moral and religious qualities of a young woman who may be known to be clearly below mediocrity in respect to the powers of her understanding. It is possible, that, during even the first years of marriage, he may not fully perceive her deficiency; but let him remember, that the same person is to be the companion of his age who has first been the wife of his youth. * * * * * *

8. *On the Way of Salvation.*

The Gospel came from heaven; and since it is not the invention of man, we may expect it to contain many things which man never could discover. It is likely that it should oppose some of our most natural opinions: for if man without the Gospel were not inclined to err, and even to err materially, doubtless this revelation of the mind of God would not have been given. He would not have sent his Son from heaven, if we, without this Divine knowledge, had been already sufficiently wise unto salvation.

We ought, therefore, to suspect ourselves to be naturally inclined even to some fundamental errors in religion.

Let us now proceed to inquire in what way and degree it is natural for man to err in that great and important article, the way of salvation.

If you ask a person unacquainted with the Christian Religion, by what means it is that he hopes to be saved, he probably will reply, that he must do good, and avoid what is evil, and then hope the best. There is a mixture of truth and error in such an answer, as we shall presently shew. But let us first a little cross-question the man who gives this answer. How much good must a man do, in order that he may be saved; and how long must he continue doing it? Moreover, what *is* doing good? Is it enough to do nothing? And how much evil must a man avoid?

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May he commit fifty sins, or only twenty? and great sins, or only small ones? Is there any such thing as the pardon of sin? Are there any transgressions which can be completely buried as in the depths of the sea? Will sorrow for sin suffice for this purpose; or is some kind of present suffering or penance also necessary? To what, in short, ought we to trust—to God's justice, that he will not, and cannot, punish persons who, on the whole, have been so good as we have been; or to his mercy, that he, for his own goodness' sake, in spite of all our sins, will finally save us?

Most men, perhaps, naturally halt between these two opinions. They do not exactly know which to take, and they are more of one sentiment to-day, and more of the other to-morrow. They are inconsistent with themselves. When in health and spirits, when subject to no great temptation, when, being free from the grosser crimes, their conscience is at ease, and when their pride suggests how very good they are, then, say they, God's justice shall save me. But when they fall into some foul sin, or have but recently recovered from it; or, again, when sickness comes on, and death threatens them; when conscience is far from whispering peace, and their more ordinary ground of hope fails; then they betake themselves to the thought of the Divine mercy. They are unstable in their judgment, and their confidence even in the Divine mercy is weakened by some reflections on the interfering claims of the Divine justice. From the confusion of mind * * * * * *

9. *On Religious Jealousies and Rivalships.*

Permit me, Mr. Editor, to trouble you with a few remarks on a subject which I do not recollect to have heard particularly treated of in the pulpit, or to have seen sufficiently discussed in print. I allude to those little rivalships and jealousies which are perpetually arising in almost every society, and which so much diminish the happiness of human life. I suspect that the soundness of the Christianity which subsists in any circle, may be ascertained in a great degree by this test; and I think that I can bring various passages from Scripture to prove my point.

If we look abroad into the world, we shall find that emulation, or the desire of excelling others, is the great principle of human action. It is professedly resorted to at schools and colleges; and though not acknowledged to be the ruling motive in riper years, it clings to the man of the world through life. Now this eagerness to excel implies two things; the depression of others, and the elevation of ourselves: for our wish is to be *comparatively* great. Men are not jealous of all their neighbours, nor perhaps even of all those who may be jealous of them. We are not jealous of those who are either much above us or much below us, or of those who rival us in some point to which our chief attention is not turned. The competition is with the persons by whom we think ourselves in danger of being surpassed in some point which we deem important; and our mind is fertile in inventing circumstances to the prejudice of the neighbour to whom we have thus become ill affected, without perhaps having the least consciousness of it.

But I shall not dwell on a point so plain as that of the general prevalence of jealousy among worldly men; nor shall I spend my time in proving the sinfulness of it. My object is to follow this principle into the religious world, to which, I apprehend, the majority of your readers belong. Now I do not believe that the evil exists there in the same force. I am persuaded that it is the endeavour of every sincere Christian to expel it from his bosom; and that his labour, in this as in other things, is crowned

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with no small success. I have been often charmed by observing how little of this weed was to be found in many a pious circle into which I have entered, and how effectually the culture of Christian love served to root it out. And yet, sir, I must also say, that rivalships, according to my observation, are by no means banished from all Christian societies, but occasionally form a chief circumstance to their reproach.

I will now proceed to treat of those jealousies; first, as they may be supposed to exist in Christian ministers towards each other; secondly, in Christian laymen in general; thirdly, in the female part of a family; fourthly, among the children.

First, Christian ministers, and even those of the stricter sort, are not exempt from the danger of this vice. Some of them are under peculiar temptation to it. Our church, it is true, has happily provided that every clergyman * * * * * * * *

10. *A Hint to Ministers.*

I entirely agree in an observation made by you in a late review, that it is much to be wished that our ministers would sometimes take occasion to describe the comparative character of the mass of the population of this country, and that of the world at large at the time when Christ, the Evangelists, and the Apostles appeared. A fair and temperate discussion of this subject would have many uses. It would assist us in our interpretation, and application to modern use, of those terms of Scripture in which the world is spoken of—that is, as I conceive, the then world, or the then world, at least, chiefly and primarily. It would rectify our judgment as to the degree in which it is lawful to qualify the exhortations of Scripture, "to come out" from the world and to "be separate." It would also contribute to give to each of us a better knowledge of ourselves individually; for we all partake of the general character of the times in which we live. And it would tend to reconcile the jarring opinions of different parties in the church, who are as far removed as East and West on this subject, and yet seldom enter into the discussion of their difference.

The Evangelical World has, as you justly intimate, somewhat too freely applied the terms *unconverted* and *unbelieving* to all who are not of their own body. But a large portion of the Clergy of the land have, as I conceive, been guilty of a far greater error, in bestowing, so generally as they have done, the term Christians, or Believers. They have contributed to produce the fault of the other party, for they have denominated almost all men Christians; and the peculiarities of the Gospel, in respect both to doctrine and to practice, are in danger of vanishing from our sight, if we adopt the living standards of Christianity with which they appear to be so well satisfied. * * * *

11. *On the Causes of the Popularity of the Methodists.*

Dear Sir—I most readily send, according to your desire, a few cursory remarks on the causes of the popularity of the Methodists, and of the advantage gained by them over many of the Established Clergy. I must begin by observing, that I here employ the word Methodists in its popular sense, which is much larger than that in which many persons use it. I would include under the name the following persons:—

1. The followers of Mr. Wesley, the only persons who call themselves Methodists.

2. The immediate followers of Mr. Whitfield; now a dispersed body; who are almost universally called Methodists by others, though they do not take the name on themselves.

3. The followers of Lady Huntingdon; who are still a connected

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body, and are also commonly called Methodists.

4. I would be understood to include under the same name by much the largest part of the whole body of the present Dissenters.

The three old denominations were the Presbyterians, Independents, and Baptists. Of the Presbyterians (who are not the most numerous or active of the three), many are Unitarians, and these are in doctrine, as well as in style of preaching, the very antipodes to the Methodists: some hold a nearly middle course between Unitarians and Methodists; and others favour the Methodists, and so far resemble them that they may (for the purpose of the present paper) pass under that name.

Of the Independents, I rather think that a very large proportion agree much with the Methodists; that is to say, they engage as much as they in missions, both to the villages in England and to foreign parts, and much resemble them in doctrine as well as in style of preaching.

Of the Baptists, a still larger proportion may, in like manner, for the purpose of the present paper, be ranked among the Methodists, only a few of the Baptists being Unitarians, and the great body of them being amongst the most active and zealous of the three classes of Dissenters.

I understand that the old division of Dissenters into Presbyterian, Independent, and Baptist, though still existing, is now by no means the most important division. The distinction now rather is into the Calvinistic, or Methodistical, and the moderate and Unitarian Dissenters.

5. Under the general name of Methodists, I would here be understood further to include a by no means inconsiderable body of persons of the Established Church. In London, there are many Ministers commonly reputed to be of this class: the proportion in some parts of the country is perhaps not quite so great. These preachers are very clear in the opinion that their doctrines are those of the Articles of the Church of England; and that the ministers who differ from them, differ also from their own Articles, and are at the same time wanting in religious zeal and strictness of life. The congregations of these Church Clergy are, at least some of them, formed partly of Dissenters and Methodists, who hear them because they approve of their doctrine and manner of preaching. A large part of their congregations, however, are much attached to the forms and the constitution of the Church, although many of them rate the point of doctrine above all questions of forms of * * * *

12. *On Preaching.*

There seem to be two ways in which a preacher ought to judge of the propriety of that general mode of preaching which he has adopted. The one, is its conformity to what he finds in the Scriptures; and the other, is the effect on the lives and character of his hearers, which, after a sufficient length of experience, he finds it to have produced. And it is, doubtless, by combining these two means of judging, and not by confining himself to either of them, that he ought continually to be endeavouring to discover whether his preaching be truly such as it ought to be or not.

That the preaching of a minister of Christ ought to be conformable to the Scripture, is a truth which, when stated in these general terms, can certainly need neither observation nor proof. It may, nevertheless, be worth observing, even in this place, that it may require much care and investigation; much attention to the several parts of Scripture, particularly of the New Testament; much reflection on the times in which they were written, and the character and circumstances of those to whom

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they were immediately addressed; in order accurately, clearly, and decisively to pronounce whether the general strain of the preaching of a minister, in the present day, be conformable to them; and, if it be not, in what particulars, and in what degree, it may be said to depart from this standard of Christian truth.

By the expression preaching conformably to the Scriptures, we ought certainly to mean, not the habit of using mere Scripture words and phrases, which may convey to the ears of many hearers either an erroneous or unintelligible sound; nor the adoption of the ancient Scriptural style, which, not to mention other circumstances belonging to it, is more unconnected than would suit almost any modern ear, if now introduced into a sermon; nor the habit of preaching precisely on the same topics on which our Saviour and his Apostles are stated to have preached, bestowing the same exact proportion of attention on every smaller topic which they appear to have bestowed. It is important to remember, that they had in some degree to combat local prejudices, which have now ceased, and to oppose reigning errors, which may now have taken a new colour or shape. They also took advantage of such admissions in favour of their doctrines, as the hearers of their day were most disposed to make. They had, in short, to announce the first news of the Gospel, and to urge it on a peculiar nation of Jews, on the one hand, who, though prejudiced in favour of the general belief of a Messiah, were opposed to the particular Messiah who had appeared; and, on the other, to convert a world of grossly ignorant and openly vicious Gentiles. They had, of course, to adapt their preaching to these, as well as to other, circumstances of their peculiar time and case * * * * * *

Defects of Preaching.—These may be resolved into three classes, 1st, The more important; 2d, The less important; 3d, Such as are common to these preachers and to those of other classes, and may be considered as the common infirmities of mankind.

I. The more important; namely,

1. Putting part of religion for the whole—urging doctrines, and too much neglecting precepts—also, urging some doctrines to the neglect of others.

2. Not being sufficiently grounded in the external evidences of religion, and in the points which natural religion teaches us: (*vide* Baxter on Natural Religion.)

3. Not sufficiently dwelling on many of the simpler points of religion, on which men are agreed; such as, human responsibility, certainty of death and judgment, and the resurrection, &c.

4. Not enough particularizing the various duties of men, nor dwelling at any one time largely enough on any of the Christian graces, but merely touching on them incidentally and briefly, and in terms so general that the hearers are not made sensible of any particular sin, but are left to a confused idea that they are sinners in general.

5. A too great disposition to attempt to give comfort to their hearers; and to rest the title to comfort on inward Christian experience, and very little on the exemplariness of outward practice.

6. Erroneous views respecting the Scriptures, and the interpretation of them. The following errors may be enumerated under this head. First, A notion that Christian doctrine is nearly as discoverable in the Old Testament as in the New; and a very frequent perversion of Old Testament words and phrases, in order to make them speak their own evangelical tenets. Hence arise false general habits of interpretation, and great license in accommodating texts to illustrate, and even to prove, any favourite point: so that the Scrip-

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tures become in such hands capable of being turned to almost any doctrine, however highly antinomian, which they may choose to espouse.—Instances of this. The word *soul*, in the Old Testament, is almost always used in the modern sense, though it there very often means *life*. Words used to mean *temporal* deliverance are construed to suit a *spiritual* salvation.—Similar misinterpretations of the New Testament. Instance Parables; Pharisees, &c.

7. Spiritual meanings. Errors in this respect.

8. Inattention and indolence as to many parts of Scripture, particularly the New Testament. Instance Sermon on the Mount; whole of the character of the Pharisees; circumstances attending our Saviour's crucifixion; exposure of human nature in the character of Pilate, &c. &c. &c.

II. Less important faults; namely,

1. Familiarity and vulgarity of manner; want of dignity suited to the pulpit.

2. Habit of introducing expressions of Scripture which, from difference of the circumstances of the times, have become coarse, or less intelligible; and often pushing these beyond what Scripture has done. Instance: Calling the Gospel a "feast of fat things," or "a wedding;" calling the church our Saviour's bride, &c. &c. &c.

3. Using cant words, though not sensible they are so. Instance Precious souls; gracious souls; Gospel ministers; professors, &c. &c. &c. * * * * * *

Character of their Hearers.—1st, Higher Class; 2d, Middling; 3d, Lower.

1. Higher Class.—These conform a good deal to the world in luxury and expense, if not amusements; in waste of time; in frivolous conversation, deficiency of alms-giving, government of the tongue, restraint in education of children, moral sense, &c. &c.

2. Middling Class: tradesmen, &c.—I fear they are defective in the following points. They conform much to customs of other tradesmen: a large proportion esteemed by the stricter and more observing preachers to be unsound professors, through their conformity to the world in its amusements, &c.: dressy: sins of the tongue: unsanctified tempers: facility in contracting debts, and consequent failures, &c.

3. Lower People.—If servants, almost all very defective in duty as such: a conscientious but less doctrinal servant generally preferred by serious people — have experienced repeated disappointments in this respect—conceited; bigotted; apt to judge their preachers and superiors; expecting excessive indulgence; unreasonable in their claims; dissatisfied with their situation; disdaining moral advice; running much on religious comfort and feelings, and little on religious duties; reckoning that prayer, &c. are not to be entered on unless they feel a disposition or impulse to enter upon them; ignorant of a great part of Scripture, and inattentive to the preceptive part; expecting somehow or other, at some time or other, to get possession of the privileges of the Gospel, but not able to describe how; in general complaining of want of grace, but conceited of the light they think themselves possessed of; ever tending to Dissenterism, to new preachers, election, &c. &c. Of other people of the lower class in this country I know less, but I am persuaded that servants are in some degree a sample of them. * * * *

Cure as respects Ministers.—

1. Reading the *whole* Scriptures, especially the New Testament, attentively.

2. Less religious visiting and gossiping.

3. Reading variety of able divines.

4. Study of common history, and particularly the times of the Puritans.

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5. Studying their sermons more.

6. Inquiring into the private character of hearers, and preaching against prevailing faults.

7. Observing the faults of the followers of those who preach the same doctrine, but in a still higher key, and who neglect the preceptive parts of Scripture still more.

8. Avoiding too much controversial divinity.

9. * * * * * * *

ESSAYS ON COWPER'S POEM OF THE TASK.

No. II.

The Time-piece.

THE author has himself assigned his reasons for selecting this as a title to his Second Book. "The book to which it" (the title) "belongs, is intended to strike the hour that gives notice of approaching Judgment; and dealing pretty largely in the signs of the times, seems to be denominated as it is with a sufficient degree of accommodation to the subject." (Letter to Unwin.)

Had this book no other beauty to boast of, its opening lines would ensure it peculiar regard, as the first poetical delineation of the atrocities of the Slave Trade, and the first attempt to hold up that infamous traffic to merited detestation. The name of Cowper is in consequence of this enrolled by Clarkson among those who contributed by their writings or their personal exertions to abolish this national disgrace. Some years after the appearance of this poem, he was represented as having changed his opinion on the subject; and the propagators of this false report went so far as to assign the reasons that induced him to side with the advocates for the trade. To refute this imputation, he deemed it necessary to address, in the public papers, a sonnet to the "Friend of the Fetter-gall'd," the man whose persevering and successful efforts in their cause have procured him a reward of which the patriot might be proud, and of which the Christian need not be ashamed. The British legislature never engaged in a subject that interested so powerfully the feelings of humanity; and though it imparted new warmth and eloquence to all who wrote or spoke upon it, yet the passage which opens with these lines—

> "And, worse than all, and most to be deplor'd,
> As human nature's broadest, foulest, blot," &c.

yields to nothing which has been produced upon the subject. In a few lines, the poet has embraced the leading arguments against the trade, and exhibited some of its most revolting features; and by enlarging on the acknowledged maxim, that no man can be a slave in England, he furnished the ground of a well-known brilliant passage in a deceased barrister's defence of a client, who had used, in a libellous address, the words *universal emancipation*. "I speak in the spirit of the British constitution, which makes liberty commensurate with and inseparable from British soil; which proclaims, even to the stranger and sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced; no matter what complexion, incompatible with freedom, an Indian or an African sun may have burned upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted upon the altar of slavery; the first moment he touches the sacred soil of Britain the altar and the god sink together in the dust, his soul walks abroad in its own majesty, his body swells beyond the measure of

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his chains, which burst from around him, and he stands redeemed, rescued, and disenthralled by the irresistible genius of universal emancipation." (Curran in Defence of Hamilton Rowan.)

The notes added to the poem specify the particular events to which the poet alludes, as signs that the earth,

> "By the voice of all its elements,
> Preaches the general doom."

Such appearances are tempting, but dangerous, subjects for a poet, because, if he regard them as portending great evils, and his prognostications, as in the present instance, prove unfounded, he is necessarily exposed to censure. Addison shewed more judgment than Cowper, when he alluded to an event (the storm of 1705) of which all his readers retained a fearful recollection:

> "So when an angel, by Divine command,
> With rising tempests shakes a guilty land,
> (Such as of late o'er pale Britannia past)," &c.

But I shall let our poet defend himself, by explaining his own views. "I am, and have always been, a great observer of natural appearances, but I think not a superstitious one . . . . . It is impossible for an observer of natural phenomena not to be struck with the singularity of the present season. The fogs I mentioned in my last still continue, though, till yesterday, the earth was as dry as intense heat could make it. The sun continues to rise and set without his rays, and hardly shines at noon, even in a cloudless day. At eleven last night, the moon was a dull red. She was nearly at her highest elevation, and had the colour of heated brick. She would naturally, I know, have such an appearance, looking through a misty atmosphere; but that such an atmosphere should obtain for so long a time in this country, is rather remarkable . . . . As a poet, nevertheless, I claim, if any wonderful event should follow, a right to apply all and every such past prognostic to the purpose of the tragic muse." (Letter to Newton, June 13, 1783.)

The following extracts from an eye-witness's account of the earthquake in Calabria, will enable the reader to understand many of the minute allusions which he will find in the passage relating to that calamitious event.

"The face of this part of Calabria was entirely altered; hills lowered, and others quite levelled; in plains, chasms were made by which the roads were rendered impassable; huge mountains split asunder, and parts of them driven to a considerable distance; deep valleys filled up by the mountains which formed them having been detached by the violence of the earthquake. The course of some rivers has altered; and springs of water appeared in places which had been perfectly dry, while in other places springs which had been constant disappeared totally. The surface of two whole fields, with the olive and mulberry trees therein, was detached by the earthquake, and transplanted (the trees remaining in their places) to the distance of a mile from their former situation; and from the spot where they formerly stood, hot water springs up to a considerable height. Near this place, also, some countrymen and shepherds had been swallowed up, with their teams of oxen and flocks of sheep and goats..... .....From the great depth of the ravine, and the violent motion of the earth, two huge portions of it, on which a great part of the town stood, were detached into the ravine, and nearly across it, about half a mile from the place where they stood; and, what is most extraordinary, several of the inhabitants of those houses, who had taken this extraordinary leap in them, were nevertheless dug out alive, and some

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of them unhurt.....The Prince of Scylla was swept off the shore into the sea by this wave, with 2473 of his unfortunate subjects. He observed that during the first horrid shock (at noon, February 5, 1783), part of a rock near Scylla had been detached into the sea; and fearing that the rock on which his castle and town are situated, might also be detached, he thought it safest to prepare boats, and retire to a little port or beach surrounded by rocks at the foot of Scylla. The second shock, after midnight, detached a whole mountain, which falling with violence into the sea (at that time perfectly calm), raised the fatal wave, which broke with fury on a neck of land in Sicily, and returned with great noise and celerity directly upon the beach where the Prince and the unfortunate inhabitants of Scylla had taken refuge with their richest effects, and either dashed them and their boats against the rocks, or whirled them into the sea." (See Cockburne's Nav. Ap. 1st.)

"I could not help remarking," says Sir Wm. Hamilton, "that the nuns, who are likewise living in barracks, and were constantly walking about under the tuition of their confessors, seemed gay, and to enjoy the liberty the earthquake had afforded them."—It is probable, however, they grew tired of their liberty, and sighed for a return to the cloister. Such was the case with those who were released by the French revolution—a convulsion in the political equally tremendous with that in the natural world of which we have been speaking: they eagerly sought for a new seclusion from that publicity into which they had been reluctantly forced, and in consequence congregated themselves into the most sequestered asylums they could procure.

Hayley would lead us to suppose that Cowper had injured his style, and unconsciously contracted an objurgatory tone, from his perusal of the prophetic writings of the Old Testament. Absurd as this idea is, we must allow that an intimate acquaintance with the Scriptures had an effect, but a most happy one, upon his style, as it had upon that of his predecessor, Milton; and this is strongly marked by the figurative language in which he describes the Almighty inflicting all these judgments, that

> "proclaim
> His hot displeasure against foolish men
> That live an Atheist life,"

and which is admirably adapted to display His sovereign agency. The personification of Famine will be noticed hereafter; and by the introduction of a spruce philosopher in such a scene, the poet has contrived to exhibit the insignificance of human power, and the insufficiency of human wisdom—a lesson taught long since by God himself, though not yet learned by mankind. "God is in heaven, and thou upon earth; therefore let thy words be few."

The eulogium upon England as the land of freedom, which next follows, will always be read with pleasure; and the satire upon her growing effeminacy of manners is not without its own peculiar gratification, because we feel proudly conscious that it has been since proved unfounded. England, during the long war which terminated so much to her credit, endured with persevering and unshrinking fortitude the pressure of her unparalleled burthens, and of difficulties the most appalling, which arose on every side. By such patient endurance she exhibited the manliness of her national character, which caused her triumphant banners to be borne from Lisbon to Thoulouse by soldiers the reverse of

> ——— "things as smooth
> And tender as a girl; all essenced o'er
> With odours, and as profligate as sweet;
> Who sell their laurel for a myrtle wreath,
> And love when they should fight."

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And when, at the close of the contest, she led the van in the march of nations, she appeared on the plains of Waterloo as the *decus et tutamen* of Europe --- *decus*, in the spirit in which she bore privations; and *tutamen*, in the attitude she assumed when she struck the tremendous blow that annihilated the power of revolutionary France. The time has not, therefore, passed away, in which it may be said,

"'Tis praise and boast enough,
That we are born her children."

But these exploits, while they so signally elevated our national character, have not been able to suppress the feelings of political rivalry, or the ebullitions of wounded pride in other nations. There is, however, a point of eminence to which England's character is raised without exciting any such emotions; for the exertions of her noble charitable institutions have marked her as, under the Divine Providence, the dispenser of spiritual blessings throughout the world; and the friends of truth unanimously admit her claim.

About the time when Cowper wrote, English running-horses were introduced into France, by the Duke of Orleans; and as numbers of our countrymen resorted thither to exhibit "superior jockeyship," he offered them some admonitions, which are perfectly suited to the present period, when, from the rage for excursions to France, we are in danger of degrading our national character in the eyes of those very people whom we contributed so successfully to humble.

Convinced of the inefficacy of satire to produce the effects which he desired, Cowper turns to the Pulpit, as the grand engine of national reformation. His animadversions on ignorant and slothful clergymen are undoubtedly severe, and are, perhaps, too keenly expressed, but they cannot be considered as unmerited. He has allowed that this book is the most satirical of all his poems; and those who feel disposed to condemn him, ought first to consider the excuse he offers. "In some passages, especially in the second book, you will observe me very satirical. Writing on such subjects, I could not be otherwise. I can write nothing, without aiming at least at usefulness. It were beneath my years to do it, and still more dishonourable to my religion. I know that a reformation of such abuses as I have censured, is not to be expected from the efforts of a poet; but to contemplate the world, its follies, its vices, its indifference to duties, its strenuous attachments to what is evil, and not to reprehend, were to approve it." (Vol. ii. p. 259.)

The advertisement announcing the sale of engraved sermons, would be a curiosity, could it be procured. And here, likewise, we may claim an exception in favour of the present times, because the general character and style of preaching among the clergy of the Established Church is such as to require, generally speaking, neither "grand caterer nor dry nurse;" nor would a traffic in "zigzag manuscript," I should imagine, be a very lucrative business at present---at least if I may judge by the frequent advertisements in the newspapers of "Sexaginta Conciones, by a Dignitary of the Church of England," which, also, are in imitation of manuscript; but, being carefully and mysteriously sealed up, no vulgar eye can examine their contents, or ascertain their doctrines, without purchasing a complete set---at the almost certain risk, I fear, of finding them, when opened, not worth reading. One of Dr. Trusler's sermons is in the possession of the writer of these Essays; and it justifies all that Cowper has said upon the subject.

The character of a good preacher, as given by our poet, is such as we might expect from one who had attended the ministry of Mr. Newton, and who, by the unimpaired simplicity of his own mind, and by

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his knowledge of mankind, knew well what was most easily understood by a congregation of rustics. I need not transcribe passages so well known as those to which I allude, but I earnestly recommend both these, and what follows from the same pen, to the serious attention of every young preacher. "Affectation of every sort is odious, and more especially an affectation that betrays a minister into expressions fit only for the mouths of the illiterate. Truth, indeed, needs no ornament, neither does a beautiful person; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best-proportioned figure may be made offensive by beggary and filth; and even truths which came down from Heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language. He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academic ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it." (Letter to Newton, vol. ii. p. 86.)

Profusion and extravagance have done, and continue to do, all that Cowper has attributed to them toward the close of this book; but not having been a member of any university himself, he could not have any personal experience of the evils he professed to deplore. It must be left to those whom an intimate acquaintance with the existing state of our universities has rendered competent judges, to decide whether or not the descriptions here given be applicable to them at present. It is to be hoped they are not; and that, instead of "Nile's muddy bed spawning forth a race obscene," they resemble rather the same river spreading forth its enriching streams, and carrying vegetation and fertility into the bosom of the desert.

Viridem Egyptum nigra fecundat arena.

The Garden.

In this book of the Task, Cowper expatiates in a most engaging manner on the pleasures which he enjoyed in "seclusion from a jarring world;" and in specifying some of the many occupations of him "whom the world calls idle," he has accurately delineated his own rural employments. Milton and Young both loved a garden; and the Paradise Lost exhibits a fine specimen of its author's correct taste in what we call landscape gardening. From Cowper's letters we learn how much he was interested by his horticultural pursuits, which supplied him with what he has so strenuously recommended—"constant occupation without care."

There is not much room in this book for either critical or illustrative remarks; yet I cannot pass it over without pausing to examine the principles which it inculcates, and their adaptation to general use. When the poet lays aside his pen as a moralist or a satirist, and betakes himself to his daily amusements, or extraforaneous pursuits, we follow him with peculiar interest into his garden and his greenhouse; we watch the progress of his parterre, or take lessons from him in the art of raising the "prickly-coated gourd." But when he recommends a life of rural solitude as almost essential to real happiness and peace of mind, we are compelled to pause, and, however reluctantly, to question the decisions of our amiable monitor. A life of gentle inactivity is not by any means consistent with the Christian character. The man who acts under the constant influence of religious principle, is best suited to bear a part in the great and multiplied duties of social life; and he is often found, in consequence of his character, to possess an influence which others, of apparently greater consequence, cannot always command. There are "*Christian Politics*" as well as

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"*Rural Philosophy;*" and he who is enabled, by his peculiar circumstances, to indulge in contemplative retirement, *tacitum sylvas inter reptare salubres*, cannot surely blame those who are called to more active duties, if they prefer the scenes of busy life, in which only those duties can be fulfilled. To do Cowper full justice, however, we must recollect, that in all his encomiums upon rural life, and in his caustic descriptions of metropolitan occupations, he had principally in view those persons who, having liberty of choice, abandon scenes so friendly to domestic comfort, peace, and virtue, for a residence in places which, to say the best, are much less friendly to them than those described by our poet.

Men usually feel a strong interest in the personal concerns of an individual whose writings they admire. Few passages in the Paradise Lost are better known than those in which Milton speaks of himself; and the admirers of Homer generally regret that the Iliad and Odyssey contain no decided personal reference to their illustrious author. This confers an additional charm on many passages in the Task, which describe the habits and feelings of our favourite bard. Among these, we may justly class the allegory which represents the alleviation of his sorrows by ONE who had been *hurt by th' archers*. It is to be feared, that many admire this passage who do not advert to its spiritual meaning, as descriptive of the blessings afforded by Him who came to "comfort those that mourn," and to bestow "the garment of praise for the spirit of heaviness."

In the succeeding description of the most serious of human pursuits, we find the satirical disposition of Cowper exhibited in a very amiable light. He had himself enjoyed the blessings of religion, in the deliverance which it affords from anxious care, and in the high hopes of happiness which it imparts; and,

"With other views of men and manners now
Than once, and others of a life to come,"

he regards the scenes he had quitted, anxiously desirous that his former associates should partake in his present pleasures. We can trace here several allusions to classic poetry; and I shall transcribe two passages, which seem to have been in his mind when composing the lines commencing with "I see that all are wanderers," &c.

"Velut sylvis, ubi passim,
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit, unus utrique
Error, sed variis illudit partibus."
HORACE.

"Sed nil dulcius est bene quam munita tenere;
Edita doctrina sapientum templa serena
Despicere unde queas alios, passimque videre
Errare, atque viam palantes quærere vitæ.
Certare ingenio, contendere nobilitate
Noctesque dies niti præstante labore
Ad summas emergere opes, rerumque potiri."
LUCRETIUS.

These writers, and others of the same stamp, have enlarged upon the pursuits of man, and have lashed the follies or exposed the vices of their contemporaries, as philosophers who thought them degrading to human dignity, or as satirists, who deemed them a suitable subject for raillery. But Cowper viewed the world with a Christian's eye. Eternity forms the back-ground of every moral picture wherein he describes human life; and the general occupations of mankind appear to him not only idle, but criminal, when they occupy exclusively, and profusely consume, that time on which everlasting happiness may depend. Thus he essentially differs from the generality of poetical writers, modern as well as ancient. His satire was the offspring of benevolence. Like the Pelion spear, it furnishes the only cure for the wound it has inflicted. Where he must blame, he pities: where he condemns, it is

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with regret. His censures display no triumphant superiority; but rather express a train of feeling such as we might suppose angels to indulge in at the prospect of human frailty.

As we proceed in "the Garden," we are introduced to a more intimate acquaintance with his domestic pursuits. Every thing that claimed his attention, or shared his protection, is successively brought before us, in language which, however common and ordinary, he has used so happily, that, while it endears the subject by its simplicity, it does not degrade it by its familiarity. He gave Lady Hesketh an amusing account of his "being in at the death" of a fox; but his mention of hunting, as one of the pleasures of the country, leads him to speak of his tame hare. His fondness for this animal increased his dislike to rural sports;—occupations which cannot, in my opinion, afford pleasure to a benevolent mind, and which have been held in abhorrence by other poets as well as by Cowper:

"Avaunt, away, the cruel sway,
Tyrannic man's dominion,
The sportsman's joy, the murderous cry,
The fluttering gory pinion." Burns.

Whatever severer critics may say of Cowper's "stercoraceous heap," or however they may refuse him the praise bestowed on Virgil, of "throwing about his manure with an air of majesty," all must concur in admiring his description of his greenhouse. The contemplation of these his domestic pursuits, leads him again to extol the comforts of a retired life. The sketch must indeed delight us; but he who thinks to escape in the calms of seclusion those temptations which assail him in the bustle of the world, manifests his ignorance of an important truth, obscurely intimated by heathen moralists, and fully revealed by the sacred writers,—that the evils complained of are not the result of local or peculiar circumstances, but that they spring from the human breast: and therefore our Lord, who knew that his followers must be exposed to temptation in every situation in life, has by his prayer for them pointed out where their safeguard lies, and in what they are to seek for comfort: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil of the world."

Cowper's familiar letters testify how much unaffected enjoyment he derived from employing his time in the manner he describes in this book; and how sincerely he exclaimed,

"Had I the choice of sublunary good," &c. &c.

When we consider the peculiar organization of his mind, and the influence of constitutional maladies upon it, we cannot altogether suppress our regret, that he did not alway enjoy such society as would have enlivened his solitude, and have kept his mental faculties in cheerful exercise. He was singularly formed for friendship, and possessed the enviable art of attaching firmly all who approached him. Few men have had more zealous or disinterested friends: his writings attest their kindness and his gratitude; and by thus immortalizing their names, he has requited all their attentions. In particular, the amiable and friendly owner of Weston Park has received from him a distinction which wealth could not purchase, and which even monarchs are unable to bestow.

The feelings he expresses toward London, at the close of this book, are such as every thinking man must partake in, even at this day. There is no spot on the globe, in which such extremes are mingled: the most exalted piety, and the greatest profaneness; fervent devotion, and vile profligacy; unbounded benevolence, and the coldest selfishness; the greatest affluence, and the most abject want;—

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and all these so mixed, and in such constant exercise, with a continual tendency to counteract each other, that their combination would form a complete moral chaos, were it not that a redeeming Spirit has gone forth, which may be said *Dove-like to brood* over it, and to encourage hope that yet may

"Darkness fly,
Light shine, and order from disorder spring."

(To be continued.)

To the Editor of the Christian Observer.

MUCH has been said, at different times, respecting the simple and energetic eloquence of the North American Indian tribes. The following appears to me a fine specimen of that pathos which arises from the exhibition of simple truth in an apparently unstudied form, yet in reality with an artful selection of circumstances that would do credit to the most judicious master of classical eloquence.

Some North American Indians came to New York in 1799, on a mission from their nations to the President; and having been invited to dine with General Knox, were observed to stand for some time in a balcony at the front of the house, contemplating the city, harbour, and Long Island, which lay widely stretched before them. Retiring at length with much distress apparent on their countenances, the General kindly inquired of one of the chiefs the cause of their dejection; to which the latter replied:

"I will tell you, brother. I have been looking at your beautiful city—the great water—your fine country—and see how you all are. But then I could not help thinking, that this fine country and this great water were once ours. Our ancestors lived here: they enjoyed it as their own place: it was the gift of the Great Spirit to them and their children. At last the White People came here in a great canoe. They asked them only to let them tie it to a tree, lest the waters should carry it away: we consented. They then said some of their people were sick, and asked permission to land them and put them under the shade of the trees. The ice then came, and they could not go away. They then begged for a piece of land to build wigwams for the winter: we granted it to them. They then asked for some corn to keep them from starving: we kindly furnished it them. They promised to go away when the ice was gone: when this happened, we told them they must go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors with them, of which the Indians became very fond. They persuaded us to sell them some land. Finally, they drove us back, from time to time, into the wilderness, far from the water, and fish, and oysters—they have destroyed the game—our people have wasted away; and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother; and I cannot help it."

F. G.

PSALM CXXX. *De profundis.*

From sin's dark depths, my God, to Thee
I pour in tears my fault'ring pray'r:
O hear my cry of agony!
O save me, save me from despair!

For if thy justice should pursue
Whate'er of guilt thine eye hath known,
Oh, who could bear the piercing view,
Or stand before thy awful throne?

But Thou canst burst the two-fold chain
That binds me still to sin and woe;
And Thou canst cleanse the earthly stain,
That tells my fall before my foe.

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O free me! cleanse me! bid me live!
And bondage, guilt, and death remove!
And while I tremble, still forgive;
For Thou art mercy, Thou art love.

Then, by thy mercy reconcil'd,
Boundless, unmerited, and free,
SAVIOUR! receive thy long-lost child,
His life, his hope, his all in Thee.

R. R. S.

REVIEW OF NEW PUBLICATIONS.

A Letter to an highly respected Friend, on the Subject of certain Errors, of the Antinomian Kind, which have lately sprung up in the West of England, and are now making an alarming Progress throughout the Kingdom. By the Rev. JOHN SIMONS, B. LL. Rector of Paul's Cray. London: Hatchard. 1818. 8vo. pp. 93.

WE felicitate ourselves and our readers upon the appearance of the above Letter, which we consider highly important on many accounts; particularly appropriate to present times and circumstances; and, as we are inclined to think, well calculated to assist our own future labours, and smooth our intended passage through the thorny paths of a very critical and distressing controversy. It is not our intention to do more at present than to give notice of our future intentions; and to recommend seriously, to any persons who may be preparing to follow us into depths which we have pledged ourselves to descend, first to consider well the contents of this Letter, and to trace the probable bearings of the opinions which it exposes, on the best interests and happiness of mankind present and eternal, before they determine upon the worth of our humble labours, or the necessity of our urgent endeavours, to warn the world of these growing dangers. The respectable Rector of Paul's Cray seems to have had the opportunity, denied to so many, of becoming closely acquainted with the sentiments and dogmas of this new school. This acquaintance, derived from a multitude of sources, as he has himself informed us—from letters, and sermons, and a free and unrestricted "intercourse of Christian love in better days"—Mr. Simons had very properly turned in the first instance to the purpose of private admonition and remonstrance, in what was the original of the present publication. The letter, sufficiently long and overwhelming, we presume, as a private communication, falling into other hands, drew forth naturally enough a request for publication; and a separation having been made, of what was private and confidential, from what was of general use and application, the "publica materies" has been given to the world under the present form: and we must say, that it contains a most important body of information, variously, and sometimes curiously, worked up into the body of the letter. "As to the sources from which the writer has derived his information," he informs us in his preface,

"He has only to say, that he has *documents* more than sufficient to prove, that the statement he has here given of the errors alluded to is perfectly correct; the only thing, that can at all endanger the credit of it, being the great absurdity of the system it exposes; which, however, merely proves the dreadful effect of error in general, that it blinds the eyes of all who embrace it; confirming the word of the Apostle, that if men will 'not receive the love of the truth,' they shall have 'strong delusion' instead of it." pp. vi. vii.

We are not aware that the slightest charge of a breach of confidence will attach to this publication,

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into which no names whatever are introduced, and which simply details a multitude of bold theological positions, in their own original, and sometimes strong and pointed, language; of which the several authors need not regret the publication, so long as they are prepared to stand by the substantive matter they contain; and which, indeed, either to retract or to explain, will be to recal or to fritter away the whole difference between themselves and those whose society and communion they have quitted. That many of the opinions here laid down have been adopted in the infancy of the sect, and are not to be looked upon as their final articles of creed, we think will scarcely be set up as a defence by its advocates, when the nature of these opinions is considered; and when it is further remembered, that, for the most part, they were adduced for the very purpose of public or private instruction and conviction; and, in fact, have contributed, even in their most evanescent forms, to effect the object intended, and turn many persons to the same mode of thinking, and even of *preaching*. It is not to be forgotten, that these were the sentiments secretly or openly expressed, at the very moment of an important secession from the Established Church, *by the seceders themselves*: and if any explanation or revocation of the terms and expressions, implying a corresponding change in the sense of the matter, shall be offered, as we most heartily hope there may be, we shall expect, and with fervency and sincerity pray, that the hasty and premature measures which have led to this open defection from church communion may be retracted also. It is in a spirit of the most unfeigned Christian charity that we would suggest to the parties in question, that no consideration of interest, no feeling of independence, no mistaken sense of injury, no apprehension of suffering in their general reputation for an ill-understood consistency, should interfere with a conscientious conviction of their first error, or with an humble and penitential desire again to be received into the bosom of the church which they have wounded and dishonoured by their hasty desertion.

With equal sincerity do we acquit the author of this Letter of any feelings of asperity, or any undue severity of language, in his mode of addressing his once fellow-worshippers, and companions in the same Christian walk. There is a wide difference between the language of zeal and of enmity, which we are truly sorry for those who cannot discern. Unfortunately, there is so much of the latter in the world—and, to our shame be it said, in the church—that we can be at no loss to know its characteristics. Indeed, scarcely any *side* is defended now-a-days, on the most sacred of all subjects, without displaying ample specimens of the *odium theologicum*. Some publications, that we could name, contain in their very letter, as well as spirit, *nothing else*. But we have seen few publications that exhibit more the affection of true zeal, and less the venom of false, than the present letter. That it is a *very strong* exposition of dangerous doctrines, we readily acknowledge. We must further confess, that it is destitute of that policy which speaks softly to a man who is approaching unconsciously to the edge of a precipice, lest he should only be more effectually frightened into its gulf. But, for one who would use this policy on such a trying occasion, we are bold to aver that fifty persons would rush forward with every vehemence of gesture and diction to rescue their friend from the yawning grave. And how much more, when the life of immortal souls, and that by hundreds or thousands, is at stake; and when, far beyond the comparatively small or political interests of a single church, the very basis of all churches, the very

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truth and substance of the Sacred Volume itself, are brought into controversy. The question at issue amounts to this: Whether the church, in all ages, has been utterly mistaken in the interpretation of the sacred records, and has been, by that mistake, misleading all its followers into essential and fundamental error; till a positively new revelation has been now vouchsafed (we say not to what persons) to guide us into all truth. If these considerations shall not be found sufficient to warrant some degree of vehemence in speaking of *opinions*, we are not sure of the ground on which St. Paul or St. John themselves would be free from blame in Gal. i. 8, 9; 2 John, 10, 11, &c. At the same time, controversialists on all hands, in the present day, would do well to remember that they have not the authority of Inspiration as the first Apostles had; and more particularly in any allusions of a *personal* nature, the writer cannot too faithfully preserve in his recollection that "*the wrath of man* worketh not the righteousness of God:" and this position will be found equally true in the practical result, whether the wrath be felt by ourselves, or *only excited in others*. Mr. Simons has mingled in his medicinal cup many expressions of personal kindness, and many recollections of past friendship, which in the main prove the Christian temper of mind under which he prepared it. But he would have been more likely, perhaps, to benefit those whom he aimed to convince, had he not so frequently touched that point, the most tender of all to actual novices, the fact of their being so; or had he less explicitly hinted at the mental delusion and intellectual extravagance under which they labour.

There is much that is original, and not a little that is quaint, and occasionally something that is confused and almost unintelligible, in Mr. Simons's general style. His sentences are long and discursive, indicative of a rapid, and even impetuous mind, hasting to its conclusion over a great variety of thoughts and conceptions crowding for utterance to his pen. He reminds us of the harp of elder days; and we could fancy, sometimes, the strain of a good old *Hewitist* painting his "numbers without number" at the inveterate abuses of the Romish church. We cannot promise to our readers much of studied arrangement, though assisted in some degree by the almost forgotten but venerable device of marginal heads of discourse: and, if these should be retained in any future edition, we think they might suggest some more consecutive arrangement of the paragraphs in a few instances, and be themselves also changed occasionally for expressions more generic and indicative of the matter beneath.

We shall only, for the present, proceed further to give one or two extracts from the production we have here introduced to our readers, to enable them to judge both of the general style and spirit of the letter, and of the nature of those opinions which the author has happened to have the full opportunity of delineating. We must leave our readers to judge for themselves, how far the errors stated in the following paragraph, which we give as a specimen of them, will justify the vehemence, somewhat Luther-like, it must be confessed, with which they are held forth to view.

"And then, how grievously they 'err, not knowing the Scriptures,' nor the mind of God, as revealed in them, when they teach, as to SIN AND HOLINESS, 'that sin can do the children of God no harm, holiness no good;'—that as to HOLINESS (in which consists, as we reckon, that 'image and likeness of God,' in which man was first made, and after which we certainly know it to be the great design of God to re-make him), 'it is not at all required of us in Scripture, as an *holy principle* issuing in an holy conversation;'—that as to that express

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sion in particular, Heb. xii., 'Follow peace with all men, and holiness, without which no man shall see the Lord,' nothing is more contrary to the intention of the Apostle than to exhort us in it to holiness of heart and life; (though the Apostle's own words are so plain, that had he meant any thing else, he could not have used them, contrasting with 'peace,' 'the root of bitterness;' and with 'holiness,' 'the profaneness of Esau;' and with 'not seeing the Lord,' Esau's 'losing the blessing;')—but that holiness *means separation to God*, and that too in every place of the New Testament in which the word occurs; and not holiness as a *quality* or *grace* or *habit of the mind*—[such was their tenet not many months ago; I saw it under the hand of one of them, and have myself heard it from the lips of several of their party]—or that, if it signify holiness as a quality, a grace, or habit of the mind, it still means *not any holiness which we have in ourselves* (though of God only, and only through Christ, and only by the Spirit), *but the holiness of Christ* IMPUTED *to us*, and so made ours in a judicial or legal respect, notwithstanding that the word *holiness* is never used (but only the word *righteousness*) in a legal or judicial respect, throughout the whole New Testament:—or that it *may* mean, as some of them will allow, some *moral* effect of this imputed holiness (which, however, may or may not be produced by it, and all be well nevertheless):—but that on no account it implies that any man is really made holy, according to the usual and natural meaning of the word; though St. Paul says that the saints *are so*, and declares, moreover, that they are 'from the foundation of the world *chosen* to be so in love' (which love, as well as holiness, these men do utterly deny to be any evidence of their being chosen at all, cautioning men not to look to it as such); and even though Christ himself hath proclaimed that 'none but the pure in heart shall see God.' Yes, they say, chosen in Christ before time to be holy IN HIM, even IN HIM—but not so as to be holy *in themselves*, either in mind or spirit, by any principle of the Divine life really derived from him, by which they themselves should actually become holy during their abode in the flesh, or from the time that they were either born or new born." pp. 23—26.

We lament the necessity of exposing to public view such aberrations from Scripture and sound reason as the above passage exhibits. And it is with equal pain that we adduce, on the same authority, expressions and *facts* which go the length of proving on *some* of these new teachers (for we believe there is much difference between them), the most direct antinomian and *lawless* heresies.—

"And here I could wish to know, whether any other logic (λογισμος) was used with the first man, Adam, when he was tempted to the first sin that ever was committed, than what these men use with every young Christian or new-born child of God, who may unhappily come in their way. 'Ye shall not surely die,' said the serpent, 'though ye eat of the tree,' and 'God doth know it:'—'Your sin shall not be your ruin,' say these men (or one of their great oracles has said it for them); 'God knoweth it!!' And this they hold forth, not to the children of 'this world,' whose own 'god' hath from the womb taught them and trained them up in that dreadful creed, that, being lulled by it, they may lie down in their sin, and sleep a perpetual sleep, from which they are never to awake: no; but, as I have said, to those who are of the household of God; young Christians, God's own children, or who are accounted such, whose 'precious life' is the one only aim of 'the hunter;' in order (as would certainly appear, whether they themselves may have designed it or not) to 'corrupt' their 'pure minds' from the holiness as well as from 'the simplicity of Christ;' and if not directly tempting them to sin, yet allowing them free and full liberty to commit it, for that 'sin' (as they expressly teach) 'can never disqualify them for any one mercy or blessing which God hath promised them in his Son Jesus Christ, nor can ever for one moment break their peace with God; which is theirs from eternity, through the everlasting mediation of Christ; theirs, whatever sin they may commit, even robbery and murder, *if it were possible that they could commit them*; theirs, even though they should die in their sin, never repented of at all, nor forsaken at all!'—As to repentance, they say that it would be a dishonour done to Christ, tarnishing the glory of *his finished work*, 'if a believer were ever to be sorry for his sin, or to "bow down his head like a

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bulrush" after the commission of it.' And moreover, that so to sorrow, and to 'bow down the head,' could only be accounted for by attributing it either to the mere ignorance or unbelief of the free grace of God, unlimited as that grace is by any condition; there being no condition at all, NO IF whatever, in that boundless grant by which it is conveyed to all the members of Christ *." pp. 36—39.

Notwithstanding the undisguised Antinomianism of the sentiments described in the above passage and note, we cannot help feeling some hope that the errors in question exist in the minds, at least of some of their adherents, rather in the shape of crude metaphysical, inoperative abstractions—we should say rather *dis*tractions—than as, in their own persons, or in some of their hearers, a direct indulgence, or as it were *bounty*, in favour of sin. Their speculations upon the UNION with Christ—a favourite word, as Mr. Simons informs us, with these persons, and indeed the nucleus of their system—seem to be of this kind. And these our author has exposed in the opening of his letter; as well as, towards the close of it, some other speculations, equally weak and perplexed, and in their ultimate bearings positively blasphemous, on justification, the satisfaction of Christ, faith, &c.

Having given a few specimens, and not intending to enter more fully at present on the question, we shall only further adduce, with much pleasure, the satisfactory testimony of our author himself to the absolute necessity of an operative, fruitful, and *sanctifying* faith, in order to our justification, acceptance with God, and final salvation.

"If any man that ever lived, from our Lord's time to this day, might be exhibited as an example of *mere* faith, yea, of faith without works, as alone necessary to our justification, our acceptance with God, our peace with God, our victory over death, our admittance into glory, St. Paul might surely be selected for that purpose: for who ever preached [more fully] the doctrine of free grace, or of reconciliation with God, and of eternal life made ours by faith only, of the mere mercy of God, through the alone merit and mediation of the Lord Jesus Christ; or who ever derived stronger consolation from it, than did that Apostle? But did that Apostle, amidst his 'abundant labour,' repose himself in the notion of a dead and inactive faith, as if he had accounted that he that believeth (according to the corrupt interpretation of that text, Heb. iv. 3—10), had indeed 'entered into his rest,' so as that he might cease from working at all or at least make no account of his working? If so, why doth he speak so much of *his own* 'fighting,' and 'running,' and 'wrestling?'—'I so run,' saith he—'not as uncertainly' indeed, but he ran, still 'pressing forward towards the mark for the prize of his high calling in Christ Jesus.' 'So fight I,' says he—'not as one that beateth the air'—it was a real fight: and wherefore, but that he might 'keep under the body, and bring it into subjection?' And he strongly intimates, that if he had not so run, so fought, 'striving against sin,' 'wrestling' as well '*against spiritual wickedness*,' as 'against flesh and blood,' he himself should never have obtained his crown incorruptible. Not that he, or any man, as he himself both knew and taught, should have his crown, or obtain the least accession to the glory of it, merely for his own running or fighting; for that would be to detract from the infinite dignity of the righteousness of Christ, which, being the righteousness of God, will really not admit of any addition to the *merit* of it, of any kind or degree whatever; but only, that all who do obtain the crown do so run and so fight. But as to those men, or their followers

* "It is proper I should notice here, that I have omitted two instances, which I had inserted in my original letter, of the sad effects of these fearful errors: the one, of a *false confidence* in a lady, highly respectable and amiable, now sick, and to all appearance having but a short time to live, who, having only a mere notion that she believes, is venturing all her hope on it, without any repentance of sin or experience of grace; and the other, of a dreadful *antinomian conclusion* from the infinite and everlasting mercy of God in Christ Jesus, that *a believer has only to live till he shall have accomplished the number of his sins, and having done so to depart in peace.*" p. 38, note.

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they neither run nor fight—I mean, in St. Paul's sense of the words, or in order to the victory or the crown—and yet they say they shall obtain!" pp. 60—62.

Some notes, further illustrative of the matter in debate, are added at the end. And to this a Postcript accumulates some further information: on which our zealous advocate, for the faith observes, that if he had heard of it before he sat down to write his letter, he should never have written it at all. This one awful result of these errors he should have considered as sufficient to have convinced his friend of their pernicious tendency, or have concluded that nothing else could. It is no less than the fact, Mr. Simons informs us, that a distinguished leader of the new sect, after having denied the Personality of the Holy Ghost, has, with still greater boldness, proceeded to question the Divinity even of our Lord himself; saying, that

"God, as He is *one* in his essence, so He is *one* as to his *person* also; and that *Jesus, the Son of God as distinguished from the Father, is not himself Jehovah, but a creature, made before all worlds; in whom Jehovah dwells; the temple of the living God, but not the living God himself.*" p. 88.

The postscript and volume conclude with the following short but awful admonition:—

"Reader! behold the dreadful progress of error! how being small, so as hardly to be discerned, at the commencement of its course, it acquires strength as it goes, and is hardly to be stopped on this side of some damnable heresy, in which it generally issues at the last: Or how like a 'canker' it is, to which the Apostle compares it—a small speck, perhaps, at first; but which presently spreadeth itself over the whole body, and ceaseth not till it hath 'eaten up' the very heart and life of him who hath once been tainted with it;—itself all the while blinding the understanding, so that the man himself shall not be able to see the sad state in which he is: '*a deceived heart,*' as the Prophet describes the effect of it, '*having turned him aside, that he cannot deliver his own soul, nor say, Is there not a lie in my right hand?*'" pp. 84, 85.

An Inquiry, whether Crime and Misery are produced or prevented by our present System of Prison Discipline. Illustrated by Descriptions of the Borough Compter, Tothill Fields, the Jails at St. Albans and at Guildford, the Jail at Bury, the Maison de Force at Ghent, the Philadelphia Prison, the Penitentiary at Millbank, and the Proceedings of the Ladies' Committee at Newgate. By T. Fowell Buxton. London: Arch. 1818. 8vo. pp. 141.

If there be a single mitigating reflection which combines itself with our more painful sensations in perusing the little volume which we now present to our readers, it is that suggested by the consideration that we ourselves have again and again endeavoured to fix the public attention on the state of our prisons, with a view to the amelioration of the system. If our readers will turn to our volume for 1814, they will find, in the Review of a very sensible work of Dr. Macgill, the present Professor of Theology in the university of Glasgow, on this subject, our humble, but solemn, protest against the national indifference to this momentous question: and, if since that period, we have ceased to reason and remonstrate, it has not been from any conception that remonstrance and entreaty have as yet accomplished their object. We are, however, sincerely happy that some recent movements in Parliament and elsewhere, with the late interesting and convincing experiments in Newgate, and, we may add, the statement of facts in the volume before us, have to a certain extent prepared the public mind for a radical reform of the present system, by rousing the slumbering conscience of the nation to a sense of its enormity.

Dismissing, however, the general discussion of this question for the

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present, we desire to confine the attention of our readers mainly to Mr. Buxton's work. We shall begin by allowing the author himself to give some account of it:—

"Being at Ghent during the early part of this winter, I took some pains in examining the excellent prison of that city, known by the name of the Maison de Force. On my return to England, I communicated to the 'Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders,' the intelligence which was thus acquired. The members of that institution had accurately investigated the state of almost every jail in the metropolis and its vicinity. Their inquiries had led them to a decided and unanimous conviction, that the present alarming increase of crime arose more from the want of instruction, classification, regular employment, and inspection in jails, than from any other cause, and that its prevention could only be accomplished, by an entire change in the system of prison discipline. These views were strongly confirmed by the practical illustration afforded by the Maison de Force, and this led to a request from the Committee, that the description of it might be published.

"When I sat down to this task, the work insensibly grew upon my hands. It was necessary, to prove that evils and grievances did really exist in this country, and to bring home to these causes, the increase of corruption and depravity. For this purpose repeated visits to various prisons were requisite.

"Again: a detail of the regulations of the Maison de Force alone, did not seem to establish the point contended for, with sufficient certainty. An experiment might succeed abroad, which might fail at home. Local circumstances and the habits of the people, might have rendered a plan very judicious in the Netherlands, which was quite impracticable in England. It appeared therefore desirable, to shew, that whether the attempt be made on the Continent, in England, or in America, the same results are invariably displayed.

"This occasioned a new series of inquiries.

"While I was occupied in procuring this intelligence, which was intended to be printed at a distant period, the unexpected appointment of a Parliamentary Committee to examine the jails of this city, and the discussions which took place in the court of Common Council, attracted much attention to the point. It was probable that this session would not pass, without some legislative enactment upon the subject. If the intended communications were of any importance, the time seemed arrived for making them. The immediate publication of even crude and undigested materials was better calculated to do good to the cause, than a more finished and elaborate treatise, when general interest may have subsided.

"The haste with which the parts of this pamphlet were put together, in the last fortnight, and the consequent impossibility of any revision, must explain, if they do not excuse, many obvious errors in expression, and numerous inaccuracies in printing. For the truth of the facts, no indulgence is required. Every method has been used to discover their authenticity. Nothing is stated, (with the exception of the account of the Philadelphia jail) which has not come within my own observation, and which has not been confirmed by the concurrent testimony of the gentlemen, who have been my companions. The descriptions of the Borough Compter, Tothill Fields, the Penitentiary, the jails at St. Albans, at Bury, and at Ghent, have been read to their respective jailers, and that of Guildford was handed to a magistrate of the county of Surrey, with a request that he would point out any mistakes." pp. lii.—vi.

This statement will obviously apologise for some inaccuracies and deficiencies which a keen observer may detect in this little volume. The inaccuracies, however, with a very few exceptions, are, as far as we know, confined to style. And the deficiencies could not be supplied without adding considerably to the bulk of the volume; and thus, perhaps, in some degree, rendering it unfit for the accomplishment of its peculiar object—that of finding its way into every part of the kingdom, and awakening an universal interest in the great points which it discusses. The deficiency to which we particularly allude, is that arising from the limited nature of the survey of prisons which has been made

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by Mr. Buxton, or of which, at least, the details are here presented to the public. Nothing is more dangerous to the accuracy of general reasoning, than founding our conclusions upon any small induction of particulars. An examiner, for instance, meaning no good to the cause of truth and humanity, might visit half a dozen prisons in the kingdom, and deduce a conclusion, founded on his personal survey, the most opposite to that of the present author. We do not, indeed, mean in the smallest degree to dispute the accuracy of Mr. Buxton's conclusions; on the contrary, we are convinced that a more extended survey would serve in the strongest manner to establish the charges he has brought against our present system of imprisonment — that many cases might possibly be adduced, not less flagrant than any of those detailed in the present volume—and that his desire for reform is not greater than the occasion justifies; —but we are fearful of several evil consequences which may result from his not giving us a fuller exposition of the state of our prisons. In the first place, those who cling to the present pernicious system will possibly persist in denying the accuracy of general conclusions formed on such limited premises. In the next place, many jails, which are ill constructed and worse regulated, will escape the severe rebuke which they so greatly deserve. And, thirdly, several jails, that are well constructed and well regulated, will not receive the commendation to which they are fairly entitled, and which would act as a stimulus to their directors to persevere in their laudable exertions. Of those deserving reprobation, we will not now speak, because we are unwilling to bring heavy charges except upon personal inspection. On *some*, however, which we *have* visited, we feel pleasure in bestowing that meed of applause in which we are persuaded Mr. Buxton would have been among the first to concur, had he possessed the opportunity of personally examining them. We entertain the fullest persuasion, that if his work had been longer, and if more time had been afforded him, he would have felt it right to remind his countrymen how much we owe to his fellow-labourers in this field—to those predecessors in the high career of humanity, of one of whom Mr. Burke so eloquently says, that "he visited Europe, not to survey the sumptuousness of palaces or the stateliness of temples — not to collect medals or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the guage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries." Happy should we be if the rest of this memorable passage were also true! "He has so forestalled and monopolized this branch of charity, that there will be little room to merit by such acts of benevolence hereafter."

It is, indeed, one of the most monstrous features of this case, that statements such as those which have long been placed before Parliament and the public, by Howard and Neild, should have been to so great an extent neglected. Mr. Buxton alludes, in the language of honest and generous approbation, to the statute drawn up by Lord Auckland, Judge Blackstone, and Mr. Howard. And had that statute been carried into effect, there would have been little need for any new publication on the subject. But the statute has, as to many principal points, been nearly a dead letter; and to the history of the mass of the jails in the country we may add those significant and melancholy words, so often occur-

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ring in Howard and Neild, "No alteration—no amendment."

We have, however, much consolation in adding, that the former want of success is far from driving us to despair as to future improvement. Since the early publications on this subject, a considerable movement has taken place in the public mind. Various charitable and religious societies have been established, or increased, under the patronage of the higher orders of the community; and have, in return for this patronage, awakened in their patrons, and in the public at large, deeper interest in all questions of moral reform. They have excited a disposition to view subjects in their higher bearings; in their connection with duty, and character, and responsibility. Points that had been hitherto argued only upon principles of worldly policy, begin to be argued on the principles of Christianity. Questions that have been considered simply with a reference to their political aspect, at length begin to be contemplated in their moral results. The parliamentary Committees, especially, have assumed a new character. We may venture to say, that there is no period of our history in which their attention has been so much occupied by moral subjects, or by subjects bordering upon them; and in which the individuals of whom they are composed, have discovered so much regard to the moral influence of their decisions. This fact has continually struck us, in considering the Reports upon the Poor Laws, upon Mendicity, upon the Police, upon Education, &c. Much, it is true, remains to be done; but the general spirit of these Reports is such as to give us a sanguine hope that the advocates for improvement in our prisons will meet with a candid and serious hearing, and that counsels neglected before will be valued and regarded now.

We speak also from personal experience when we say, that some of those of the highest consideration in the country, from their rank, talents, and influence in and out of parliament, are deeply interested in this question, and will joyfully aid in carrying into effect any well-digested plan which may be proposed. It is not, therefore, we conceive, an idle presumption to hope that the success which has been denied to former champions, in this field of benevolence, will be granted to their successors; nor is it, perhaps, too much to expect, that the next session of parliament will produce some legislative measure which may serve to wipe this blot from our national reputation, and transform those prisons, which have been hitherto the fertile sources of the vices they were designed to check, into schools of virtue and reform.

But we will not detain our readers any longer from the very interesting publication before us.

The work of Mr. Buxton opens with considering some of the great general *principles* connected with the subject of imprisonment. On some of these points we have already stated our own opinions, in the Review to which we have alluded; and it will be seen, that, for the most part, they strictly coincide with those stated by the author. It will be desirable, however, to express our judgment, as to some of these points, somewhat more distinctly; and we shall be glad, for that purpose, to avail ourselves of Mr. Buxton's assistance, or of some of the learned authorities produced by him on the subject.

In our prisons are collected the *untried* and the *convicted*; comprehending, under these two general classes, prisoners, and even felons, of all descriptions,—besides debtors, both fraudulent and unfortunate. Let us consider what is the intention of the legislature in the incarceration of these various classes, and how far the present mode of imprisonment corresponds with its design.

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And, first, with regard to the case of the *untried*, whatever be the nature of the charge alleged against them,—"Magna Charta declares, that no freeman shall be taken or imprisoned but by the lawful judgment of his equals, or by the laws of the land." The ancient law allowed even the felon to be at large till his trial, if he could find securities for his appearance; and assigned this reason for it, "Quia carcer est mala mansio." "The law," says Lord Coke, "did highly hate the long imprisonment of any man before trial."

The necessity of the case, however, has compelled the law to deviate from its original plan, and to confine some prisoners before trial; chiefly, because no sufficient security can, in the nature of things, be obtained, where the penalty of conviction is likely to be severe. An accused person, over whom the sentence of death was suspended, would, in most instances, rather deceive his securities than risk his life: but nothing can be more obvious, than that a measure, thus obnoxious in itself, and originating in the necessity of the case, should not be pushed further than this necessity demands. "Commitments for trial," says Blackstone, "being only for safe custody; wheresoever bail will answer the same intention, it ought to be taken." And, generally speaking, as the imprisonment of the accused is merely for safe custody, nothing should be added to that imprisonment which safe custody does not demand. To fasten chains on the accused person, where he might be safely detained without them—to inflict any unnecessary stain upon his character—to compel him to needless privations—to endanger his health—to confound him with those already convicted of crimes, and thus to expose him unnecessarily to moral contamination; is to violate the intention of the law, and to infringe on the rights of the subject. Mr. Buxton justly says, that "no man is secure against false accusation; and to condemn him, who is only suspected, to any thing beyond mere confinement, is to commence his punishment when his crime is uncertain."

Let us take another case, that of *debtors*.—The debtor may have been brought to a prison by a variety of causes: by improvidence; by inability; by his own offences or those of others; by his own misfortunes or those of others. Whatever be the cause, imprisonment is the penalty which the law inflicts upon him; that is, simply, the privation of personal liberty. What judge ever intended to sentence the debtor, in addition to this privation, to disease, starvation, damp, contagion; to compulsory indolence; to connection with the most infamous of his species; to instruction in all the arts and crimes which destroy public peace and morals; to abstraction from all that can improve, and to alliance with all that can debase and corrupt the mind?

"Whatever," says Mr. Buxton, "goes beyond mere confinement, whatever has a tendency to impart moral or physical evil, to disgust or to irritate their feelings, is injustice;—and injustice the more dreadful, because it is inflicted on a class of men who are already too often weighed down by misfortune—because it is inflicted in places where the public eye does not penetrate, where, therefore, public compassion is not excited; but whether it be more or less dreadful, is not so much the question. This, I conceive, is certain, that any unnecessary severity to the prisoner who has not been tried, or the prisoner for debt, is injustice." p. 6.

Now, although this be admitted with regard to the untried and to debtors, many persons will still adhere to the notion, that with regard to the convicted offender, prisons ought not to be places of mere restraint, but of restraint coupled with deep and intense misery. Let such persons consider the reasoning of Mr. Buxton on this point.

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"If misery is to be inflicted at all in prisons, it ought surely to be inflicted with some proportion to the crime of the offender; for no one could desire to visit very different degrees of guilt with the same measure of punishment. Now this is utterly impracticable. Our prisons are so constructed, as in many instances to prevent the possibility of any separation at all, even between the tried and the untried; the criminal and the debtor, the insane, the sick, and the healthy. If it be difficult to separate those amongst whom the difference is so broad and palpable, how would it be possible to relax or to aggravate imprisonment according to the varying circumstances of each case? There must be as many distinctions as crimes, and almost as many yards as prisoners. And who is to apportion this variety of wretchedness? The judge, who knows nothing of the interior of the jail, or the jailer, who knows nothing of the transactions of the court? The law can easily suit its penalties to the circumstances of the case. It can adjudge to one offender imprisonment for one day; to another, for twenty years; but what ingenuity would be sufficient to devise, and what discretion could be trusted to inflict modes of imprisonment with similar variations?" pp. 7, 8.

And then he adds—

"Let no one apprehend that he is called upon to embrace any new opinion; the doctrine is older than the statute book—it existed, when the existence of the House of Commons is a matter of conjecture. Bracton says, that fetters and all such things are forbidden by law; because a prison is a place of retention, and not of punishment, lib. iii. folio 105. Fleta says, l. i. c. 26, jailers shall not increase the punishment of those committed to their care, nor shall they torture them; but all severity being avoided, and all mercy being exercised, they shall duly execute their sentences. Lord Coke says, all the said ancient authors are against any pain or torture being inflicted upon a prisoner before attainder; nor after the attainder, but according to the judgment." p. 9.

This reasoning, it is obvious, extends to the case of the prisoner *convicted of* any species of crime. In some cases, indeed, the law connects with the general imprisonment some additional penalties; such as solitary confinement, diminution of food, &c. &c. But the peculiar severity to some prisoners proves it not to be the intention of the law that such penalties should be inflicted on all. So jealous, indeed, is the laws of the country of all undue severity, "that," says Blackstone, "it will not justify jailers in fettering a prisoner, unless where he is unruly, or has attempted to escape." And Lord Chief Justice King told those, who urged that irons were necessary for safe custody, "that they might build their walls higher."

In this view of the matter, then, we can have no right, by adding the rigour of the law, to accumulate undesigned penalties on the head of the offender. We have no right, if it be possible to avoid it, to debar the debtor from the means of assisting his family by his daily labour—to destroy his habits of industry, or to impair his morals. Again: we have no right to confound the various orders of criminals—to teach the smaller offender all the crimes of the old and desperate; to shut him out from the means of restoration to society; or to plunge him so deep in crime as to leave him no possibility of returning to virtue.

Such being the case, let our readers consider the statement of the author as to the actual administration of justice in this country; a statement, which we believe to be fully verified by existing circumstances.

"Such then, as I have described, being the rights of all prisoners, and such our policy, I maintain that these rights are violated, and this policy is abandoned, in England. The prisoner, after his commitment is made out, is handcuffed to a file of perhaps a dozen wretched persons in a similar situation, and marched through the streets, sometimes a considerable distance, followed by a crowd of impudent and insulting boys; exposed to the gaze and to the stare of every passenger: the moment he enters prison, irons are hammered

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on to him; then he is cast into the midst of a compound of all that is disgusting and depraved. At night he is locked up in a narrow cell, with, perhaps, half a dozen of the worst thieves in London, or as many vagrants, whose rags are alive, and in actual motion with vermin: he may find himself in bed, and in bodily contact between a robber and a murderer; or between a man with a foul disease on one side, and one with an infectious disorder on the other. He may spend his days deprived of free air and wholesome exercise. He may be prohibited from following the handicraft on which the subsistence of his family depends. He may be half starved for want of food and clothing, and fuel. He may be compelled to mingle with the vilest of mankind, and in self-defence, to adopt their habits, their language, and their sentiments; he may become a villain by actual compulsion. His health must be impaired, and may be ruined, by filth and contagion; and as for his morals, purity itself could not continue pure, if exposed for any length of time to the society with which he must associate.

"His trial may be long protracted; he may be imprisoned on suspicion; and pine in jail while his family is starving out of it, without any opportunity of removing that suspicion, and this for a whole year:—if acquitted, he may be dismissed from jail without a shilling in his pocket, and without the mean of returning home:—if convicted, beyond the sentence awarded by the law, he may be exposed to the most intolerable hardships, and these may amount to no less than the destruction of his life now, and his soul for ever. And in the violation of his rights, you equally abandon your own interest. He is instructed in no useful branch of employment, by which he may earn an honest livelihood by honest labour. You have forbidden him to repent and to reflect, by withholding from him every opportunity of reflection and repentance. Seclusion from the world has been only a closer intercourse with its very worst miscreants; his mind has lain waste and barren for every weed to take root: he is habituated to idleness, and reconciled to filth, and familiarized with crime. You give him leisure, and for the employment of that leisure you give him tutors in every branch of iniquity. You have taken no pious pains to turn him from the error of his ways, and to save his soul alive. You have not cherished the latent seeds of virtue, you have not profited by the opportunity of awakening remorse for his past misconduct. His Saviour's awful name becomes, indeed, familiar to his lips, because he learns to use it, to give zest to his conversation, and vigor to his execrations; but all that Saviour' sotfices, his tenderness, and compassion, and mercy to the returning sinner, are topics of which he learns no more, than the beasts which perish. In short, by the greatest possible degree of misery, you produce the greatest possible degree of wickedness; you convert, perhaps, an act of indiscretion into a settled taste, and propensity to vice. Receiving him because he is too bad for society, you return him to the world impaired in health, debased in intellect, and corrupted in principles." pp. 15—17.

After this, Mr. Buxton adds the following paragraph, expressive of his own views of the serious responsibility of bringing such charges against the policy, equity, and humanity of his country. Such facts are indeed so disgraceful to the nation, that any thing like inaccuracy in the general statements of them, where accuracy was possible, would be a flagrant offence. We take for granted that Mr. Buxton means his declaration to extend only to points of which he is a competent judge, and of which he himself has been a spectator, and not to what stands either on conjecture or on the report of others. There are, doubtless, also many gratifying exceptions to be made from the generality of this appalling delineation. The paragragh to which we refer is as follows:

"The object of this book is to prove the existence of these facts, and that their continuation is as unnecessary as it is detrimental, to the best interest of society; in fact, that cruelty to your prisoner, is impolicy to yourself. I am well aware that an awful responsibility rests upon the man who makes such heavy charges. He must prove them by evidence clear and undeniable, by facts strong and sufficient in themselves, precise in their application, and beyond all question as to their accuracy; or he must be content with the appellation of a libeller: if they be true, they merit the

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attention of the public, and the interference of the legislature; if false, there is no term of reproach which may not justly be cast upon the inventor of such slander.

"With these warning considerations pressing upon my mind, *and prepared for this alternative*, I proceed to the proof." pp. 17, 18.

We now go on to make some extracts from the body of the work.

The first prison (the Borough Compter), of which the author gives an account, appears to be the worst in the catalogue of those which he examines; and is probably among the very worst in England.

"This prison belongs to the city of London, and its jurisdiction extends over five parishes.—On entrance, you come to the male felons' ward and yard, in which are both the tried and the untried—those in chains and those without them—boys and men,—persons for petty offences, and for the most atrocious felonies; for simple assault, for being disorderly, for small thefts, for issuing bad notes, for forgery and for robbery. They were employed in some kind of gaming, and they said they had nothing else to do. A respectable looking man, a smith, who had never been in prison before, told me that 'the conversation always going on, was sufficient to corrupt any body, that he had learned things there that he never dreamed of before.'

"You next enter a yard nineteen feet square; this is the only airing place for male debtors and vagrants, female debtors, prostitutes, misdemeanants and criminals, and for their children and friends. There have been as many as thirty women; we saw thirty-eight debtors, and Mr. Law, the governor, stated, when he was examined, that there might be about twenty children.

"On my first visit, the debtors were all collected together up stairs. This was their day-room, bed-room, workshop, kitchen, and chapel. On my second visit, they spent the day and the night in the room below; at the third, both the room above, and that below were filled. The length of each of these rooms, exclusive of a recess, in which were tables and the fire-place, is twenty feet. Its breadth is three feet, six inches for a passage, and six feet for the bed. In this space twenty feet long, and six wide, on eight straw beds, with sixteen rugs, and a piece of timber for a bolster, twenty prisoners had slept side by side the preceding night: I maintained that it was physically impossible; but the prisoners explained away the difficulty by saying, 'they slept edgeways.' Amongst these twenty was one in a very deplorable condition; he had been taken from a sick bed, and brought there; he had his mattress to himself, for none would share it; and indeed my senses convinced me that sleeping near him, must be sufficiently offensive." pp. 18—20.

"On my first visit we observed in one of the cells, a lad in bed, and seemingly very ill with typhus fever; the window was closed, and the reason given was that the air would be dangerous to him; yet the preceding night two other prisoners had slept with him in a room seven feet by nine. The three were,

James M'Intosh, charged with felony.
Thomas Williams, charged with stealing a piece of gingham.
Jeremiah Noble, charged with an assault.

And no alteration was intended, neither indeed was any possible.

"We conceived that to place others, for the night, in this corrupt and infected air, close by the source of that infection, was inevitably to taint them with disease. This conjecture was unhappily verified; for at my next coming, I observed in the list of those who had been seized with fever, the names of Thomas Williams and Jeremiah Noble. Now, mark the case of Jeremiah Noble; he is charged with an assault, and the law condemns him to a short imprisonment, preparatory to his trial. But the regulations of the city inflict on him, in addition, a disease very dangerous in its nature, very suffering in its progress, and very enfeebling in its consequences. The vigor of his constitution may surmount it, but all prisoners have not vigorous constitutions: thus the most venial offence, which calls down the visitation of the law, a debt of one shilling, or a fraud to the amount of one penny, may be punished with a lingering and painful death." pp. 21—23.

Let our readers take another specimen:

"The case of one man struck me much: he was found in a most pitiable state in the streets, and apprehended as a vagrant; he was at first placed with the debtors, but he was so filthy and so

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covered with vermin, that his removal was solicited. I saw him lying on a straw-bed, as I believed at the point of death, without a shirt, inconceivably dirty, so weak as to be almost unable to articulate, and so offensive as to render remaining a minute with him quite intolerable; close by his side, four other untried prisoners had slept the preceding night, inhaling the stench from this mass of putrefaction, hearing his groans, breathing the steam from his corrupted lungs, and covered with myriads of vermin from his rags of clothing; of these, his wretched companions, three were subsequently pronounced by the verdict of a jury 'not guilty,' and of these one was Noble, whose case I have before described. The day after their discharge, I found the two who were convicted almost undressed; on asking the reason, they said their clothes were under the pump to get rid of the vermin received from the vagrant; his bed had been burnt by order of the jailer.

"The jailer told me 'that in an experience of nine years he had never known an instance of reformation; he thought the prisoners grew worse, and that he was sure, that if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month, he would be as bad as the rest, and up to all the roguery of London;' half his present prisoners have been there before, and upon an average he thinks if one hundred are let out, he shall soon have twenty to thirty back again, besides those who go to other jails.

"I will not trouble my reader with any further observations upon this prison, but he must determine for himself, whether crime and misery are produced or prevented in the Borough Compter." pp. 30, 31.

From the account of the prison in Tothill-Fields, we have room to make only the following extract.

"Many of the wards, in which the prisoners sleep, are sunk below the level of the ground, and this level is considered to be below high water mark. The up-stairs rooms of the governor's house are much affected with damp; hearing this from himself, I could not suspect the truth of the statements of the prisoners, who complained bitterly of the cold and moisture of these cells. To obviate these inconveniences, as many as possible crowd together at night into the same cell,—how injurious this must be to health, can be conceived by the statement of the jailer, who told me that having occasion lately to open one of the doors in the night, the effluvia was almost intolerable. My readers will naturally ask—what is the result of these *precautions against health*? I will answer by facts. We saw a woman lying in one of the wards, who seemed very ill. The apothecary happened to come in at this moment; upon examining her, he said to the keeper—'she is ill just like the rest.' We asked what is her complaint?—Acute rheumatism.—What is the cause?—The dampness.—Is it a common complaint here?—Yes.—Elsewhere?—No.—Out of every hundred, how many here, upon an average, are seized with acute rheumatism?—About ten.—Are you surprised at the largeness of the proportion?—Not at all, I often wonder it is not larger.—How many pass through this prison in a year?—About two thousand. Is it possible, that a complaint not easily removed by all the remedies which opulence can procure, and very painful in its attacks, is thus annually inflicted, (to take the lowest computation) on upwards of one hundred persons. In the infirmary I saw a veteran sailor, who had landed troops at the battle of Bunker's Hill, and had fought with Nelson at the battle of Trafalgar; he had, he said, never had an hour's illness till he came here." pp. 32, 33.

The following extract from what is said of the prisons at St. Albans, confirms many of the general opinions of Mr. Buxton on the subject of imprisonment.—

"In the absence of the keeper, we asked the men to tell us truly, whether they were worse or better for being there. A decent looking man answered,—in truth, sir, we all grow worse,—I confess I have. I asked the jailer the same question; his answer was—'If I must say the truth, they do all grow worse; they go out more corrupted than they come in; it must be so. There are in that yard all manner of offenders. That boy,' mentioning a lad of about 20, 'robbed his master in London, and was commited to Newgate, and condemned to be hanged.' He was saved by the intercession of his father, who is a very respectable and opulent man; he robbed his father to a great extent,

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and he is sent here for eighteen months for another robbery. Now he is such a desperate wicked character, as to be sufficient to corrupt all the boys, and men too, that come here in that time; he knows all the practices of London, and has told them to his companions. In the same yard are several boys for poaching, for keeping sporting dogs, and slight offences.'

"'Have you' I asked, 'ever known persons come here comparatively innocent, who have gone out quite depraved?' 'I have not known persons come here innocent, because they are sent here for some offence; but I have known several sent here for first offences, whose minds were not wicked, though they had been guilty of that one offence. I have known a great many, (I can't mention the number) who, coming in thus, have gone out quite depraved; but I never knew one who, coming in wicked, went out better.' —'How,' I asked, 'could you endeavour to improve them, if you had sufficient accommodation?' 'Why that is a question that requires a good deal of consideration; I can't at once say all I would do, but certainly I would—

"'1. Separate the tried from untried.

"'2. Boys from men; those for great crimes and those for lesser offences: in short, I would separate them as much as possible, for the more there are, the worse they are.

"'3. I would employ them all; for when they are employed, they are not plotting mischief, nor telling stories, nor quarrelling nor fighting.'

"He added—'Solitary confinement always produces the effect I want.'" pp. 38—40.

The general observations on the jail at Guildford are, that there is no infirmary, no chapel, no classification of prisoners, no prison dress allowed; that the irons are remarkably heavy, &c. The opinion of the governor of the jail, on some of the subjects of the author's inquiry, is thus stated.—

"I asked the governor his opinion of the jail; he said it had only one good point: the two largest cells were so strong, no prisoner could break out of them.

"There is, however, another excellent circumstance; the windows of his rooms look directly into the yard, consequently he can observe all that passes: he frankly confessed that this was his only real security, 'for the eye of the jailer would do more than locks, or walls.' His observation upon the moral influence of the prison is, that old thieves from London corrupt boys from the country; and that they make it a system to teach each other all the wickedness they know. After they have once been in, they soon return, or he hears of them from London; and if all his prisoners were released that day, he should expect two-thirds of them back again in six months. We then asked him what would be his plan if he could build a jail, and appoint regulations at his own discretion. He said,

"First, They should all have separate cells of a night; two should never sleep together.

"Secondly, They should be much separated by day, and classed according to their degrees of crime.

"Thirdly, They should all be employed, and hard at work; regular thieves would hate this, and labouring men would be more likely to take to work when they got out.

"It is easy enough to repeat the observation of the jailer, and to state the accommodations of the prison, but I feel that I have much failed in doing justice to the appearance of the prisoners. Misery was displayed more evidently in their dress, and written in more legible characters on their countenances, than in any jail I ever entered.

"It is a matter of great satisfaction to me, to be able to state, that the magistrates of Surrey are not insensible of the condition of this and their other prisons; and have come to a determination to erect establishments, suitable for the confinement, separation, employment, and reformation of their prisoners." pp. 44, 45.

We forbear, partly from want of space, to extract many of the interesting and curious anecdotes related by Mr. Buxton on his own personal experience. The following statement, however, is too important to be omitted; and does much honour to the benevolent individuals connected with the plan therein described; and to none, we understand, more than to the author himself.

"Let no one imagine, that the repro-

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sentation I have here given of the progress of crime is a fanciful picture, which is seldom, if ever, realized. There is a society in this city for the prevention of juvenile delinquency. By the most assiduous labours, by continual visits to boys in prison, and by offering a ready ear to their distresses when out of it; by giving advice to some, small sums of money to others, procuring situations for those of whom they entertained strong hopes of reformation; by restoring some to their friends, sending some to the country; by taking some as servants into their own families: in short, by every method which active and discreet benevolence could devise, they have procured a fund of information and of evidence, which puts the above statement beyond all dispute. Amongst other records, they have a bulky lexicon of all the slang terms in use: I mention it as a curiosity. But they have also a document of great importance—a catalogue of the names, residence, and age of several hundred juvenile depredators; the company they keep, the places to which they resort, and, in many instances, a history of their progress in vice, from their first deviation from virtue. They have seen many cases of boys, who, upon their first coming to prison have kept a distance from the other prisoners, and appeared grieved and shocked at their situation and companions; by the next visit this bashfulness had fled, they were mingled amongst the men or the boys; at the next, all the difference between them and the oldest offenders had vanished, they had learnt the language, were fluent in the oaths, and doubtless had caught the spirit of their associates. Soon after their exit from jail, these gentlemen generally receive tidings, that such a boy had been very clever, meaning that he had been very successful. Before long, they recognize him in some other prison, and hear from the turnkey that he is a most desperate and wicked character. He may hereafter escape the rigour of the law, by his dexterity; he may rise to the command and the captaincy of an associated number of youthful robbers; avoiding personal danger, he may direct their operations, and divide their plunder. On the other hand, he may not obtain promotion; his genius may be too humble to elevate him above the ranks; he may be, as some have been, in prison twenty-eight times; he may be sent to the hulks, or transported to Botany Bay. Whatever be his ontward state, within he is irretrievably ruined." pp. 54, 55.

There is a point of considerable importance, to which we are desirous of next inviting the attention of our readers. It may be thought that some of the wishes and plans urged by the author and others, on the subject of reforming the prisons, are bold innovations upon established opinions; but this is not the case. The Court of Aldermen of London have drawn out a table of regulations, agreeing, for the most part, with his: and the striking and able Report of Lord Auckland, to which we have already adverted, appears to comprehend all the principal improvements to which he alludes. We refer our readers to that document, with a persuasion that they will see reason to admire the wisdom and benevolence with which it is drawn up; and to acknowledge that we have not sunk to our present circumstances without advisers who were able and willing to rescue us from such degradation.

Another point, to which Mr. Buxton in closing the first part of his work directs our notice, is the disparity of the punishments inflicted upon prisoners in the various jails of the country.

"Nothing can be more capricious than the existing practice with regard to irons.

"In Chelmsford, and in Newgate, all for felony are ironed.

"At Bury, and Norwich, all are without irons*.

"At Abingdon, the untried are not ironed.

"At Derby, none but the untried are ironed.

"At Cold-bath-fields, none but the untried, and those sent for re-examination, are ironed.

"* When I say none are ironed, it is to be understood, without they are refractory, or attempt to escape."

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"At Winchester, all before trial are ironed; and those sentenced to transportation after trial.

"At Chester, those alone of bad character are ironed, whether tried or untried.

"And there is as much variety in the weight of the fetters; some are heavy, others are light: in one prison they are placed on one leg, at another on both.

"The quantum of food is equally variable.

"Tothill Fields, and Ipswich.—No allowance for debtors except from charity.

"Bedford, three quartern loaves per week.

"Bristol, a four-penny loaf per day.

"Borough Compter, fourteen ounces of bread per day, two pounds of meat per week.

"Bury, one pound and a half of bread per day, one pound of cheese, and three-quarters of a pound of meat per week.

"Norwich, two pounds of bread per day, half a pound of cheese per week.

"Penitentiary, Millbank,—one pound and a half of bread, one pound of potatoes, two pints of hot gruel, per day, and either six ounces of boiled meat, without bone, or a quart of strong broth mixed with vegetables.

"Fourteen ounces of bread per day, with two pounds of meat per week, are not enough to support life; besides, in some prisons, the allowance is withheld for a considerable time. The hour of delivery is fixed, and if a prisoner arrives after it, he receives nothing till the next morning. Persons may steal for immediate sustenance. I do not contend that they are not criminal. True morality would tell them it is better to starve than to rob; but, in truth such a sacrifice of life to principle, is an effort of heroic virtue; and, perhaps, if those amongst ourselves, who, free from every temptation, call aloud for rigid and inflexible justice, were placed in the same circumstances, they would have some difficulty in the choice of the alternative, and hunger might make appeals which honesty could hardly reject.

"There are differences with regard to bedding:—

"From—No bedding, or coverlid,
A blanket for two men,
A blanket for each,
Two blankets for each,
Two blankets and a rug each,
Three blankets and a rug for each,
To, three blankets, a rug, a hair bed, and two pillows each.

"The same dissimilarity exists in clothing. Some prisons provide a dress, others do not; some prisoners are comfortably clad, and some are almost naked." pp. 69—71.

The remark with which this statement is summed up, that parity of crime ought to be visited with parity of punishment, can scarcely, we suppose, be questioned. Hooker says of the law, that "her seat is in the bosom of God." Like the great Being in whom her principles originate, she should be no respecter of persons or places; and the offender in one county should not be galled by the recollection, that if his offence had been committed on one side of a river instead of the other, he should have escaped half the penalties inflicted upon him.

But we now come to what is by far the most satisfactory part of the work of Mr. Buxton; namely, to shew that the evils connected with the present system of imprisonment admit of a remedy. "I do nothing," he says, "if I shew that these evils exist, without shewing that they may be prevented." And to prove this position he adverts, not to theory, but to experience.

And here we should begin by extracting his account of the jail at Bury, but that there are other accounts extant of the same jail, and that most of the space we can spare will be required for the delineation of prisons not equally accessible to the inquiries of our countrymen. It may be sufficient to say, in reference to this jail, that, as far as respects separation of the various classes of prisoners both before and after trial, internal discipline, a strict attention to morals, the diligent employment of the prisoners, the exclusion of all that is likely to corrupt them, the plans adopted and pursued appear to admit of scarcely any improve-

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ment. Since, however, it has been said that the prison system applied in more despotic governments could not be applied amongst our sturdy and independent islanders, and especially to a division of them who cannot be supposed to concentrate in themselves a larger portion than usual of national meekness and subordination; we will give a specimen of the actual results of this system, on the authority of the governor of the jail.

"His experience has led him to approve of labour, not only as contributing to the security and morals, but also to the comfort of prisoners. He lately had occasion to punish one ward, which he did by depriving them of the materials of extra labour, and not a day passed in which he did not receive solicitations for its return, and promises of amendment. He lately received from a neighbouring workhouse, a woman who was guilty of very outrageous conduct, and absolutely refused to do any work: the governor was requested to do his utmost for her reformation: he confined her alone without work, and while I was there, she solicited a wheel in the most urgent manner, saying, employment would ease her mind, and help her to while away the time.

"As for their conduct after they leave prison, he has repeatedly had persons who have before been confined, call upon him to thank him for the lessons they had learnt in prison; he knows many who were dissolute characters before, who immediately on leaving prison have gone to honest labour, and are now industrious and respectable men.

"Masters have thanked him for the reformation of their servants; one within this week assured him, that a boy, who, before his imprisonment, was of the most abandoned character, has since become quite an example to his other labourers.

"Two young men were confined for the same offence; he lately saw a letter from one to a comrade in prison, describing his own mal-practices, with considerable exultation; but, saying, as for George, (the other) he has turned out quite a fool, he works all the week, goes to church on a Sunday, and will not speak to his old acquaintance. The father of this lad, who has thus deserted his former practices and accomplices, called in the interval of my two visits, to express his thankfulness; his words were, as for the boy, it is salvation to him, and poor as I am, it is worth more than a hundred pounds to me: I wish he had been with you five years ago.

"He believes that no serious misconduct in any way could take place, without some of the prisoners giving him information;—lately, the turnkey was called up by the prisoners, to tell him that they heard a man endeavouring to escape, and he found him attempting to cut the windows of his cell.

"He does not allow any gaming, or chucking halfpence, which he prevents by requiring the ward to inform him if it takes place, and confining them all for the day, if he discovers it.

"He observed, that the rules of a prison ought not to be too severe, but rigidly enforced; as simple as possible, for if they were intricate, if the concern did not move mechanically, it would soon get out of order.

"He observed also, that it was plain justice to treat an untried prisoner with as little restraint as possible.

"Such are the rules of this prison, and such the results of the experience of the governor: if the health of a prisoner, his security, and the prevention of crime, be important matters in the conduct of a jail, the following facts speak for themselves.

"There is no prisoner at this time ill.

"In eighteen years but one prisoner has escaped, and he in the middle of the day, and in double irons.

"In every hundred prisoners, there are not five who have been here before. At this moment out of one hundred and thirty, there are seven of such, four for atrocious offences, and three for assaults or petty misdeeds.

"He never has riots, or quarrelling, or swearing.

"This jail reflects the highest credit on the magistrates of the district, and they receive from their humane labours, the most important advantages.

"I left this account with the governor for a week, that he might correct any inaccuracies; he confirmed every thing which is here stated, but insisted on my suppressing a paragraph at the end, in which I had expressed my opinion of his conduct." pp. 80—82.

We next come to the "*Mission*

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de Force at Ghent." This prison also was visited in person by the author, and the following extracts will give a general view of its regulations.

"This prison is situated just out of the city. It was originally intended to be an octagon, but at present only five departments are finished;—still an entire separation is effected between,

Men and women,
The sickly and the healthy,
The untried and the convicted,
Misdemeanants and felons.

"It is in contemplation to finish the building, and when this takes place, there will be six additional subdivisions. For each of the above description of prisoners, an open court is provided, in which they have their daily exercise.

"First we saw the untried, and those who have appealed against their sentences. There is nothing peculiar in their treatment. They do not work, and no instruction is afforded to them.

"We next visited the tried. Their beds are in small recesses, from a gallery opening to the court. Each has a separate sleeping cell, which is furnished with a metal bedstead, a thick mattress, a double sheet, a double and single blanket, and a pillow. The bedding is brought out to be aired in fine weather, and the doors are open all day. The rooms were perfectly sweet and clean.

"The major part of the prisoners of the same class work together, in rooms 170 feet long and 26 broad. The principal employment is weaving calico, damask, and sacking cloth, but there are shops for sawyers, carpenters, blacksmiths, &c.

"The utmost order and regularity are preserved. No prisoner is allowed to speak, and to such an extent was this carried, that they did not answer our questions, when we addressed them. I never saw any manufactory, in which the workmen were more busy; whenever we went, there was no noise but the motion of the shuttle; and every eye and every hand was engaged. Whether our conductor was with us, or at a distance, no difference was observable. In fact, order was carried to its highest point." pp. 83, 84.

To this Mr. Buxton adds, that the manufactory is under a contractor, who supplies the raw material to the prisoners; that every thing bought by the prisoners is exhibited and sold under the inspection of the governor; that the priest, with assistants, performs mass, &c. every week; that there is an infirmary and a garden for the sick; that every convicted person is introduced to the manufactory; and that the severest punishment is solitary confinement, which never fails to produce the desired effect. The result of this plan is thus stated:

"Many instances have occurred within the governor's recollection, of persons acquiring two or three hundred francs; and at this time he knows many tradesmen in Ghent, who, on leaving prison, had set up in the business which they had thus learned, had been enabled to do so by the capital they had thus saved, and had flourished by those habits of industry which they had thus acquired. Mr. Howard illustrates the effects of the system of labour by this anecdote.—'I have heard that a countryman of ours, who was a prisoner in the Rasp-house at Amsterdam several years, was permitted to work at his own trade, shoemaking; and by being constantly kept employed, was quite cured of the vices that were the cause of his confinement. My informant added, that the prisoner received at his release a surplus of his earnings, which enabled him to set up his trade in London, where he lived in credit, and at dinner commonly drank, 'Health to his worthy masters at the Rasp-house.'"

"Nothing in the whole institution struck me so much as the subdued, civil, submissive, decent behaviour of all the prisoners. There was a degree of cleanliness in their persons, and an air of cheerfulness in their countenances: in short, an appearance of comfort and respectability which was the strongest evidence of the success of the system. I had lately visited the principal prison of our own metropolis, and I can convey no adequate conception of the contrast. The most boisterous tempest is not more distinct from the serenity of a summer's evening: the wildest beast of prey is not more different from our domesticated animals, than is the noise, contention, licentiousness, and tumult of Newgate, from the quietness, industry, and regularity of the Maison de Force." pp. 87, 88.

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The author next gives a highly interesting account of the prison at Philadelphia; of the difficulties which the friends of the improved system of imprisonment had originally to encounter; and of their ultimate and splendid triumphs. We present our readers with a short extract from this part of his account, as an encouragement to those who are disposed to despair of the present attempts to correct the prison system of our own country.

"A few benevolent persons in Pennsylvania, deeply deploring these evils, formed themselves into 'a Society for alleviating the Miseries of Public Prisons.' After fourteen years of labour and disappointment, they succeeded in obtaining liberty from the legislature to introduce, *by way of experiment*, an arrangement, in which the classification of crime, and the employment of the criminal, were the most important features. A host of adversaries to the alteration immediately sprung up; prejudice was very widely dispersed; the new mode of discipline and its projectors were subjects of general derision; their motives were suspected, and the certain failure of their plans was predicted. The jailers pronounced them impracticable; the judges, with one exception, were decidedly adverse, and the government so far yielded to popular opinion as to limit the operation of the new system, to a period of five years. No time was lost in making the necessary alterations in the building; and the experiment was commenced; but here a new difficulty arose. The prisoners had been taught to believe that the regulations were injurious to them; nor is this to be wondered at, for nothing appears more grievous to a person long practised in habits of indolence and licentiousness, than the idea of being compelled to alter them; a conspiracy instigated by the jailer, for a breach of prison, was formed, and was carried into execution on the day on which the operations of the society began. By the time the five years of probation had elapsed, the current of public favour had entirely turned. Not one man in America, says the Duke de Liancourt, doubted the efficacy of the system; the judges were its most strenuous supporters. It was made a permanent law; and the example of Philadelphia has been followed in the States of New York, Virginia, Massachusetts, Vermont, Connecticut, New Jersey, and Maryland." pp. 91, 92.

We pass over those features of the institution which resemble those of Ghent and Bury (as, for instance, the separation of prisoners, cleanliness, order, discipline, employment, &c.), to give the following extract.

"All these various avocations are carried on with the utmost order and activity; there was, says Mr. Turnbull, such a spirit of industry visible on every side, and such contentment pervaded the countenances of all, that it was with difficulty I divested myself of the idea, that these men surely were not convicts, but accustomed to labour from their infancy.

"An account is opened with every prisoner; he is debited with the amount of the sum stolen, or embezzled; with the expenses of his prosecution; with the fine imposed by the court; with the cost of his board and clothes; and he is credited with the produce of his labour. This account is furnished to him quarterly; at the expiration of his appointed term of imprisonment, if there remains a balance against him, he is retained till it is liquidated by his earnings; if a balance in his favour, he receives it. Thus idleness at one period must be compensated by redoubled industry at another; a certain quantity of work must be performed, and it becomes his interest to accomplish this as speedily as possible; because the shorter the period of his confinement, the less are the deductions for board and clothing. Besides, a report from the inspectors, of his good conduct and industry, seldom fails to induce the prosecutor to forego a part of his claim; and the government, to remit the fine, and to abridge the term of his sentence. These representations however are made with great caution; the prisoner must have conducted himself with propriety, must have evinced a subdued and penitent disposition, must have been constant at his work; in short he must for a long period have displayed symptoms of real and permanent reformation, before he is considered to merit any intercession: and yet in spite of these precautions against indiscreet lenity, which are faithfully adhered to, the case of a man fulfilling the whole extent of his sen-

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tance, in an event of such rare occurrence, that my informant, in a period of ten years' attention to the concerns of the prison, could not call to his recollection a single instance of it." pp. 93, 94.

"Great attention," it is added, "is paid to the promotion of moral and religious improvement, by a supply of useful books, and by the regular performance of Divine service, at which all the prisoners are required to attend."

The following passage, on the effects of solitary confinement, is remarkable and interesting.

"There is not, probably, any degree of personal severity, which produces so powerful an impression upon the human mind, as solitary confinement. Its effect in the Philadelphia prison has been invariable: without one exception, those who have been subjected to this dreaded discipline, have returned to their labour with remarkable regularity. No instance has occurred of its being necessary to inflict it upon the same man twice.

"The prisoner who is sentenced to this punishment, is confined in a narrow cell: his allowance of food is much diminished: the turnkey brings it to him in the morning, and retires without speaking a word. Thus condemned to his own thoughts, he has an opportunity of reviewing his past misconduct; and its folly, if not its wickedness, are before him. While his body is reduced by the scantiness of his diet, his mind is unsupported by the stimulants of society: in short, *he must reflect*. A few days are hardly elapsed before a change is visible; and the proudest spirit will solicit enlargement, with promises of the utmost industry and quietness: and it is observed, that those who for violence and insubordination are once subjected to it, become the least troublesome of the prisoners.

"Formerly in Pennsylvania, death was the penalty for a variety of offences; but, in the year 1791, a change in the penal code took place, and, with the exception of premeditated murder, every crime, heretofore capital, is punished by a period of imprisonment; a certain portion of which is to be passed in solitary confinement. This alteration, and the amendments in the mode of prison discipline, have produced an effect beyond the expectation of their most sanguine supporters." pp. 96, 97.

To this must be added the results of the system.

"Besides this ocular testimony, we have some important facts:—

"'The effects of the new system have been seen in no particular more evidently, than in the diminution of disease among the convicts."

"'The physician's bill, which formerly amounted from two hundred to three hundred and twenty dollars per quarter, at present seldom rises above forty.

"In the four years preceding the commencement of the new system, 104 prisoners escaped; in the four succeeding, (except on the day of its establishment) not one escaped.

"But the most extraordinary manifestation of the efficacy of the alterations, is the decreased number of crimes, and the decreased atrocity of those which are committed. The Duke de Liancourt gives us the following table—[the first column contains the number of crimes, under the *old system*, from January 1787 to June 1791; and the second column, under the *present system*, from June 1791 to March 1795.]

Murder	9	0
Manslaughter	0	5
Robbery	37	9
Burglary	77	16
Larceny	274	163
Forgery	5	10
Counterfeiting	6	4
Misdemeanor, 1st degree	4	3
Ditto, 2d degree	13	1
Receiving stolen goods, 1st deg.	26	1
Ditto ditto 2d deg.	5	5
Horse stealing	10	27
Defrauding	3	3
Bigamy	1	0
Violent assault to kill	6	0
Harbouring convicts	5	0
Disorderly houses	10	2
	592	249

On the Penitentiary at Millbank we need not dwell, because a Report of a highly gratifying nature has recently been presented to parliament on the subject. We have reason to believe that several of the defects complained of by Mr. Buxton are already remedied; that more are in a course of cure; and that there exists in the conductors of that institution a sincere desire to pursue an enlightened system of administration in every department of the establishment.

(*To be continued.*)

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GREAT BRITAIN.

PREPARING for publication:—Introduction to the Critical Study of the Holy Scriptures, by T. F. Horne;—The State and Progress of Religious Liberty, by the Rev. R. Brooks;—An Essay on the Principles of Christian Evidence, by the Rev. Professor Mearns;—Scripture Parables, by the Rev. J. Cobbin;—A Classical and Topographical Tour in Greece, by Edward Dodwell;—A Translation of Shakspeare into French, by Sir John Byerly;—The Second Part of the Life of Mr. West, by Mr. Galt;—A Sketch of the late Epidemic Fever in London, by Dr. Bateman;—Sketches of the Philosophy of Life, by Sir Charles Morgan;—Manual of Chemistry, by Mr. Brande;—History and present State of Galvanism, by Dr. Bostock;—Spanish America, by Capt. Bonnycastle;—Memoirs of Lucien Bonaparte;—and A Life of Howard the Philanthropist.

In the press:—A Second Journey through Persia and Constantinople, by James Morier;—A System of Divinity, in a series of Sermons, by Dr. Dwight of Connecticut;—A Manual of Prophecy, by the Rev. P. Roberts;—Lectures on the Gospel of St. Matthew, by the Rev. Oliver Lodge;—A Familiar View of the Life of David, by the Rev. H. Lacy;—Narrative of an Over-Land Journey from India, by Lieut.-Col. Johnson;—Travels in Canada, and the United States of America, by Lieut. Hall;—Historical Memoirs of Rob Roy and the Clan MacGregor, by Dr. M'Leay;—The History of France, by Miss Thurtle;—The Recluse of the Pyrenees; a Poem, inscribed to his Royal Highness the Prince of Saxe Cobourg;—Sermons, by the Rev. Charles Moore;—Meditations of a Neophyte;—Consolations for Mourners, in five Sermons by the late Rev. John Hill;—A History of the Synod of Dort, by the Rev. T. Scott, of Aston;—and A spelling, pronouncing, and explanatory Dictionary of the New Testament.

Dr. Burney's Library.—The Committee appointed by Parliament to examine into the nature and value of this valuable collection, which is to be added to the British Museum, has valued it at 13,500*l.* Among the large manuscript collection of classical and other ancient authors, in the Townley Homer, which, though not older than the 13th or 14th century, is the earliest manuscript of the Iliad now extant. It is valued at from 600*l.* to 800*l.* There are two manuscript copies of the Greek Orators, of great rarity and value; and two beautiful copies of the Greek Gospels, of the tenth and twelfth centuries. The whole number of manuscripts under this head amounts to 385. Exclusive of these, there is a large number of valuable criticisms and memoranda in Dr. Burney's own hand, with many original letters from Isaac Casaubon, and notes and scholia in the handwriting of Bentley and various other eminent men. Among the printed books, the whole number of which is from 13,000 to 14,000 volumes, the most distinguished branch consists of the collection of Greek dramatic authors, which are arranged so as to present every diversity of text and commentary at one view; each play being bound up singly, and in so complete but expensive a manner, that it has occasioned the sacrifice of two copies of every edition, and in some instances of such editions as are very rare: the same arrangement has also been adopted with regard to Harpocration, and some of the Greek grammarians. It appears that this collection contains the first edition of every Greek classic, and several of the scarcest among the Latins, and that the series of grammarians, lexicographers, and philological writers, in both languages, is unusually complete. Another branch of this collection comprises a numerous and rare series of Newspapers, from 1608 to the present time, amounting in the whole to 700 volumes, which is more ample than any other that is supposed to be extant. It is valued at nearly 1000*l.*—The great copiousness of Dr. Burney's library in Greek literature, may be collected from a comparative specimen of the editions of several authors in that collection and in the library of the British Museum. For example:—

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	Brit. Mus.	Dr. Burney.
Æschylus,	13	47
Aristophanes,	23	74
Callimachus,	7	16
Chrysoloras,	2	16
Demosthenes,	18	50
Euripides,	46	166
Gregorius Nazianzenus,	14	28
Homer,	45	87
Sophocles,	16	102

Comparative degrees of light.—The following are observations made with a Photometer:—

Light of the sun at an elevation of 30°, sky perfectly clear	75°
Ditto, sky white	70
Light of a blue sky, at an elevation of 45°	56°
——— zenith	49
——— a cloudy sky	33
——— a full moon	24
——— moon five days old	20
——— from snow enlightened by the sun	57
——— from snow in the shade	47
——— starry sky (March 14, 1817)	7
——— sky clear of stars (March 14, 1817)	4.5
——— planet Venus, at an elevation of 30° (April 5, 1817)	9
——— constellation of Orion (March 14, 1817)	7
——— of a common candle two feet distant	48

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Beauties or Select Extracts from the Funeral Sermons on the Princess Charlotte. 5s. 6d.

The Season and Time, or an Exposition of the Prophecies which relate to the two Periods of Daniel subsequent to the 1260 Years now recently expired; by W. Ettrick, A.M. 8vo. 15s.

The Nature, Progress, and Consequences of Schism; by the Rev. C. Daubeny. 8vo. 7s. 6d.

Vol. III. of Sermons; by the Rev. J. Venn, Rector of Clapham. 8vo. 10s. 6d.

Familiar Sermons on several of the Doctrines and Duties of the Christian Religion; by Rev. W. Barrow, LL.D. 2 vols. 8vo. 1*l.* 1s.

Facts authentic in Science and Religion; designed to illustrate a new Translation of the Bible, by the Rev. W. Cowherd, late Minister of Christchurch, Salford. 10s.

Part I. of a Compendium of the Holy Scriptures: for the use of Families; by a Layman of the Church of England. 8s.

MISCELLANEOUS.

The Stranger's Guide to the City of New York; by E. M. Blunt. 4s.

Voyage of the National Ship Rosamond to Newfoundland, and the Southern Coast of Labrador; by Lieut. Edward Chappell, R.N. 8vo. 12s.

Iceland, or the Journal of a Residence in that Island during the Years 1814 and 1815: containing Observations on the Natural Phenomena, History, Literature, &c. with an Introduction and Appendix, Plates, and Map. By Dr. Henderson. 2 vols. 8vo. 1*l.* 8s.

Narrative of a Residence in Algiers: with Notes and Illustrations; by R. Blaquiere, Esq. R.N. 2*l.* 2s.

Observations on Greenland, the Adjacent Seas, and the North-west Passage to the Pacific Ocean, made in a Voyage to Davis's Straits, during the Summer of 1817; by Bernard O'Reilly, Esq. with Chart and Plates. 4to. 2*l.* 2s.

Greenland: being Extracts from a Journal kept in that Country in the years 1770 to 1778; by Hans Egede Saabye: with an Introduction, containing an Account of the Manners of the Greenlanders, &c. &c. translated from the German. 8vo. 10s. 6d.

Lectures on the History of Literature, Ancient and Modern; from the German of Fred. Schlegel. 2 vols. 8vo. 1*l.* 1s.

J. Souter's Catalogue of American Books and Periodical Publications; which may, together with all other American Books, be procured through him. 1s.

Memoirs of her late Royal Highness Charlotte Augusta, Princess of Wales, &c. and of her illustrious Consort, Prince Coburg, of Saxe-Cobourg Saalfield; by R. Huish, Esq. Author of the Peruvians, &c. 8vo. 12s.

Memoirs of John Duke of Marlborough, with his Original Correspondence; collected from the Family Records at Blenheim, and other authentic Sources; by W. Coxe, M.A. &c. Vol. I. 2*l.* 12s. 6d.

A Treatise on the General Principles of Chemical Analysis; translated from the French of L. J. Thenard, by Arnold Merrich. 8vo. 12s.

On Punishment of Death in the Case of Forgery: its Injustice and Impolicy maintained. 8vo. 1s.

The Hundred Wonders of the World, including Wonders of Nature, and Wonders of Art; compiled from the Transactions and Records of learned Societies, and from the Works of the latest

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Travellers, Naturalists, and Topographers; by the Rev. C. C. Clarke. 9s.

A System of Book-keeping, adapted solely for the Use of Saving-banks, with Tables: to which is now added a Supplement; by G. Booth. 5s.

North of England and Scotland in 1704. 5s.

No. I. of the Seraph: a Collection of Sacred Music, suitable to Public or Private Devotion; by John Whitaker. 5s. with a Plate.

Lectures on the English Poets, delivered at the Surrey Institution; by Wm. Hazlitt. 8vo. 10s. 6d.

Considerations sur les principaux Evénements de la Revolution Françoise; Ouvrage posthume de Mad. la Baronne de Stael; publié par M. le Duc de Broglie, et M. le Baron de Stael. 3 vols. 8vo. 1*l.* 16s.

A Translation of the same Work into English. 3 vols. 8vo. 1*l.* 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We now proceed with our brief view of the proceedings of the Society for the last year, as exhibited in the Report presented at the last annual meeting.

ASIA.

The Corresponding Committee at *Calcutta* continue to print and circulate the Scriptures with diligence and success. Among other undertakings, 3000 copies of the Arabic Malay Bible have been completed. The Roman Malay was also expected to be finished before the close of the year. The Hindoostanee Testament in the Nagree character was considerably advanced; and an engagement had been entered into to print 2000 copies of the four Gospels in the vernacular language of Bengal, particularly with a view to the supply of the schools lately established. The supplies from London, with the aid of the press in Bengal, have enabled the Committee to engage to furnish with a copy of the Scriptures, either by sale at a reduced price, or by gratuitous distribution, every person in the country who might not be otherwise able to procure one. In consequence of this determination, copies of the Scriptures to a large amount, and in fourteen languages, were dispatched in the course of 1816 from the Calcutta depository to twenty different stations in India. So eagerly have the natives received the Scriptures, that of 5000 copies of Martyn's Hindoostanee Testament, printed in 1814, so few were left as to render it necessary to order a new edition. The British and Foreign Bible Society, with a view to encourage the translation and circulation of the Scriptures in India, have agreed to appropriate the sum of 500*l.* for the first one thousand copies of every approved translation into any dialect in which no translation has previously existed. The resolution was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute twenty-six versions with this moderate encouragement, raised and presented to the Society the sum of 1475*l.* with a view to begin this excellent work, and to excite further attention to the subject.

At *Madras*, though no Bible Society has yet been formed, respectable contributions continue to be made, and transmitted to the Calcutta Society. The Rev. S. Lee's Syriac New Testament had arrived, and was likely to meet with discreet circulation, under the friendly superintendance of the Resident in Travancore, Colonel Monro. The translation also of the whole Scriptures into the Malayalim was rapidly proceeding, as well as a version into the Tamul. Among other pleasing incidents, it appears that the deposed Rajah of Travancore has been so much impressed with the Scriptures, which he received through the medium of Appavoo, a converted and most zealous native, as to direct a chapter to be read to him daily; and the High Priest of the Jainas has desired a visit from the Rev. Mr. Rhenius, to explain the Gospel more perfectly to himself and his people.

The *Colombo* Society has found suitable persons to continue the translation into the *Pali* dialect, and the revision of the translation into *Cingalese*, which it might have been feared would have fallen to the ground, owing to the death

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of the much lamented Mr. Tolfrey *. Much benefit has accrued from the distribution of the Scriptures in the jails. The natives begin eagerly to receive copies. The contributions derived from the inhabitants (always respectable), have been much augmented by the services of an auxiliary committee at Jaffna, and a very liberal donation from the Archdeacon of Bombay, who, together with the Bishop, has expressed "their great satisfaction at the religious exertions that are being made in the island."

The *Bombay* Society has extended its labours to the Christians at Surat, at Kaira, and the neighbourhood of Poonah, as well as southward, on the Malabar Coast, among the native Christians at Cananore, Mahé, and Cochin. At the last of these the Committee have presented to the Syrian churches the Gospels which had been sent from London for that purpose, and respecting which the Syrian Bishop and his Clergy have expressed their most cordial satisfaction. By extending its labours also to the Persian Gulf, the Society has opened its way to the very limits of the sphere occupied by the Russian and other European Bible Societies: so that the Scriptures are likely eventually to circulate from the banks of the Thames to the Ganges.

We conclude these Oriental details with adding only that the Chinese Scriptures are finding channels of hopeful communication; and that a promising Bible Society has been formed at Port Jackson, under the sanction of the Governor, which bids fair greatly to benefit not only New South Wales, but the neighbouring islands, with which it will cultivate a friendly communication.

AFRICA.

Of this quarter of the globe we are obliged rather to lament its necessities than to specify its exertions. We cannot, however, but notice with pleasure a favourable commencement at Sierra Leone. The officers of the African Company on the Gold Coast have transmitted a contribution, in gold dust, amounting in value to more than 100*l.* to promote the objects of the Society.

AMERICA.

Here, however, the cause of the Bible Society continues to flourish. The Scriptures are rising in estimation among a great proportion of the northern division of that large continent, with its islands and settlements. The National Society for the *United States* (for we are sorry we cannot particularly mention local institutions) contained in September last about 200 auxiliaries. To the auxiliary societies previously existing in British North America have been added the Niagara Society, the Prince Edward Island Society, and the Midland District (Upper Canada) Society. The Moravian Missionaries on the west of Labrador, are proceeding diligently with the translation of the New Testament in the Esquimaux language: the parts already translated and printed have been perused with great interest and thankfulness.

It is gratifying to add, that among the Negro population in several West-India islands the Scriptures have been gratefully received; in Saint Domingo, especially, a large number of copies have been circulated in the schools and the army, under the express sanction and authority of the government.

DOMESTIC.

Of the Domestic Occurrences of the Society during the last year, little need be said. When, indeed, it is considered, that at the period of the last anniversary the number of Auxiliary and Branch Societies amounted to 500, independently of Bible Associations; and that scarcely a county in the island was destitute of one or more of these auxiliary establishments; it could not be expected that many new institutions would remain to be formed. Some, however, of those which have been recently organized are of much interest and importance; among which we must particularly mention "The Merchant Seamen's Auxiliary Bible Society," which was formed on the 29th January (vide Christ. Observ. for that month), and has begun its operations with such zeal and activity, that within two months of its formation 138 outward-bound ships, containing 1791 men, had been visited at Gravesend by its agent, and supplied with 580 Bibles and Testaments. The agent had, in almost every case, met with a cordial reception. On one occasion, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls!" The captain of a Swedish

* By a recent dispatch from Colombo, a copy of the Cingalese Testament, completed, has been received, together with intelligence that the Old Testament also has been commenced.

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vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift; saying, "It is very good, very good indeed! we pay a great deal of money for God's book in my country." On the importance of this establishment to the mariners themselves, their immediate employers, and the community at large, it would be superfluous to expatiate. We expressly and most earnestly recommend the objects of this important institution to our readers in every part of the kingdom.

The zeal of the female part of the community has found a suitable object in "Ladies' Bible Associations;" the regulations of which the Committee of the parent society have carefully revised, and have recommended such measures as will promote the great object in view in the most prudent and unexceptionable manner. The Liverpool "Ladies' Auxiliary Bible Society," with its ten Associations, has obtained already 7293 subscribers, collected more than 970*l.*, and issued 1338 Bibles and Testaments.

Various legacies and donations of importance have also accrued to the Society during the past year. The number of copies issued in that period have been 89,705 Bibles, and 104,306 Testaments; making, with those circulated at the Society's expense from different presses on the continent, the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

It was our intention to have entered at some length into the particulars of the Annual Meeting, at which, among other, numerous other, persons of respectability, were present the Bishops of Norwich, Gloucester, Cloyne, and Derry; their Excellencies the Ambassadors from the United States of America, and from his Serene Highness the Prince of Hesse Homburg; the Earl of Harrowby, Lord Gambier, the Hon. Nicholas Vansittart, M.P. &c. &c. but having detailed the chief *facts* which were brought before the notice of the meeting, it becomes almost unnecessary to record the sentiments to which they gave rise. We cannot, however, but transcribe the very important and conclusive remarks of the Earl of Harrowby and the Bishop of Cloyne, which we are convinced will be perused by our readers with no ordinary interest and pleasure.

The Bishop of Cloyne.—"I rise to second the motion of the Right Honourable Gentleman who preceded me. But perhaps it may be expected that I should say a few words upon the business which calls us together. I congratulate you upon the progress of your exertions to spread the name of Christ over the world, to carry into execution, so far as you can, the great apostolic commission, 'Go, and baptize all nations.' For how could they be baptized in the name of Jesus, without first becoming acquainted with the fact which the Bible reveals,—that the blessed Jesus is their Saviour? That there should be persons in this country who view our proceedings with suspicion, is to me matter of surprise and concern; especially as I see, among the ranks of those who are enemies to our Society, the names of scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment,—while I claim the great right of a Protestant minister to consult my own.

"I have, however, my Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are members of the Establishment. At first, our opponents disputed with us; they then pitied us; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the Established Church. A little while after, another person went much further; for he declares us to be an anti-Christian association, formed for anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines, from the bottom of my heart, and I perform its functions; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, gentlemen, because Luther differed from our church in some respects, was he therefore no Christian? The man that first

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seized the torch which illumined all the west of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different Reformed Churches in Germany? What of the Church of Scotland — of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present; they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrine by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respectable audience I address, the noblemen and gentlemen on the platform, the merchants of the city, the ministers of state, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled at hearing, that they are none of them Christians? Half Europe will be astonished at the discovery, that Mr. Wilberforce is not a Christian. Gentlemen, such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names, until he finds himself deficient in good reasons.

"I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago, His Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies, is, the reading and dissemination of the Bible. So, then, to propagate that book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth; and I am glad to know that we have still the countenance of many respectable men of that communion. This is not a time or place to say more, and I shall take leave of the subject, with one quotation from St. Paul: 'I thank my God, that after the way which they call heresy, so worship I the God of my fathers.' Proceed in your exertions, gentlemen; God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls, nor the great enemy of mankind, with all his arts, will be able to prevail against us."

The Earl of Harrowby, President of the Council.—"It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of societies like this, we may be sanguine enough to hope that the period may be approaching (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it), when, in the true sense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your lordship; a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact: and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that church which I had always conceived to glory, that its foundation was the Bible, and its object to spread

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that Sacred Book more extensively; that that which was a Protestant Church, which rested its own defence of separation from the Church of Rome upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the Church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has materially attracted the notice of the public, would be absurd. I have read every statement of facts, on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you and this assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree: it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner, in which no other society, however respectably constituted, or well conducted, could have done. No insulated society, in this country, belonging to one peculiar class, be that class what it may, could excite in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices; to forget for a moment, and for a moment only, their own peculiar predilections, unless we set them that example ourselves?"

CHURCH MISSIONARY SOCIETY.

The Report of the Society, and its Appendix which will shortly appear, will enable us to give an outline of its proceedings up to the period of the last Annual Meeting. In the mean time, we have felt so much gratified at perceiving the temperate and dignified line of conduct pursued by the Society relative to the opposition lately excited, that we cannot forbear extracting the following passages from the conclusion of the Report, relative to that unhappy controversy, and expressive of the pleasure felt by the members of the Institution at the intended enlarged operations of another venerable Society.

"In conclusion, your Committee feel it necessary to advert to some peculiar occurrences of the last year. They would willingly have omitted all reference to the opposition which the Society has met with, had it been of an ordinary nature, or temporary in its consequences; but, both in the character and the effects of this opposition, there is something so remarkable, that your Committee feel that they should not answer the just expectations of the Society, if they did not state their views on this subject.

"When your Committee call to mind the late period at which they themselves and their now active co-adjutors throughout the kingdom were brought to feel the duty of taking vigorous and determined measures in attempting to diffuse the knowledge of Christ among the Heathen, they are anxious to exercise forbearance and charity toward all others who may be tardy and reluctant in admitting into their minds the full influence of this obligation. And when they see their fellow-Christians and fellow-Churchmen awakening to a sense of the necessity and duty of diffusing everywhere the Gospel of the grace of God, they desire, without reference to any other circumstances, sincerely to congratulate and zealously to assist them in this sacred labour.

"Your Committee cannot, however, be insensible to the advantages which both

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the Society and the general cause of Missions, particularly Missions as connected with the Church, have derived from the talents, the zeal, and the piety, which have been called forth on behalf of this Institution. To these friends they beg to offer, in the name of the Society, their most cordial acknowledgments.

"Nor can your Committee allow themselves to pass unnoticed the trouble and anxiety which one of the Society's revered and beloved Vice-Patrons has been called to encounter. They are sure that they shall most entirely accord with the wishes of that distinguished Prelate, in avoiding every intimation of reproach, and in stifling the very feeling of resentment, for that conduct toward his Lordship, which has been condemned by the public voice of our country—a voice which soon makes itself heard, amidst any temporary clamour, to be the voice of Truth and of Justice. But your Committee cannot avoid expressing, on this occasion, the earnest wish and prayer, that the spirit which thus actuates the heads and leaders of the Society may pervade and dwell in every member of the body.

"And that it does so, your Committee rejoice to report that they are daily receiving the most satisfactory testimony. The Public Meetings which have been held—at Bristol for instance, at Hereford, in Dublin, and at Colchester—since those painful circumstances took place which are here alluded to, have marked that union of Christian determination with Christian meekness, which prove to your Committee that the Society is deeply imbibing that Divine feeling—*Be not overcome of evil; but overcome evil with good.*

"In this spirit it is, that your Committee desire and pray that they may be enabled to persevere in their labours.

"And *what* are these labours!—Contemplate, but for a moment, that astonishing fact—that a tenth of the whole human race are subjects of the British Crown!—that Eighty Millions or One Hundred Millions of human beings live under our just and beneficent laws!—that, of these Millions of dying but immortal men, three-fourths are deluded Mahomedans, or wretched Pagans!—that Sixty or Seventy Millions of men, our fellow-subjects, know nothing of that *Only Name under heaven given among men whereby we must be saved!*—and yet there are not, at this hour, Two Hundred Christian Men, Native or European, of all denominations—there are not Two Hundred engaged in shewing to these sinners the error of their ways!

"How then must the Members of this Society rejoice, as Christians and as Churchmen, that the Society for Propagating the Gospel, which can exercise an extensive influence over their fellow-members of the Church, is calling forth the resources of the Church in aid of this great cause! Your Committee most heartily bid them God speed; and entreat every Member of this Society to aid that venerable body to the utmost, by his contributions and by his prayers. Your Committee augur incalculable good from these exertions—not only to the Heathen and Mahomedan Subjects of this Empire, but to those who attempt to become blessings to them. Whoever approaches this sacred cause, can hardly fail to obtain, through the Divine Mercy, a deeper sense of his own obligations to Infinite Goodness and Love.

"A day will come—and who does not most earnestly long to behold that day!—when these Sixty Millions of our perishing fellow-subjects will no longer be left to their two hundred Christian Teachers—when, in truth, three hundred thousand souls will appear to be far, *far* too many for the charge of one Christian pastor. Were these two hundred teachers of British Heathen augmented to sixty thousand, there would even then be but one instructor to a thousand.

"Yet, when that day shall have arrived, there will still remain to the Members of our Church, and to the whole Christian World beside, the care of five hundred or six hundred millions of Jews, Mahomedans, and Heathens, out of the pale of the British Empire!

"Oh! it needs nothing but an understanding of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among Christians—that rivalry only excepted, which shall labour most assiduously to *save souls from death, and to hide the multitude of sins!*"

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VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

A congress of the great powers of Europe are shortly to assemble at Aix-la-Chapelle, a beautiful town nearly half way between Liege and Cologne, rendered famous by several public treaties, and particularly by that of 1748, between Great Britain and France. It is expected that the Emperors of Russia and Austria, and the Kings of Prussia and the Netherlands, will attend in person. The object of this Congress is, doubtless, to fix the peace of Europe, if possible, on a solid basis, and particularly to determine the measures which it may be expedient to pursue in regard to France. If the government of that country should appear to have acquired a sufficient degree of stability to justify the measure, it is probable that the army of occupation may be withdrawn in the autumn of the present year. Those who have observed what a large portion of combustible matter remains latent in France, only requiring the application of a spark to cause it to explode, and to renew the scene of former years, cannot do otherwise than view such a measure with very serious apprehensions. Persuaded, however, as we are, that the parties who shall be called to decide this great and vital question of European policy, have no by-ends to serve, and have also ample means of acquiring correct information respecting the actual state of feelings and opinions among the mass of the French population, we are disposed to place a strong reliance on the wisdom of their councils, and the equity of their decisions. The rapid rise which of late has taken place in the French funds, would indicate a growing confidence, on the part of the French themselves, in the continuance of internal tranquillity, and the stability of the existing order of things. At the same time it is to be remembered, that the bankers and capitalists of France are not likely, any more than our own stock-jobbers and fund-holders, to speculate very deeply or very accurately on the moral causes which are to be regarded as mainly influential in deciding the future destinies of France. Their view is apt to be bounded by the single consideration, whether, in the course of three, or six, or twelve months, the rise in the value of public securities is likely to be such as to render an investment of their capital in that species of property advantageous. And, after all, the rise which has taken place may prove nothing more than this, that the high rate of interest which was to be obtained in France, nearly three times as much as could be had in England, has drawn large sums thither from this country, and perhaps also from Holland and Germany, which, operating on a comparatively small quantity of stock, have, by the mere force of that operation, produced the effect we have witnessed. Besides this, the rise in the price of stock being, perhaps, too hastily assumed to flow from an increase of public confidence in the government, and of growing attachment to it on the part of its subjects, farther investments are thus encouraged, and the value of the stock enhanced. We should demur, therefore, to the conclusion, that the present rise in the value of the French funds has proceeded from an ameliorated state of political feeling in that country, when, possibly, it may admit of being explained on those simple principles which regulate all commercial transactions, whether they relate to this or to any other description of property. The sums which have been transferred from Great Britain alone, into the funds of France, by persons who know nothing of the internal situation of that kingdom, but who merely calculate the gains of the transfer at compound interest, and who adventure on the chances of tranquillity as they would adventure on the chances of a prize in the lottery, would be sufficient of themselves to account for much of the advance of price which has taken place.

There is one subject which we trust will employ no small portion of the time and cares of the approaching Congress. We allude to the Slave Trade. On this subject the different members of it will have much to learn, since, on the 8th of February 1815, they proclaimed at Vienna their desire "to put an end to a scourge which has so long desolated Africa, degraded Europe, and afflicted humanity," and their determination to pursue that object "with all the zeal and perseverance which so great and good a cause merits." They will

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have to learn that the miseries of Africa, instead of having been abated by that merciful declaration, have, since the period of its appearance, been intensely aggravated, and that by some of the very parties who subscribed it with their names. They will have to learn how well the Slave Trade has vindicated its claim to the opprobrious epithets which their indignation then applied to it, by its subsequent ravages, and by its triumphant extinction of all those cheering prospects which had begun to console "afflicted humanity" for centuries of blood and crime. Doubtless they will inquire, and ascertain, by what strange and unaccountable fatality it has happened, that the professions, and promises, and public engagements of France on this subject should have been in direct contrast to the conduct hitherto pursued by her public functionaries;—by what unhappy misconception of the views and intentions of their superiors it has happened, that the governors of those settlements on the coast of Africa which had enjoyed, during our occupation of them, a long repose from the horrors of the Slave Trade, and in which industry, and the arts of civilized life, and the social and domestic charities, had begun to diffuse their healing influence, should have looked tamely on whilst every hope to which such a state of things had given birth, and which France had distinctly pledged herself to cherish, has been blasted under her hand, as by the breath of a pestilence. The eloquence of Burke would be required to paint the desolation which in the space of a single year the citizens of that polished land have wrought on the shores of the Senegal and in the vicinity of the Gambia. The facts, however, will speak for themselves; and with these facts, as far as our feeble voice can reach, the public shall soon be made acquainted.

The members of the Congress will likewise have to inquire into the title which Portugal possesses to oppose herself on this subject to the united wishes of Europe, and of that country especially to whose exertions it is owing that she has not been blotted from the catalogue of nations: and we trust that means will be taken to make her feel, that, if considerations of justice and humanity have no weight in her councils, her interests will be deeply compromised by obstinately continuing to cling to this nefarious commerce. Is it too much to hope that the day is arrived when the congregated justice of Europe, acting in the true spirit of the HOLY ALLIANCE, shall formally receive Africa within the pale of humanity, and denounce as criminal and piratical, as a public offence against the law of nature and nations, the act of bearing away her unoffending inhabitants, by every enormity of violence and fraud, into hopeless, grinding, and interminable bondage? We all remember with what acclamations Europe resounded, when England gallantly asserted the claims, and at the expense of much blood and treasure effected the liberation of the ten or eleven hundred White Captives whom the Dey of Algiers retained in slavery. But, surely, either our conduct in that instance did not merit the eulogies it received, and was palpably partial and unjust, or the same principles will now be called into operation, in order to restrain the wholesale depredations which continue to be committed on the Negro Race.—We have much to say on this subject, but for the present we forbear. The Congress, we trust, will perform its duty, in this as in every other respect; and raise a monument to its fame, in the gratitude of Liberated Nations, more durable than marble or brass. The tears and groans of millions of wretched sufferers have already entered the ears of the Lord of Sabaoth. May they reach the hearts of his vicegerents on earth, and incite them to be the dispensers of his mercy to the miserable, by restraining the fury of their oppressors, and causing their violence to cease.

The new constitution for Bavaria, establishing representative assemblies, was published on the 28th ult. The preamble is remarkable for its liberality, granting to the people liberty of conscience, with a scrupulous distinction between what belongs to the state, and what to the church; liberty of opinion, with restrictions by law against abuse; an *equal right to all native subjects to every rank in the public service*, and to all the distinctions due to merit; equality of laws, and of citizens before the law; impartiality and promptitude in the administration of justice; equality in the distribution and payment of imposts; and, as a security to the whole, "States-General formed from all classes of domiciled citizens."

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EAST INDIES.

The conflict which has taken place in India, between the British and the different Mahratta powers, has been short, but decisive. Our arms have every where maintained their wonted superiority, and the hostile princes have all accepted peace on terms most highly advantageous to this country. The Pindarries, whose depredations on the British territories were the original cause of the war, have been reduced to a state which will deprive them of the power of renewing their aggressions.

GREAT BRITAIN.

On the 10th inst. the Prince Regent went in state to the House of Peers, and dissolved the Parliament. The Speaker, in addressing his Royal Highness, particularly adverted to the treaties which had been concluded with Spain and Portugal, on the subject of the Slave Trade, as having afforded the House an opportunity, in providing for their fulfilment, of discharging a duty more interesting in itself, and more in unison with the sincere and unfeigned sentiments of all classes of his Majesty's subjects, than any other. He likewise adverted to the means adopted for supplying the deficiency of places of public worship in the Established Church; and expressed himself well convinced, that "the first and dearest interests of the country, its truest happiness, its soundest prosperity, its surest independence, its most substantial national glory, were all involved and blended intimately and inseparably in the religious and moral habits of its people."

The Speech of the Prince Regent contained the ordinary topics of observation, but, in referring to the approaching dissolution, took occasion to advert to the important changes which had occurred in the situation of this country and of Europe, since the Parliament had first assembled in 1813; changes which were owing in a great measure to the unexampled exertions which Parliament had enabled him to make. The Speech closed with a compliment to the attachment and loyalty of all classes of his Majesty's subjects.

It is not, however, on the single ground mentioned in the Speech of the Prince Regent, that we look back with gratitude to the proceedings of the Parliament which has just closed its labours, although, undoubtedly, much, very much, is due to it on that ground. We would also record, with unfeigned thankfulness, what it has done for the cause of Christianity in India, for the cause of the wretched inhabitants of Africa, and for the improvement of the lower classes of our own population. We trust, that in these respects the Parliament about to be chosen will tread in its steps, and improve on the example which has been set by its predecessor.

A Bill has passed for instituting a Commission to inquire into the appropriation of the funds bequeathed to promote the education of the poor in all parts of the kingdom; and although the measure, as proposed by Mr. Brougham, and agreed to by the House of Commons, was curtailed of some of its most material provisions in the House of Lords, we have no doubt that it will still serve many highly important purposes. The number and flagrancy of the cases of abuse which have been detected by the committee, of which Mr. Brougham was chairman, exceed all our previous conceptions on the subject. One case, which he stated to the House, related to a certain borough in the county of Huntingdon. "The only borough interest," he observed, "that which gave the patron of the borough the whole power of sending two members to that House, was the unjust and wilful abuse of a considerable estate left for charitable purposes. It would come within the compass of the Education Bill, for it had been set apart in the reign of Edward II. for the maintenance of a free school, and in that reign had been estimated at the annual value of 35*l.* The land amounted to 145 acres, the greater portion of which was of great value. The whole rent was now 160*l.*, while the value upon the lowest scale could not be less than within a trifle of 900*l.* per annum. This land was held by the mayor and corporation—by the mayor and twelve aldermen. Who were the trustees? The mayor and twelve aldermen. Who were the lessees who had this land contiguous and convenient to other property of the Crown? Who were the lessors? The mayor and twelve aldermen—all in one. They were all; and all that interest they had got from the property of the poor, which they had robbed for the purpose. In that borough the burgesses were the people who had the right of voting; and

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it was so managed, that once a burgess, always a burgess. The lands were given amongst the burgesses for little or no rent. It was asked whether they had any opposition in the borough, or in what it consisted. The reply was, that there never was such a thing as an opposition; the borough was what they called a maiden borough."

Another subject to which the attention of Parliament was turned during the last session, was the treatment of the Slaves in the West Indies. A great variety of papers was called for by the House of Commons. Of these, the greater part was produced only on the last day of the session. We have, therefore, as yet not had access to them. On this account, we have thought it best to defer entering on the subject; for, although we are already in possession of some parliamentary documents of considerable importance, and, we may add, harrowing interest, their effect, we are convinced, would be weakened by presenting them in detached fragments. Suffice it for the present to say, and in due time we undertake to prove, that the tales with which the British public have been amused, of the ameliorated condition of our sable fellow-subjects in the West Indies, are little better than "cunningly devised fables;" and that nothing short of parliamentary interference affords a well-grounded hope of that improvement in their state, which it is no less the bounden duty than it is the unfeigned desire of this country to effect.

On the 2d inst., his Royal Highness the Duke of Cambridge was re-married in this country to the Princess of Hesse Cassel. And on the 29th ult. his Royal Highness the Duke of Kent was married, at Cobourg, to the Dowager Princess of Leiningen, sister of his Serene Highness Prince Leopold.

The kingdom, from one extremity to the other, is at present engrossed with the business of the elections. Many of them have already terminated without a contest: in which cases, for the most part, either the same members have been returned, or members of similar political principles. Severe contests have taken place in many of the great towns. In the city of London, and the borough of Southwark, these contests have ended in the triumph of the more democratic candidates. Sir William Curtis and Alderman Atkins in the City, and Mr. C. Barclay in the Borough, have been forced to give place, the former to Mr. Waithman and Alderman Thorpe, and the latter to Sir Robert Wilson, the liberator of Lavalette.

In the city of Westminster, a curious scene has been exhibited. The candidates, in the first instance, amounted to six: Sir Samuel Romilly; Sir Murray Maxwell, who commanded the Alceste, the ship which conveyed Lord Amherst to China, and who signalized himself by his spirited attack on the Chinese batteries; Sir Francis Burdett; the Hon. Douglas Kinnaird; Major Cartwright; and Mr. Hunt. Sir Murray Maxwell is understood to have the support of Government, and has certainly many personal claims to the suffrages of the electors. Besides being a most gallant officer, and a man of extensive general information, he is stated to have been a particularly humane commander, and to have shewn himself very desirous to promote the moral and religious improvement of his crew. And his conduct on the hustings has certainly not belied these pretensions. He has conducted himself with remarkable dignity and good temper, in the midst of unbounded insult and gross outrage; and has even manifested an address and a promptitude in his appeals to the better feelings of the many-headed monster before him, which were hardly to be expected from a man of his professional habits. The rudeness and violence with which he has been assailed by the mob, and the serious personal injuries he has sustained from stones, mud, and other missiles, form an instructive comment on the *freedom* and *purity* which may be expected to attend elections, when parliaments become annual, and suffrage universal.

The return of Sir Samuel Romilly we are disposed to consider as certain. He has not himself appeared on the hustings, his avocations not permitting his attendance; but the known respectability of his character, the weight of his talents, his tried attachment to objects of enlightened benevolence, his labours to mitigate the injurious severity of our criminal code, and his firm and faithful adherence and distinguished services to the cause of Africa and her enslaved race, have gained him the suffrages of good men of all parties; while the support he has given to all measures of economy, and to every practicable

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scheme of political reform, has inclined many of the mere reformists of Westminster to give him their votes. He stands at present (June 25) at the head of the poll; but whether he will maintain that distinction is uncertain; as Sir Francis Burdett, who appeared on the first three days of the election to have lost the confidence of the good people of Westminster, and fell far below both Sir S. Romilly and Sir M. Maxwell, has since advanced with rapid strides, and is now considerably above the gallant captain, and promises even to stand the first in point of numbers.

The three other candidates hardly deserve to be noticed. Mr. Douglas Kinnaird and Major Cartwright, having in three days polled, the former 70, and the latter 20 votes, prudently retired from the contest. Mr. Hunt, whose numbers after a six days' poll amount only to 73, still maintains his post as a candidate, and with his characteristic vulgarity has even *sworn* to maintain it until the fifteenth day. We are glad to find that the manners of this person are too low and too coarse to suit the taste even of a Westminster mob, and, with the exception of a few ragged adherents, he appears to have lost all the ephemeral ascendancy over the populace, which his bold pretensions and large promises had gained him in the first instance.

We find it difficult to explain the reasons why Sir F. Burdett was so unpopular as he appeared to be during the first three days of the election; or why the tide of popular feeling has since been so suddenly and strangely turned in his favour, that on the fourth day he polled nearly twice as many votes as he had done on the three preceding days. All this, we suppose, will be explained in due time. Meanwhile, the Baronet refuses his personal attendance, and gives the electors distinctly to understand, that his return to Parliament is their affair, not his.

It would appear, on the whole, that Ministry had rather lost than gained by the elections which have taken place. But, after all, the numerical difference in their majorities in the House of Commons will probably be slight.

OBITUARY.

To the Editor of the Christian Observer.

The Rev. George Edwards was born at Yeovil, in Somersetshire, June 23, 1785. Having completed the usual acquirements of a grammar school, he was placed with a chemist at Bristol; and though at this time not immediately under the influence of true piety, he evinced a most exemplary moral conduct during the whole of his engagement. "A volume might be written," remarks Mr. Cecil, "on the various methods which God has taken in providence to lead men first to think of Himself." Mr. Edwards had commenced business in Bristol, in connection with a fellow-apprentice, when a circumstance led him to St. James's church, where he soon became a constant attendant. Here it was that the seed of the word was sown in his heart: and the work of Divine grace was progressive. His outward conduct, which before had been very correct, now began to flow from higher principles and motives. His relish for every thing connected with religion increased; and with it, his dislike of frivolous conversation, and his anxiety for the welfare of his own soul, and for the souls of his relations. In short, his whole deportment marked him to be strictly "a new creature in Christ Jesus."

Having at length turned his thoughts to the ministry, this important step occupied his whole attention, and induced him earnestly to implore the direction of his Heavenly Father. A successful line of business had placed independence within his reach, but he determined to relinquish it. He therefore entered at St. Edmund Hall, Oxford, where the same zeal and devotion which had hitherto characterized him, was visible during the whole of his residence. His studies were his delight, and he could not be prevailed with to intermit them, in order to take the exercise which his delicate constitution required. Indeed, he carried his assiduity to such an excess, that he could scarcely be prevailed upon to join in the customary relaxation of a morning or evening walk; and it is to be feared that his premature death is to be attributed to the zeal with which he attended to his College duties, regardless of those salutary intermissions which his health so peculiarly demanded.

On quitting the university, Mr. Edwards took Holy Orders, and became curate of the two parishes of Baverstock and Bowerchalk, in Wiltshire. Here he preached his first sermon; and here too, with almost his dying breath, he ratified and confirmed the doctrine which he had taught. For nearly five years he may truly be said to have

laboured in this portion of his Lord's vineyard, daily manifesting, that, for the love with which Christ first loved him, he was determined to spend and be spent in his service. Refusing, though tempted by the offer of superior advantages, to leave his beloved flock, he watched with tender solicitude over their progress, and has now been enabled to say of some of them, with undissembled joy, Here I am, Lord, and the children whom thou hast given me.

The distance of six miles to Bowerchalk, over bleak downs, twice a week, and in all weather, with the instruction of the children of both parishes, visiting the sick, and other pastoral duties, soon undermined a naturally weak constitution. On Sunday, the first of March, 1818, he preached at both his churches; and in the evening, at his own house, examined the children, and afterwards expounded to about sixty persons the first of the Thirty-nine Articles of our Church; intending to go through the whole of them on succeeding Sabbaths. But the next Sabbath had scarcely intervened, ere his sorrowing and disconsolate flock followed him to the grave. His last sermon is now before me: it contains in itself nothing particularly worthy of observation. Like the generality of his compositions, it is the plain, orthodox, unstudied address of a faithful minister. The subject, however, presents a coincidence with his own immediate call to the reward of his pious labours. His text is from St. Matthew xvi. 27: "He shall reward every man according to his woks." The day after he preached this his last discourse, he had scarcely rode from his own door to attend a Bible Society Meeting at Wilton, when he was seized with the complaint that terminated his life, and immediately returned. On Tuesday and Wednesday, no visible alteration appearing, some hopes were entertained of his recovery, when on the evening of the latter of these days more dangerous symptoms appeared. With extreme reluctance he consented that his mother, now at a distance, should be informed of his distressing situation. On Thursday evening, just before another and the last attack, he had the great satisfaction of embracing her; and two hours after he died in her arms. The grief in which he saw her and his brothers involved, appeared to concern him most; his last words to them being, "Don't grieve so; I am very, very happy! Christ is with me! I go to glory!" When too weak to converse, his greatest pleasure was to hear the word of God read to him. "I thought," said he, "I was dying last night, and, oh! at that moment how precious were the promises of God to me." Recovering from this second attack, he prayed most fervently for his beloved people; for his little flock the children of his Sunday School; and for his friends, particularly those who exhibited hopeful symptoms of piety. After this, taking a pencil in his hand, he expressed his wish to be buried in his parish church at Baverstock, with this simple though cheering assurance, "*In Christ is my hope.*" Without a sigh, he sweetly fell asleep in Jesus.

The preceding narrative will naturally suggest to the reader several reflections, on which, though very important, it is not necessary at present to enlarge. Firmness and consistency of character were remarkably conspicuous in Mr. Edwards. He pressed forward to his point with a simplicity and ardour which eminently fitted him for obtaining whatever happened to be his object of pursuit. Happily his objects were uniformly such as reason and conscience could approve, and such as even at the present moment his glorified spirit cannot be ashamed to disown. While, however, his example stimulates the slothful to a conscientious application of his time and talents, it ought to warn the zealous and anxious student against sacrificing his future usefulness, and bringing on a premature death, by an undue eagerness even in a good and eminently holy cause. Such a character, though marked by no lines of great originality or peculiarity, is one of those objects to which the Christian may always turn his eye with advantage, and to which the minister of Christ may look as a specimen and pattern of what he ought to imitate and approve.

* * *

ANSWERS TO CORRESPONDENTS.

S. W——R; J. W——R; F. L. D.; T. S.; have been received, and are under consideration. Mr. BIRCH's Letter will meet with all due attention.

Several Letters for X. Y. remain at the Publisher's.

It is quite impossible for us to gratify all the longing desires of authors with that promptitude which their individual interest in their own productions is so apt to make them conceive to be both easy and reasonable. C. E. S. will perceive that his last letter was unnecessary.

W. M.; and various communications from C. C.; have reached us.

ERRATUM.

In the last Number, p. 281, col. i. line 13: *for* from, *read* for.

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THE

CHRISTIAN OBSERVER.

No. 199.] JULY, 1818. [No. 7. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 350.)

No. VII.

ON 1 John v. 20, Mr. Wright thus comments: "By him that is true, is meant the only true God. The Apostle seems to refer to the words of Jesus, John xvii. 3. He distinguishes Christ from God, from him that is true, by calling him his Son."—On the contrary, I contend, that οὗτος, *this*, must refer to the last antecedent, *Jesus Christ*; and if there be any reference to the text mentioned by Mr. Wright, there would seem to be a reference equally direct to John i. 1, 4, 9, where the "Word" is said, as the Son is here, to be "God," and to be "life."

Lastly, we have the following remarks on Rev. i. 8, 11, 17, and xxi. 6, and xxii. 13. "These passages are placed together because some part of their language is similar. A glance at the context, especially the fourth and fifth verses, in which Jesus Christ is distinguished from 'Him which is, and which was, and which is to come,' will enable the reader to see that Rev. i. 8, is not the language of Jesus Christ, but of God his Father. The words, 'I am Alpha and Omega, the first and the last,' in ver. 11, are admitted by Trinitarians to be spurious. [*See Parkhurst's Gr. Lex.* p. 1.] Ver. 17, Jesus says, 'I am the first and the last,' but he adds, 'I am he that liveth and was dead; and behold, I am alive for evermore.' It is now acknowledged on all hands, that it was as man only that Christ died; consequently, as it is he that was dead, it must be the man Jesus who is the first and the last; but no one supposes the man Jesus had an eternal existence, therefore his being the first cannot relate to his having always existed. He is first and last in the Divine counsel, and in the glorious dispensation which God hath introduced by him. These remarks equally apply to chap. xxi. 6, and xxii. 13. As Alpha is the first, and Omega the last letter in the Greek alphabet, so the Gospel dispensation begins with Christ, and will be conducted by him to its full completion.—Hence, it is easy to see how he is the beginning and the end, the first and the last, without supposing him to have existed from eternity, otherwise than in the Divine purpose and counsel."—The text here stated by Mr. Wright to be spurious, will make little difference in the decision of the question, for the same words occur in Rev. xxii. 13, where they evidently belong to our Saviour, as appears from ver. 16. I must also consider them as his words, in chap. i. ver. 8. But one clear text, such as chap. xxii. ver. 13, is sufficient to shew that the titles are applicable indiscriminately, and therefore in the same sense, to the Father and the Son. In another place, indeed, the author speaks thus of the high titles ascribed to our blessed Lord in the Apocalypse: "He is declared to be the first begotten from the dead; which seems like a direction to regard him throughout the

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whole book as the man whom the Jews hanged on a tree, whom God raised from the dead. Amid the most splendid imagery he is introduced as the Son of man (ver. 13); and when he announces himself to his astonished disciples, he declares himself the same person who was once dead (ver. 18); when he calls himself the first and the last, meaning, perhaps, the author and finisher of the Gospel dispensation, it is still as a person who was once dead (chap. ii. 8); when he is described in the midst of the throne, it is as a person who had been slain (chap. v. 6.) In the most grand and glorious scenes, when Christ appears, it is still the crucified man we behold, he is the person God hath so highly honoured."—The deductions in this passage are defective, but not inaccurate. To the interpretation, indeed, of the expression "first and last," as meaning only the "author and finisher" of the Gospel dispensation, I cannot but object, because it is an expression peculiarly appropriate to Deity, and never, so far as I can perceive, applied to any who is not God. The only places where it occurs in Scripture, are Isa. xli. 4; xliv. 6; xlviii. 12; Rev. i. 11, 17; ii. 8; xxii. 13; and the reader may judge, whether such a description can be applied, after such a use of it, to any who is not Almighty. A consecutive perusal of the five verses in Rev. i. 5 to 9 inclusive, will make it appear whether it is used so here.

These, I believe, are all the passages which the author adduces as being erroneously construed by Trinitarians, in order to ascribe proper deity to Jesus Christ. They, of course, are more numerous than those which apply to any other part of this vital question, because on the point of Christ's essential Deity the whole difference between Unitarians and Trinitarians turns.

The next point to which I shall advert, is that of the incommunicable offices and attributes of Deity, which the Scriptures ascribe to Christ: and here, also, we may be contented to follow the track of our author, though with some hopes that we shall not be detained so long in this part of our inquiry as in the preceding.

First, on Matt. xviii. 20, Mr. Wright thus comments: "This is stated by Jesus as the reason why God will sanction the proceedings, and answer the prayers of his disciples; but it is not necessary he should be with them in person, in order to their receiving the Divine sanction, and the blessings they ask; only, that he should be in the midst of them by his word, authority, and spirit. Whatever is done in his name, that is, by his authority, according to his word, in his spirit, will be acceptable. If Paul's being present with the Corinthians and Colossians in spirit, when personally absent (1 Cor. v. 3; Col. ii. 5), proves not his omnipresence, neither does Christ's being in the midst of his disciples, when personally absent, proves his omnipresence."—To this I would reply that Christ is with his disciples not in his human presence, but by the Holy Spirit, which is one with him, as he is with the Father. When St. Paul says, that his spirit is with the Corinthians, even when he is absent in body, he means, that the same Spirit which rests on him is with them, especially on such occasions, to qualify them to act in his name and by his authority. So, then, Jesus Christ and St. Paul are both said to be present by the Spirit; but the former by the Spirit which is in him, and the latter by the Spirit which was upon him.

The preceding extract was designed to confute an inference which establishes the omnipresence of Christ. The next disputes his infinite goodness. "When one called Christ good, he said, 'Why callest thou me good? there is none good but one, that is God.' (Matt. xix. 17.) This shews that he did not pretend to be good in

the same absolute sense as God is, that he set up no claim to underived, infinite goodness."—From this question, I believe, no conclusion can be drawn as to the claims of Jesus Christ. My own persuasion, in common with that of many of the best commentators, is, that he chose to put the inquirer to a trial, and to ascertain by this mode of interrogation whether he was prepared to acknowledge his Deity; and till Mr. Wright has disproved the correctness of this interpretation, he can have no right to infer that Jesus Christ did not pretend to be good in the same absolute sense as God is; that he set up no claim to underived, infinite goodness.

The force and import of John iii. 13 is thus evaded: "It is only in the figurative sense in which the word 'heaven' is used in Scripture, that the Son of man could be in heaven while he was on earth; as he was in the bosom of the Father (John i. 18), he had an intimate knowledge of his designs and holy will."—Why so? Where is the author's proof? We say, that the Divine name, ὁ ὢν, is here assumed by Christ, to shew that in his Divine nature he is ever with the Father. Mr. Wright, indeed, adds: "So Christians are said, in the present life, to 'sit together in heavenly places.' (Eph. ii. 6)." But this is not in heaven, or in the bosom of the Father, but in heavenly places, in heavenly stations, in offices belonging to the kingdom of heaven, or dispensation of the Gospel.

I must next comment upon the loose manner in which John v. 23 is interpreted in the work under consideration. "The Father judgeth no man, but hath committed all judgment, or the regulation of all things, to the Son, that all men should honour the Son even as they honour the Father; that is, that they should honour him as the person whom the Father hath appointed to reign over, and execute judgment among them."—Surely to honour him as the person whom the Father hath appointed, is not to honour him as the Father; and a system which requires such dilution of scriptural phraseology may justly be suspected of inaccuracy.

The refutation of our Lord's omnipotence and omniscience, in the following passage, is also inconclusive. "The extraordinary knowledge, and miraculous works of Christ, are no proof of his Divine nature. He received his extraordinary wisdom and knowledge from the Father, by the Holy Spirit which was given him. (Isa. xi. 2, 3; John v. 20; and viii. 28.) If this knowledge proved that Jesus had a Divine nature, the knowledge the ancient prophets had of secret things and future events, would prove that they also had a Divine nature. His miraculous works he ascribed to the Father, John xiv. 10. Had these works proved the Divine nature of Jesus, the works done by the Apostles would have proved their Divine nature; he said, 'He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.' (John xiv. 12.) The knowledge of Christ was not too great for God to communicate to a man, nor his works too great for a man to perform, when God was with him and in him."—The peculiar and distinguishing character of Christ, with respect to his knowledge and works, is, that he knew all things, and performed what miracles he would, and to whom he saw fit. It is true, our author objects, that this is said of others also, as 1 John ii. 20; see likewise Phil. iv. 13;—but let the reader consider the different subjects and occasions on which these words are applied to Christ and his disciples, and he will perceive that they are used in a very different latitude and extent of meaning. Of Jesus it is said, that he needed not that any should testify of man, because he knew all men (John ii. 25.) His knowledge of all men is

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thus assigned as a proof of his knowing this man, and must, therefore, be construed strictly. But the profession in Phil. iv. 13 follows an enumeration of particulars of which it appears to be a summing-up and conclusion. (ver. 12.) The general statement, therefore, must be restricted by the nature of the particulars out of which it grows: as thus: "I can do all the things which I have mentioned, and all the like things, through Christ, that strengtheneth me."—So, also, Jesus could do the works of the Father when and to whom he would; but, when it is written, 1 John ii. 20, "Ye know all things," there is no such deduction drawn from it. The expression is solitary, or is limited to that truth of the Gospel to which it unquestionably refers. Hence it is, that, while no one contends for the real omniscience and omnipotence of St. Paul or the disciples, those attributes, as ascribed to Jesus Christ, no one has been or ever will be able to disprove.—The following inference, moreover, is illogical: "Jesus told his disciples they should do greater works than those they had seen him do: it follows, therefore, that the wisdom and power which Jesus possessed, were not too great to be communicated to a mere man." Our Lord never told his disciples that they should have greater wisdom and power than he possessed, but only that they should do greater works than they had seen him do. The two things are essentially distinct. The latter was eminently fulfilled, when the Apostles communicated the gifts of the Holy Ghost by laying on their hands: the former, it would be impious to assert.

Further, in reference to the ineffable glory of Christ, which results from the foregoing perfections, our author asks, "Will any person say that God could not raise a man to all the dignity and glory to which Jesus is exalted?"—The dignity and glory to which Jesus Christ is exalted, are the dignity and glory of his humanity; and to this glory we dare not say that God could not raise a mere man. But it is not so with the glory which he had with the Father before the world was. This glory is incommunicable; for it is the glory of God; and he says of it, "I will not give my glory unto another." (Isa. xlviii. 11.) Accordingly, the Saviour does not pray for any extension of the glory inherent in him, as he does of the glory given; but says, "Now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John xvii. 5.)

Neither does the idea of the Divine fulness, in the following passage, come up to the majesty of that expression as used by the Apostles. The author states an objection, and gives his answer: —"*Obj.* The notion of Christ's simple humanity implies a denial of his being one with the Father, and divests him of the Divine fulness. *Ans.* It excludes the idea of his being God; but it implies no denial of what he said, that the Father was with him and in him, that he and his Father are one in testimony, and in their care of the church; that they are one, as he and his disciples are to become one. Christians are said to be partakers of the Divine nature; yet they do not cease to be mere men. Paul prayed that the Christians at Ephesus might be filled with all the fulness of God; but their being so filled would not transform them into gods. Those who assert that Christ is merely man, do not deny that it hath pleased the Father that in him should all fulness dwell, even all the fulness of the Godhead, in the most substantial manner in which it is possible it should dwell in a man."—Christians are, indeed, said to partake, or rather it is held out to them as an attainable end that they may par-

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take, of the Divine nature. (2 Pet. i. 4.) But to be made partakers of one nature, is, I conceive, no necessary forfeiture of another; and it is a different thing to be a partaker, and a proprietor. It is also an object of St. Paul's prayer, that the Ephesian Christians might be filled with all the fulness of God; but it is not said of them, that the fulness of God dwells in them, as is said of Christ. Indeed, it is remarkable, that the same Apostle elsewhere varies that prayer, by substituting what would appear to be in his mind an equivalent expression, "the fulness of Christ." (Eph. iii. 19; iv. 13.) To have the fulness of Godhead dwelling in him even bodily, implies a connection with Deity of which no mere man is capable. (Col. i. 19; ii. 9.)

But all the texts which attribute Divine attributes to the Son of God, are, perhaps, of still less force than those which represent him as the Creator. Of these we have already had occasion to notice one, from the proem to St. John's Gospel. It must be admitted to be an office which, if granted, would demolish the whole Unitarian scheme. Accordingly, Mr. Wright adverts to it in various parts of his work, recurring to it again and again, as if he felt it to be a stronghold of his opponents.

His first account of it is as follows. "In whatever sense creation is ascribed to Christ, it is evidently to him as man it is ascribed. The passage most relied on, as proving the universe was made by him, is Col. i. 16; but in the context he is spoken of as a man who actually died (ver. 18); consequently, it cannot be the literal creation that is spoken of; for that could not be made by a crucified man: not to say, that Jehovah, who is declared not to be a man, neither the son of man, in several places in the Old Testament, claims the literal creation as his own exclusive work. Paul speaks not of the creation of heaven and earth; but of things in heaven, and things in earth; and when the figurative sense in which such language is used in the sacred writings is considered, it will be most natural to conclude that it is of the new figurative creation, the new order of things, of which the man Jesus is the architect, that the passage treats."—It is a concession of some value to have obtained from our author, that creation is ascribed to Christ by the Scriptures in some sense: for that word in its literal meaning can belong to none but God; and whenever a literal meaning will suit the context of a passage, it is not correct to introduce a figurative one. In the case here cited, the author thinks the literal sense untenable. "It cannot be," says he, "the literal creation that is spoken of; for that could not be made by a crucified man." But this, again, is begging the very question at issue, whether he who became a crucified man could not also have been the Author of creation: and when we add, that we believe this Son of God to be the very Jehovah of the Old Testament, we deny the foundation of the author's argument; to which foundation he must apply his reasonings, if he would effectually combat ours. For my own part, I am contented to take the words as they stand; and subjoining them, for the reflection of my readers, I leave them to judge whether such an august description can fairly be melted down to mean nothing more than the author of a system, instead of a Creator of worlds. "By him were all things created, that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." This translation of the passage seems perfectly accurate; nevertheless, Mr. Wright

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observes upon it;—"The creation here spoken of is ascribed to a man who actually died, and was raised from the dead (see ver. 18); consequently, the language ought to be so explained as to be suitable to him. It is impossible a man who actually died should be the Creator of the natural world: either the words must be understood of the new creation, or the Christ who died is deprived of the honour of forming it."—Surely this is a very insufficient, not to say uncandid, way of answering those who hold that the nature in which our Lord was capable of death was not that by which he created the worlds; and it is much more reasonable to argue, "Because the creation is here ascribed to a man who actually died, therefore this man must have had a Divine nature as well as a human; for the Creator of all things must be God."

But the commentator denies the visible creation to be here spoken of. "The Apostle does not mention the creation of heaven and earth, nor of any material substances; but of things in heaven, and things in earth: the language is not such as we find in Scripture applied to the creation of the natural world, but such as is suited to describe the establishment of a new economy, or moral order of things. Paul speaks of a new, a spiritual creation, in other places in his writings. See 2 Cor. v. 17; Eph. i. 13; and ii. 10. In the context he is treating on the same subjects as in the other passages, where a moral creation is mentioned. He is evidently describing the great change produced in the world by the appearance of Christ, and the introduction of Christianity."—In the other passages cited, St. Paul tells his readers, that he is speaking, not of the first, but of a new creation: therefore they are not parallel to this. Here, on the contrary, he says, "All things were created:" consequently we have no right to presume that he meant only some, His language implies that he meant all the old creation as well as the new—inanimate, vegetable, animal, spiritual—visible and invisible—thrones, dominions, principalities, powers: "All things were created by him, and for him."

But still our author objects; "He uses language equally strong and figurative, when speaking of the state of the world, which he describes as a scene of darkness and disorder, the empire of sin and death: by the introduction of the Gospel dispensation, light was diffused, life communicated, order produced, the world regenerated, all things created anew."—All the strong language of St. Paul is not figurative language. He describes things as they are. His strongest language, in the description of this world, is when he calls it the kingdom of Satan: and even this is not figurative language. Indeed, the disposition to translate all his descriptions into metaphors, degrades his inspired character, and may well bring Scripture into disrepute. The language of exaggeration is not the language of truth; nor can I, therefore, accede to the following representation of St. Paul's language in this text. "Full of devout ardour, and being a leading instrument under Christ in this great work, it was natural for Paul to describe it in the boldest language. The Gospel dispensation, embracing both Jews and Gentiles, men of all ranks, from the highest throne to the meanest cottage; new organizing every thing, under a moral view; affecting every thing both heavenly and earthly; designed to bring all into subjection to Christ, and extending to every thing that relates to the moral world, whether visible or invisible; might well be described in such language as the Apostle hath used."—In fact, St. Paul's language goes beyond even this; for he says not only that the Gospel dispensation affected every thing both heavenly and

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earthly, but that all things in heaven and earth were originally constituted in or by Christ Jesus, and for him; and unless his meaning be such as these terms import, his language is bold indeed, for it exceeds all bounds of sobriety and truth.

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent T. K. in his valuable remarks on Mr. Bellamy's Prospectus (p. 283), seems to admit, or at least does not deny, that Luther's German translation of the Scriptures may have been made from the Vulgate. But I cannot think that this was indeed the case. The Dean of Carlisle, in his continuation of his brother (the Rev. Joseph Milner's) Ecclesiastical History, makes some remarks which seems to bear upon the subject. "During Luther's confinement" (in his Patmos) "he had studied the Hebrew tongue with persevering industry; and had translated the whole New Testament into the German language. He then proceeded to apply his Hebrew studies to the translation of the Old Testament, which he also published gradually, and finished the whole in the year 1530. In this work he was much assisted by the labour and advice of several of his friends, particularly Justus Jonas, and Philip Melancthon. The whole performance itself was a monument of that astonishing industry which marked the character of this Reformer." (p. 645.)—But, why so diligently study the Hebrew in order to the translation of the Old Testament, if at last it was merely a translation from the Vulgate? Why, the Greek, if he made no use of it in translating the New Testament? Surely Luther had little needed the labour and advice of his learned friends, had he merely undertaken to translate Latin into German, in both which languages he was eminently skilful.

Dr. Milner elsewhere remarks: "From several authentic documents it appears, that during his solitude, in the summer of the year 1521, he not only translated all the New Testament, but also took great pains to improve his knowledge of the Greek and Hebrew languages, for the purpose of rendering the intended version of the Scriptures more complete. 'I find,' says he, 'that I have undertaken a work which is above my strength. I shall not touch the Old Testament till I can have the assistance of yourself and my other friends at Wurtemberg. If it were possible that I could be with you, and remain undiscovered in my snug chamber, I would come; and there, with your help, would translate the whole from the beginning, that at length there might be a version of the Scriptures fit for Christians to read. This would be a great work,'"&c. (p. 586.) Is this the conduct and and language of a servile translator of a translation, from Latin into German, without any attempt at improvement?

Again: "In a letter to Melancthon, Luther mentions, as an additional reason which induced him to return home, his translation of the Bible into the German language. This was a great and important work, in the execution of which he stood in need of the help of his friends." (note, p. 610.)

The high estimation which Luther's translation holds, even to this day, in Germany, clearly shews that learned men do not consider it merely as the translation of a translation, and especially of a translation which the very attachment of the church of Rome, viewing it, as it does, as of superior authority in some respects to the originals, has tended so greatly to lower in the estimation of the Protestant and Reformed churches. "To decide on the merits of Luther's translation," remarks Dr. Milner,

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"would require not only an exact knowledge of the Greek and Hebrew, but also of the German language." (p. 646.) But would the exact knowledge of the Greek and Hebrew be requisite in forming this judgment, if the translation were made from the Vulgate? It seems, indeed, to me very probable, that Luther and his learned coadjutors did not *needlessly*, or *affectedly*, depart from the commonly received Latin version in translating the Scriptures, but only when the original languages would evidently and decidedly admit of a better rendering: and that it is this wise and modest caution which has given occasion to some, who have not fully examined the fact, to report it a mere translation of the Vulgate.

T. S.

To the Editor of the Christian Observer.

I AM surprised that Mr. Bellamy should assert that no translation of the Holy Scriptures has ever been made from the Hebrew since the days of Jerome, who is supposed to be the translator of the Latin Bible called the Vulgate.

In order to shew that the translators of the English Bible now in use did not make their translation from the Vulgate, as Mr. Bellamy says, I shall insert the following passages from the Prophet Isaiah, as they appear in the two versions.

ENGLISH.	VULGATE.
i. 31. The strong shall be as tow, and the maker of it as a spark.	Their strength as tow, and their works as a spark.
ii. 6. They are replenished from the East, and are soothsayers like the Philistines; and they please themselves in the children of strangers.	Their country is replenished as at the beginning with sorceries, as the country of the Philistines is; and they abound with the children of strangers *.
viii. 22 & ix. 1.—Behold trouble & darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless the dimness shall not be such as was in her vexation.	Behold tribulation and darkness, faintness & anguish, and a dimness following him, and he will not be able to escape from his anguish *.
ix. 1, 2. When at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness, &c.	At the first time the land of Zebulun and the land of Naphtali was eased, and afterward the way of the sea was grievously afflicted, beyond Jordan, Galilee of the nations. The people who walked in darkness, &c.
ix. 18. And they shall mount up, like the lifting up of smoke.	The pride of smoke shall be rolled up together.
xvii. 9. In that day shall his strong cities be as a forsaken bough and an uppermost branch, which they left because of the children of Israel.	In that day shall his strong cities be forsaken as ploughs and cornfields, which were forsaken before the children of Israel.

* The translation of the Septuagint is the same. If the translators had translated from the Vulgate, or consulted the Septuagint, they would not have been mistaken in rendering the word "from the east," which should be translated, "as at the beginning," as it is in the Vulgate, and which is right, for the country of the Philistines did not lie east from Judea, but west from it.

* The Vulgate makes both the chapter and the sense to end here; but the English translators make the last clause the beginning of chapter ix., and which would not have been so if they had translated from it. As no other translators have done this but Junius and Tremellius, and Castalio, it is evid

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ENGLISH.	VULGATE.
xix. 23. And the Egyptians shall serve with the Assyrians.	And the Egyptians shall serve the Assyrians.
xxiv. 6. Therefore the inhabitants of the earth are burned and few men left.	Therefore the inhabitants shall be mad, and few men left.

I could insert many more, but these I think are quite sufficient to shew that the translators of the English Bible were not guided by the Vulgate in making their translation. It would, indeed, be a great reproach to their memory, if it could be proved that they could not read Hebrew, but were obliged to make a translation by means of the Vulgate.

PHILO CRITICA SACRA.

To the Editor of the Christian Observer.

YOUR judicious review of Mr. Jebb's Sermons has confirmed me in an opinion I have long since formed, that many persons, whose views of the scheme of salvation are truly scriptural and just, err in their ideas relative to the best mode of communicating to others "the words of eternal life." Though they have themselves been led to the knowledge of the truth by means progressive and painful, they are anxious to discover some shorter and easier way by which they may lead others. Desirous to produce immediately the effects of the doctrines of the Gospel, they appear to lose sight of the importance of the doctrines themselves; and in a laudable zeal to promote practical Christianity, they seem also to forget the necessity of implanting in the mind those fundamental principles on which Christianity depends. But we must ever remember, that there is but one "Way" by which the sinner can return to God—there is but one system of "Truth" which can effectually deliver him from error—there is but one "Life" from whence he can derive that spiritual existence which is by communion with the Father and his Son Jesus Christ. Allowing for modifications of character and diversity of station, the operation of Divine truth must be similar on all; and however repugnant it may be to the feelings of man, apt as man is to be elated above measure, the foundation of all radical and permanent change must be laid in a simple, full, and undisguised explanation of the doctrines of the universal corruption of our nature, the consequent necessity of a renewal by grace, and the attainment of this and every other blessing in the Christian covenant through the exclusive merits of Him who loved us, and gave himself for us, in order that we might live through faith in him. It appears to me, that the Epistles of St. Paul and his fellow-Apostles constitute an admirable model by which ministers may frame their discourses. In these Epistles we usually discern one uniform mode of procedure. The doctrine is explained, and its truth established; after which are deduced the practical conclusions which are its natural results. If ministers, therefore, desire to imitate these "wise master-builders," if they would promote the edification of those to whom they are the appointed messengers of reconciliation, they must endeavour to give a luminous and direct statement of the *whole* of revealed truth. In examining into their own hearts, and in a recollection of their own progress from error to truth, they will be furnished with useful hints for their guidance in regard to those whom they would win to a cordial

greater reason supposed that the translators of the English Bible have followed them. Mr. Mead supposes that the clause in the English Bible which begins the ninth chapter, as far as the word *vexation*, to be the end of chapter viii., as is found in the Septuagint and Vulgate.

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reception of the doctrines of the Gospel. They will assure them of their own insufficiency, that they may convince them of their need of the Divine influences: they will assure them of their own unworthiness, that they may convince them of their need of the righteousness of Christ. They will direct them to look to Him, as the alpha and the omega, the beginning and the end, of their salvation, the author and finisher of their faith, and the only foundation of their hopes. They will lead them to the Spirit, the promised Comforter, whose office it is to take of the things of Christ and shew them unto us, as the source of all spiritual illumination and strength, as the author and giver of spiritual and eternal life. Thus, under the blessing of Him whose strength is made perfect in our weakness, they will be instrumental in converting many to righteousness: they will see them advancing from one degree of knowledge to another—from conviction of sin, to faith in Jesus Christ; from faith in Jesus Christ, to love towards Him; and from love, to a course of holy obedience both generally and in the minutest details of the Christian life. Thus may they hope to lead their flocks in green pastures, beside the still waters, till both minister and flock are removed to those more substantial joys which are the promised reward of such as live by the faith of the Son of God, under the constant guidance and superintendance of his holy Spirit.

W. M.

FAMILY SERMONS.—No. CXV.

Rom. iii. 24, 25.—*Being justified freely by God's grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past.*

IT is a peculiar excellency of Divine revelation, that it will bear to be examined in every possible aspect without losing its claims upon our admiration. If, for example, we refer to the character of the Almighty as there described, we see it beautifully unfolded and magnified in that very plan which in another aspect appears formed exclusively for the advantage of mankind. Whatever view we take is equally for the honour of the Gospel. There are no unsightly parts admitted for the sake of others of a more pleasing kind; one attribute is not sacrificed to another; particular errors are not permitted to enter through too general an attention to the effect at large. It is not thus with the works or the systems of man, in which we must ever be contented to receive the evil with the good, the defective with the perfect. Heathenism could, perhaps, boast of individual parts that were not unbecoming; but taken either as a whole, or surveyed in its details, it was equally at war with reason and experience, it was equally dishonourable to man and to God. The Gospel alone could disclose such a plain and consistent scheme of salvation, as should offer new claims to our admiration in proportion as we enter more deeply into its spirit and design. The Gospel alone could teach us how to combine those apparently irreconcileable objects, the justification of guilty man with the spotless honour of an all-pure and equitable God. The Gospel alone could undertake to shew, as in the words of the text, in what manner a propitiation could be made that should at once justify the sinner and exhibit the righteousness of the Almighty.

In connection with this idea, let us consider, from the passage before us,

First, The great object of our Lord's work in his capacity of a Redeemer—namely, our justification:

Secondly, The reason of God's setting him forth in this capacity,—

"to declare his righteousness for the remission of sin."

I. The great object of our Lord's work in his capacity of a Redeemer — namely, our justification.—The blessing here mentioned is not one of slight importance. Even to be justified in the sight of our fellow-creatures, to have our conduct appear fair and equitable before the world, is esteemed among men a concern of serious and weighty interest. How much more, then, to stand justified before Him who "searcheth the heart and trieth the reins," and who, both in point of justice and power, can punish us eternally for our violations of his law!

To place us in this happy condition of persons pardoned and justified in the Divine sight, was the great object of the sacrifice and death of our blessed Lord; and some of the particulars mentioned in the text will point out the manner in which that object was obtained. It is said, that we are justified *by God's grace—freely—through the redemption that is in Christ Jesus.* All these circumstances are highly important, and deserve our most serious attention.

1. Our justification, then, is *by God's grace*;—by that love and favour which he bears to his creatures, and which, in a most wonderful and exalted manner, he has exhibited towards mankind. We are not to view the Most High as a tyrant who was glad of an opportunity to exhibit his displeasure, or who willed that we should perish rather than return and live. On the contrary, we find him interested in our redemption, and actively employed in its accomplishment. In his own Divine mind, and from his own voluntary favour, arose that plan of pardon and justification, which upon earth we are invited and entreated to embrace, and which in heaven will constitute the theme of eternal wonder, and gratulation, and delight. The most simple and native feeling, if we may so speak, of the Almighty towards his creatures, is that of love and favour: and to this attribute are we indebted for all the blessings, temporal and eternal, which we enjoy, and which could never have sprung from any but a Being of infinite benevolence, whose very property is Love, and whose mercies are over all his works.

2. But the simple grace or favour of God is not the *only* circumstance mentioned by the Apostle as connected with our justification. Favour might be deserved; it might have been purchased by previous good conduct; in the same manner as Joseph is said to have found favour with his master. Saint Paul therefore adds the epithet "*freely*," that is, as an unmerited gift, not of works, lest any man should boast. There is no subject upon which the Apostle insists more frequently or more earnestly, than upon the gratuitous nature of our justification before God, and those circumstances which made it necessary that justification, if bestowed at all, should necessarily be thus gratuitous. In the chapter from which the text is taken, as well as throughout the Epistle, he is remarkably explicit upon these subjects. He observes, in the ninth verse, that "he had before proved both Jew and Gentile to be under sin;" and proceeds, in the following verses, to apply to mankind in general those decisive words of the Psalmist: *There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. There is no fear of God before their eyes.* The whole of this awful character he sums up in one single sentence, in the verse preceding the text: *All have sinned, and come short of the glory of God.*

It was a consideration of these circumstances that appeared to the Apostle to render the favour of

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God in the redemption of mankind so perfectly gratuitous and undeserved. He therefore brings them forward in a manner the most forcible and pointed—though by no means more forcible or pointed than the occasion deserved—in order to exhibit the greatness of the Divine favour in our justification, and its total independence of any meritorious or procuring cause upon the part of mankind.

3. This leads him to notice, further, the great medium through which the blessing was bestowed. It was not merited, it was not self-derived: it was *the redemption which is in Christ Jesus*, "whom God set forth to be a propitiation for our sins." He it was that became the sacrifice for our transgressions, and the great Mediator between God and man. The Apostle entitles him "a propitiation"—that is, a mercy-seat, or throne of grace, the medium through which the favour of God is exhibited to a lost and rebellious world. As the glory of the Most High dwelt visibly in the holy of holies under the Law; so the grace and favour, which prompted the redemption of our fallen race, was embodied, or resided, in our adorable Lord; who was set forth—that is, appointed, ordained, and qualified—for the momentous work. Our sins had separated between us and God: we had become incapacitated for every thing holy or meritorious: death was approaching, judgment was impending, and eternal destruction was our merited portion. It was under these circumstances that the Second Person in the ever-blessed Trinity freely offered himself for our salvation. He interposed on our behalf, as the sacrifice for our sins, and the example by which we might in future learn how to walk so as to please God. Dying himself, he delivered us from eternal death; rising again, he opened to us the gates of heaven, and gave us a pledge and earnest of our own resurrection to eternal life. He procured the oblivion of our offences, the acceptance of our persons and services—in a word, our complete justification in the sight of God. He was set forth as a propitiation, not for fallen angels, not for creatures who, though once rebellious, had at length become penitent and anxious to receive the proffered salvation; but *for us*—for the lapsed, the guilty, the ungrateful children of a fallen parent; for those who had slighted his mercy, and done despite to the Spirit of his grace.

St. Paul further instructs us in the text in the mode of becoming partakers of this justification—namely, *by faith in his blood*. He attributes nothing to ourselves. He simply brings forward the Redeemer, as a propitiation through faith in which we become reconciled to God, and are put into possession of all the privileges of adoption into his family. The circumstances previously detailed by the Apostle, will of themselves shew that man could not be initiated into the blessings of the covenant of mercy by any deservings of his own. Salvation was therefore offered, as alone it could be offered so as to meet our case, freely, to all who believe in the Lord Jesus Christ.

The Almighty knew too well our infirmities, and had too great compassion towards us, to place us under a system of wrath, which should require, as the only condition of our justification, a perfect and unerring obedience to all his laws. Had he done this, all mankind must have inevitably perished. He therefore provided a Redeemer, by faith in whom we become justified in the Divine sight from all those things from which we could not be justified by any other dispensation; while he attached to this faith, both as its inseparable product and as the express evidence of its existence, the sacred fruits of a holy and obedient life. Thus while he made our pardon and justification free, he secured for his law that respect and conscientious observance

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which the genuine Christian, under the guidance of the Holy Spirit, can alone bestow.

II. Having thus contemplated the great object of our Lord's work, in his capacity of a Redeemer—namely, our justification—we may proceed to inquire,

Secondly, the reason of God's setting him forth in this capacity. —We are not to view our Lord as dying to purchase the favour of a vindictive God. That favour, as we have seen, already existed in the Divine mind, and was indeed the very motive that prompted this stupendous sacrifice. We are taught, that, even before the death of Christ, "God so loved the world, that he gave his only begotten Son to be the propitiation for our sins." So that we are not to consider the Almighty as needing, like a severe tyrant, to be appeased by the sacrifice and death of our blessed Lord. This would be to represent him in far other characters than those with which we perceive him invested in the sacred Scriptures. The *real* cause of the propitiation of Christ, as we learn from the text, was, not to placate an inexorable Being, but "to declare the righteousness of God." The grace and favour of our Creator already prompted our pardon; but, in order to magnify his perfections and declare his righteousness, he saw fit to exhibit that grace and favour solely through the medium of the sacrifice and death of Jesus Christ. Whether, indeed, the Almighty might or might not have adopted any other method for our pardon and justification, it does not become us to inquire; but this at least we know, that the righteousness of God was displayed to infinite advantage by the method actually adopted. So impressed was St. Paul with this truth, that he repeats his assertion: *Whom God*, saith he, *hath set forth to be a propitiation, through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus.* Never before was there so complete a display of the united attributes of God. Without any violation of his righteousness, he evidenced his mercy, and beheld the eternal triumphs of his love. Just though he was, he became a Justifier, without derogating from his equity or glory. The Judge embraced the forgiven prisoner, and placed him at his side, to share the everlasting happiness prepared for the faithful servants of a crucified Redeemer.

Well might the Apostle appear so deeply impressed with this unspeakable transaction! To behold Christ dying—the Just, for the unjust—to bring us nigh unto God; to behold the innocent taking the place of the guilty, the holy of the sinful, the Creator of his creatures; and all this not only without dishonour to the Godhead, but in such a way as completely to magnify his attributes and declare his righteousness, was assuredly sufficient to raise that gratitude and admiration which the Apostle so often expresses. It was much to be saved at all; but to find the work of our salvation so wonderfully combined with the Divine glory; to see it so performed as to afford no sanction to sin, while it effects the free pardon of the sinner; to behold it so contrived as not only to benefit a lost world, but to exhibit to the whole created universe the inflexible justice of God, and his hatred to sin; were circumstances which tend greatly to enhance the gratitude and admiration which such a transaction was calculated to excite.

Thus have we contemplated this most exalted and interesting subject. The one grand practical conclusion which results from it, is sufficiently obvious: *How shall we escape, if we neglect so great salvation?* The whole topic appeals

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equally to our judgments and our hearts, our understanding and our affections. If the justification offered for our acceptance be so free, what excuse shall we make if we fail to endeavour to obtain it? If so complete, what can we add to it or substitute for it? And if the mode of becoming possessed of it be so simple---namely, by faith in the blood of the Redeemer---how obstinate must be our delusion, and how hard our hearts, if we do not henceforth begin to realize its blessings. Feeble though we are, and incapable of any thing holy of ourselves, we have the promise of the Divine Spirit to guide us into truth, and to build us up in faith, and purity, and love. With such encouragements and promises, how inexcusable shall we appear at the Day of Judgment, if we shall have remained to the last indifferent to the great subject of our salvation; or if, having heard of the Redeemer, and having professed a hope of the blessings mentioned in the text, we shall have neglected to live as becometh those whose vocation is as holy as their hopes are splendid and their prospects animating. Happy indeed shall we be, both for time and for eternity, if, receiving into an honest and good heart the doctrine of free justification by God's grace, through the redemption that is in Christ Jesus, we learn so to walk even as Christ also walked, and at length be received to his presence, in that world where the righteousness and all the other attributes of the Godhead shall be eternally declared and magnified in the redemption of "a peculiar people, zealous of good works."

To the Editor of the Christian Observer.

PERMIT me to send you the following detached remarks, which have occurred to me on reading different parts of the sacred Scriptures.

REGICIDE.---In these days of popular licentiousness, when the rights of kings are so lightly treated, and the exclusive majesty of the people is a favourite topic of revolutionary politics, it may be useful to hear the sacred Scriptures on a subject of such universal interest as the punishing of rulers. If ever any king incurred the penalty of death from his subjects, it was Saul at the hands of David. But when he was completely in David's power, and the latter was instigated to destroy him, what was his answer? "*Who* can stretch forth his hand against the Lord's anointed, *and be guiltless?*" (1 Sam. xxvi. 9.)

NEGLIGENCE. — Rehoboam is placed in the list of those kings who did evil in the sight of the Lord, not on account of any atrocious crimes which were charged on him, but simply "because he prepared not (or, as the margin varies it, *fixed* not) his heart to seek the Lord." (2 Chron. xii. 14.) This is an awful warning to those nominal Christians who rely for salvation on the general harmlessness of their lives, and on their not having committed the grosser sins. If none can be saved but those who *fix their heart* to serve the Lord, surely something more is necessary than the apathy which pervades the system of too many who consider themselves as sufficiently entitled to the name of Christians.

GEN. i. 1.—When we survey the astonishing variety of creatures on the globe which we inhabit; when we cast our eyes towards the trackless regions of infinite space, and count the stars of heaven; above all, when we peruse the mind of man, that master-piece of creation; and reflect that all these were brought into existence at the simple fiat of their Maker, what sublime ideas should we conceive of the majesty and wisdom of the Omnipotent Creator!

GEN. iv. 9.—If the Bible be a forgery, it is the production of a man to whom even Shakspeare

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must yield in knowledge of the human mind. When, after the murder of Abel, the Almighty put to his guilty brother that awful question, "Where is thy brother?" Cain could not simply answer, "I know not," but must add, as if to justify and render probable his ignorance, "Am I my brother's keeper?" Wicked men always either say or do too much. There is not in the whole Bible a single unnatural event.

JOB.—Many commentators consider the Book of Job as an allegory, and the hero of it as a fictitious character; and, in support of their hypothesis, argue that the name of Job is not once mentioned either by our Saviour or by his Apostles. This I believe is true; but since every attempt to explain away the obvious meaning of the Scriptures is dangerous, I would propose for the serious consideration of such expositors the 14th chapter of the Prophet Ezekiel. Towards the close of this chapter, the Almighty, in order to give some notion of the heinousness of their guilt, thrice solemnly declares to the house of Israel, that "though these three *men*, Noah, Daniel, and *Job*, were in the land, they should save only their own souls by their righteousness." There is no doubt of the reality of Noah and of Daniel: is it not strange, then, that in so solemn an address a fictitious character should be connected with two real ones, and be declared to be a man possessing a soul capable of being saved?—Again: this kind of allegory, I conceive, is not used by the Almighty on any other occasion. And, further, it appears right to lay down as a principle, that where there is not an absolute necessity for rejecting the words of Scripture in their literal meaning, recourse should not be had to allegorical interpretations. But with the case of Job there is, I think, no absolute necessity.

O. G.

To the Editor of the Christian Observer.

THE existence of an Omniscient and Omnipotent Being, who from eternity hath continued immutably the same, is a truth which has gained the universal assent of mankind. A few individuals, indeed, from an affected singularity, or a desire of entertaining opinions different from the generality of their fellow-creatures, have affected to deny the existence of God. But the arguments, if they deserve the name, which they have used, are utterly unable to establish the doctrine they wish to believe. It is not my intention to refute their objections on the present occasion; I shall take it for granted that this grand article of our faith cannot be shaken by all the sophistry of atheism. It is so evident from the order and harmony of the universe, that the man who can look around him without a becoming sense of the greatness and wisdom of Him who superintends the whole, appears to me an object to be pitied for his want of ordinary perception. Could, I would ask, any other being than God produce a world from the dark void of nonentity? Could any but God direct all the concerns of this complicated structure? Are the powers of the human mind the fortuitous production of a rude concourse of atoms? Are the feelings which approve our virtuous deeds, are the awful sensations which result from acts of guilt, only an accidental addition to our material frame? The question dictates its own answer, and needs not a laboured argument to furnish its solution.

No less universal than the belief of a God, is the prevalence of some form, which almost to every nation has adopted, in order avert his wrath or implore his protection. The American savage; the African, who pants beneath the fervours of a vertical sun; the Asiatic, who riots amidst the luxuriance of

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spontaneous nature; the frozen native of the polar regions, whose intellectual eye is shaded with moral darkness; the rude barbarians of the North, in common with the civilized inhabitants of Europe, address this great Being in some recognized form of adoration. The blood of the victim has often been shed to conciliate the favour of the Deity; the fruit of the body has even been given for the sin of the soul. It is true, that those practices which disgraced the conduct of more barbarous nations, are now unknown in civilized countries; and on the important subject of addressing God, we have information of the most accurate kind from the revelation of God himself. A way is laid open by which we are invited to approach the Divine Throne; to pour forth the overflowings of a grateful heart for mercies received; to adore that goodness which is conspicuously displayed in all the works of creation; to express our thanks for that astonishing forbearance which characterises all the transactions of God with sinful man, and to entreat that we may continue to live in peace and holiness, under the shadow of his wings.

Is it not, then, a consoling thought, to reflect that there is a Being who can thus assist us in every exigence, and whose ear is always open to the prayer of the humble suppliant? It is impossible to deceive this Omniscient Being by an outward appearance of sanctity, or by a counterfeited zeal in our devotions: all the motives which can influence the human heart are perfectly known to him. It follows, therefore, that in addressing God in prayer, due regard must be paid to the temper of mind in which this devotional exercise is performed. The heart must be humbled with a deep sense of the insufficiency of unassisted human nature to resist temptation, to attain to virtue, or, indeed, even to answer, in almost the smallest respect, the high destiny to which it was formed. If with unthinking precipitation we begin to supplicate the forgiveness of our sins, God will disregard our prayers; but he who is fully sensible of the error of his conduct, and filled with sorrow at the recollection of those reiterated offences by which he has defied the power and despised the mercy of God, will ever find a ready acceptance with his Maker. We are, indeed, entreated in the most endearing manner to seek, with the promise that we shall find; and to knock, with the promise that it shall be opened unto us. This invitation cannot be neglected by the truly pious man, who will view this gracious invitation as proceeding from too High a Power, and attended with too great advantages, to be treated with neglect. The Scriptures, therefore, having exhorted him to prayer, he will retire to his closet, and with all the feelings of lively gratitude express the wants and wishes of his soul to a merciful and reconciled God.

The majesty of the Supreme Being, which has been employed as an argument against prayer, will be considered by the true Christian in a very different point of view. It will be his delight and solace to reflect, that God, whom no feeling of disappointment can disturb, nor any possibility of change afflict; God, who possesses within himself ample sources of enjoyment, concerns himself with man. So that, although myriads of angels and spirits of just men made perfect, celebrate his praises in unceasing hymns of grateful adoration, the humble incense of the lonely worshipper no less rises as a memorial before his throne. This consideration should support us in every reverse of life: in sorrow, it should dry up our tears; in disease, it should make us resigned to the will of the Supreme Disposer of all events; in severe pain, it should render us calm and acquiescent; in adversity, it should prevent de-

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spair; and in prosperity, fill us with gratitude and joy. Considerations such as these should assuredly have sufficient influence to establish in unsuspecting security the mind of that man who lives under the habitual impression that the eye of the Almighty beholds him in every circumstance of his life. Though every friend who attached him to existence be lost, though the sympathies of human affection should no longer cheer his lot, there is still a Being whose love and mercy are as unchangeable as his nature itself. In the act of prayer, we acknowledge our belief in this gracious Being, our dependence upon his providence, our firm persuasion that all the concerns of the world are in his hands, and that by him the world will be judged. Knowing that we are weak and imperfect creatures, unable to provide for our wants, and liable to innumerable dangers and difficulties, from which we possess no human means of deliverance; we acknowledge in our prayers the omnipotent agency and good providence of God, with our belief in his mercy to sinners, and our trust in the appointed efficacy of sincere prayer and supplication to obtain a supply of all our wants.

If the duty under consideration be rightly performed, it will expand our hearts in love to God; it will kindle an ardour of devotional feeling, which will greatly tend to guard us against the force of temptation; and, by banishing the narrow operations of selfish feeling, will make us esteem all mankind as one great family, formed by the Almighty to promote his glory by living in unity with each other, and interchanging all the charities and affections of the human heart. Prayer, in a word, calls forth into action the few remains of the nobler feelings of our nature; it prepares us for receiving with becoming gratitude the favours which God is willing to bestow; and, when fervent and habitual, it accustoms us to live as it were in the presence of God, and to enjoy even upon earth an anticipation of the delightful intercourse of heaven.

I shall conclude these cursory remarks on Prayer, with the following beautiful passage from Bishop Jeremy Taylor.—

"The first thing that hinders the prayers of good men from obtaining their effect, is a violent anger, a violent storm, in the spirit of him that prays. For anger sets the house on fire; and all the spirits are busy upon trouble, and intend propulsion, defence, displeasure, or revenge. It is a short madness, and an eternal enemy to discourse and sober councils, and fair conversation. It intends its own object with all the earnestness of perception or activity of design, and a quicker motion of a too warm and distempered blood. It is a fever of the heart, and a calenture of the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action and a state of intercourse and desire exactly contrary to this character of anger: Prayer is an action of likeness to the Holy Ghost, the Spirit of gentleness and dove-like simplicity; an imitation of the Holy Jesus, whose spirit is meek up to the greatness of the biggest example; and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, and of untroubled thoughts: it is the daughter of charity and the sister of meekness: and he that prays to God with an angry (that is, with a troubled, discomposed) spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of

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an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hoping to get to heaven, and climb above the clouds: but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and weighing of its wings—till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion of an angel as he passed sometimes through the air about his ministries below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity; his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and over-ruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to Heaven upon the wings of the Holy Dove, and dwells with God, till it returns, like the useful bee, loaden with a blessing and the dew of Heaven*."

T. D.

* Taylor's Sermon on the Return of Prayer.—I cannot help remarking, that in the whole compass of prose or poetry I never met with a simile more beautifully introduced, or more artfully sustained, than that of the lark impeded in its flight to heaven by surrounding difficulties. It most aptly represents what every Christian must have frequently perceived and lamented in his own case. The selection of circumstances—the "poor bird" rising from its bed of grass, singing, hoping, ascending—then beaten back, drooping, panting—forced to stay till the storm is over—and then again making a prosperous flight, again singing as it rises—forms altogether a graphic description which Shakspeare himself has never surpassed: and, indeed, Bishop J. Taylor has always appeared to me the Shakspeare of English divines.

To the Editor of the Christian Observer.

IN reply to your correspondent VERAX, on the Efficacy of Moral Suasion, in your last Number; I admit that our Lord, in the passage quoted (Matt. xi. 21), speaks of moral or objective means; and asserts positively, that, had the same been offered to the inhabitants of Tyre and Sidon, they would have "repented in sackcloth and ashes"—that is, according to able commentators (see Poole on the passage) a national fast would have been immediately proclaimed and generally solemnized. Now, it surely will not be contended that the observance of a public fast necessarily implies a saving repentance. Were all who obeyed the injunctions of our rulers, by fasting annually during the late war, true penitents and real believers? Yet the whole kingdom might be said to mourn on those occasions for its sins. But the inhabitants of Chorazin and Bethsaida had not even done this; therefore the Jews will be condemned in the Judgment by the men of Nineveh; "for they" (collectively) "repented at the preaching of Jonas." (Luke xi. 32.) But it would surely be presumptuous to maintain, that all, or any, of these repented unto salvation, *merely* by the efficacy of moral suasion and the use of objective means, as opposed to the saving influences of the Holy Spirit.

C.

MISCELLANEOUS.

To the Editor of the Christian Observer.

MR. EDITOR—It is now six weeks since I first thought of writing to you; but, what with the bustle of the canvass, and what with the turmoil of our election, I have not been able to collect my thoughts. But all is now over, and we are quiet again. Sir, I am a plain man, who dearly love our church, and our king, and our constitution; and who at the same time dislike all bad jobs at home, and all unjust doings abroad; and hope to see the time when there will be neither slave nor idolater all the world over. I am very far from approving Mr. Brougham's politics, and I told him how much I wished, for his own sake and that of the country, that he were more moderate. I like, however, the spirit with which he has opposed the Slave Trade, and ferreted out the abuses of Charity-money, and laboured to convey the blessings of education to the Poor. I gave my vote, after much hesitation, for him and for Lord Lowther. I tell you all this, that every body may know why I so acted; for many of my friends have been plaguing me about it.

But I am wandering from my subject: my head is so full of this election, which has caused such a buzz in our mountains and valleys, that I forgot it had nothing to do with my letter to you. You must know, then, that I am the father of ten children, whom I endeavour to bring up to fear God and honour the king. By the help of a good school which is near me, I am contriving to give my boys a better education than their father, I am sorry to say, can boast of. My eldest boy, now going nineteen, has taken so wonderfully to his book, and has shewn so much pleasure and been so useful in teaching a Sunday-school of our village children, that I consented some time back, though not very able to afford it, to send him to the University of Cambridge, hoping to see him become a faithful Minister of the Church of England. It is no more than the truth to say of him, that he is a very promising lad, and very dutiful and affectionate to his parents; and he has grown up, I hope, with a hatred of all wicked courses. The Curate of our parish, a very learned man, tells me that the boy knows more already than many a Fellow of a college; and that if he goes on as he has begun, he will be sure to be what he calls a Wrangler. He explained to me that this had nothing to do with such wrangling as has disturbed our county of late: if it had, I should have thought twice before I sent him to Cambridge. My purpose of sending him there has, however, been shaken by another cause. About two months ago some reports reached me of strange doings that are said to prevail there. If these reports should prove true, I would not for the world send him to such a place. But I cannot believe they are true, because I cannot believe that a place where young men are prepared for Clergymen should not be under strict rules; or that the head men of the university should not know such things, if they are true; and if they know them, should not instantly put a stop to them. Still, the risk for my poor boy is so fearful, that I dare not send him till I have had better proof than my own judgment that the reports which have reached me are not true. My neighbour the Curate, who knows my doubts and perplexities, has advised me to apply to you. He says you must know

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all that is going on in the world, and especially at our places of learning. Let me, therefore, entreat you to inform me whether what I have heard is true, and whether the evils of a college life are quite as great as they have been stated to me to be.

First, then, I wish to know whether it is true that many of the young men who go to college are not lodged within the college walls, but are scattered up and down the town in lodging-houses, out of the reach of the observation or controul of their superiors. This is what is said; and my informer added, that the head men of the colleges cared so little about the young men committed to their charge, that, though they have plenty of ground whereon to build more rooms, and may have plenty of money to build them with, they put off doing it, because they are unwilling to lessen the size of their garden grounds, or to be plagued with the noise and dirt of masons and carpenters. This, however, is what I cannot bring myself to believe. I look upon it as such a slander as brings into doubt the correctness of other parts of the story.

Secondly. Can it be true, as is reported, that there are many young men belonging to the university who drink wine to intoxication; and that this practice has been long known to their superiors, without their taking proper means to check it; and that students have actually been seen at times reeling about the streets drunk, without having been punished; and that the gates of the colleges will open at all hours of the night for young men returning from their carousals? All this has been stated to me as a fact; but I trust it is altogether exaggerated.

Thirdly. I have been informed that other vices are common among the young men at Cambridge; and that vile seducers are permitted openly to infest the streets of the town, and to lodge in its vicinity. The very idea makes me shudder. I well know how ready human nature is to seek vicious indulgences. But that is the worst reason in the world for allowing the temptations to such indulgences to present themselves at every corner, or for not removing to a distance, at the least out of sight, the means of gratification. I hope to hear that this, above all other things, is a slander on the university. If it be not, I fear I must disappoint the expectations of my poor boy. I could not answer to God for placing him in such a situation.

But this is not all. I have heard that even the inside of the colleges themselves is not free from temptations of this kind; and that, at least in some of them, the women who wait on the young men (bedmakers, I think they call them), are frequently not older, or not much older, than the young men themselves. Can this be indeed so? I will not believe it, at least without farther proof.

I have been also told, that card-playing and gaming are practised among some of the young men; and that during the races at Newmarket, last year, there were not less than two hundred of them on the race-ground on one day, whipping, and spurring, and dashing, and betting, in the style of first-rate jockeys. This, I think, must be the accusation of some enemy to the university.

But the worst report of all remains to be mentioned. I have heard that some of these bad doings were lately attacked in a pamphlet; and that they were not denied, but rather defended, or at least palliated, and even joked about and laughed at, in other pamphlets, by persons whom our Curate called Fellows of colleges. It was even stated that the pamphlets of these Fellows were not disapproved by the great part of the other Fellows and of the head men of the university. This is too bad to be believed. They are only

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fools who make a mock at sin, and I cannot doubt that our universities are full of wise men.

I hope, Mr. Editor, that you will insert this letter in your Observer; and that either you yourself, or some one of your able and pious correspondents, will relieve a father's anxiety on these points, and let me know the truth, and also give me advice as to the course I ought in conscience and duty to pursue. By so doing you will for ever oblige your faithful friend and servant,

A WESTMORLAND YEOMAN.

July 6, 1818.

For the Christian Observer.

ALL THE WORLD A KALEIDOSCOPE.

SHAKSPEARE informs us that "all the world's a stage;" divines have remarked, that "all the world's a hospital of incurables;" and writers of other classes have given it such appellations as their judgment, their prejudice, or their fancy, suggested. For my own part, I think that the world, with all its freaks, its inconsistencies, and its crimes, is but a *Kaleidoscope*;—a proposition which, as my readers may find some difficulty in conceiving, I shall proceed with all due exactness to illustrate and apply.

Now, I am aware, sir, that, as an answer at once to this proposition, it will be urged that the Kaleidoscope is quite a new invention; and that, consequently, I must totally have mistaken the colour and character of the world, before I could have found or fixed such a resemblance. To this I shall only reply, that, without at all disputing Dr. Brewster's patent, or claiming the invention for any of those philosophers, dead or living, whose names have been mentioned as the authors of the discovery, I think I can prove, by evidence the most satisfactory, that the world both is and ever has been a Kaleidoscope, from the very days of Adam to the present time.

For what, sir, let me ask, is a Kaleidoscope? It is a machine in which, by means of an optical deception, a few pieces of tawdry glass and tinsel acquire apparent symmetry and beauty, adjusting themselves in a ceaseless variety of novel and amusing forms, and leading us to hope that each new change may be still more attractive than the last. Such, Mr. Editor, is also the world. Divines, and moralists sacred and profane, have all concurred to tell us that it is a scene of "vanity and vexation of spirit;"—but who, let me ask, believes them? Seen through the kaleidoscope of youth and inexperience, this same world is all beauty and fascination. Its vagaries and incongruities are forgotten, or perhaps even appear perfectly symmetrical and regular. It is impossible to convince men, till time or a Higher Power convinces them, that all this scene of apparent delight and brilliancy is but an optical illusion, which the next moment may destroy. Yet this fact is equally certain, notwithstanding the incredulity of mankind: nay, we can often perceive it in the case of another, when we cannot in our own. When, for example, we see a child surveying with eager eye its first shilling, and summoning up all the powers of its invention to know in what manner to expend the apparently exhaustless treasure, all the world, except the child itself, must be perfectly convinced that he views his solitary coin through a kaleidoscope, which has multiplied it in his imagination to an extent which the result cannot possibly justify. The same remark may be applied to the thoughtless spendthrift and the sanguine heir. And when, again, a young lawyer, just eating his way to the bar, sees maces and woolsacks floating before him; or a young divine, mitres

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and lawn-sleeves; or an apprentice, civic chains and titles; or a youthful beauty, splendid equipages and establishments—all which every spectator is well convinced there is not the most remote prospect of their ever enjoying—must we not say that such characters employ a kaleidoscope, which, though it may amuse their imaginations by its phantoms, has no power to regulate their judgment to a due perception of the illusions with which they are surrounded?

In short, sir, I imagine that every man keeps his own kaleidoscope, fitted up and adapted for his peculiar powers of vision, and which will therefore seldom suit any other eye. One person, for instance, views every thing through the kaleidoscope of *party*; and it is astonishing with what powers of optical deception this particular kaleidoscope is often furnished. I have seen instances of this in the late election. An individual, for example, of flagrantly immoral habits; or another of revolutionary and destructive political principles; or another of hopelessly wayward and inconsistent character; or another of blind, indiscriminate, unmeaning attachment to what is called "the high" or "the low" party, instantly becomes, when viewed through this kaleidoscope, all that is consistent and worthy of approbation. The very darkest shades in his character assume an apparent symmetry and beauty. Indeed, so powerful an instrument is a party kaleidoscope, that I never knew a bad man, or a bad measure, either in church or state, that might not be made to appear for a moment tolerably respectable by its aid.

The *controversial* kaleidoscope has much the same effect. I have known, for example, many a man, after taking up a system of religion which appeared, and justly so, to every other person, harsh, confused, and disjointed, expatiate upon the unity and congruity of his scheme, and point out, with no ordinary self-complacency, how perfectly the tints were blended and the parts adjusted to each other. A good Calvinistic or Arminian kaleidoscope can perform wonders in this way; though, unluckily, as but one person can look through the same aperture at the same time, and in exactly the same disposition of the objects, it seldom happens that the kaleidoscopist can impart to others the exact views which have made so great an impression on his own mind. Two forms or colours, which appear perfectly to suit each other in one position, become displeasing the moment that aspect is changed; and it is often quite impossible, even for the individual himself, to recover the original position which so much delighted his imagination. Indeed, having found, by repeated experience, innumerable inconveniences in managing Calvinistic and Arminian kaleidoscopes; and, particularly, having discovered that although in some positions each will do very well, in others it will present objects in very disgusting forms, and with very unnatural distortions; I have been induced, in my own practice, to blend the two instruments; or rather to select from each the best and fairest gems, and to combine them as well as I was able in order to form a third, which, though not altogether *perfect*, seems to answer my purpose tolerably well. I have found the same plan useful also in many similar cases.

Having thus endeavoured cursorily to prove that "all the world's a kaleidoscope," I trust your readers will not object to my stating the moral advantages which I think they ought to derive from the discovery. The chief benefit that occurs to my own mind, is the importance of being aware of the illusions to which we are subject, and the necessity of adjusting our kaleidoscopes as well as we possibly can for the purpose of our true

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happiness and welfare. For this end, I would recommend every man frequently to open his kaleidoscope, and examine its contents. An apparently small alteration will often produce a most important and beneficial change in the character of the images which lie before him. Does he, for instance, view the world as one bright and glaring scene; thus both neglecting a better world, and preparing himself for innumerable disappointments in this? Let him convince himself of the illusion: let him view, in their simple form, and colour, and magnitude, those objects which have so greatly enraptured his eye, but which, upon minuter inspection, will prove to be but beads and baubles, shreds of finery, and fragments of variegated glass; of which the only wonder is, how they could appear for a moment, or under any possible illusion, so interesting and splendid to a rational and immortal being. The young and gay and sanguine observer, will often derive much practical advantage from discovering how much he has been deceived by mere impression, and how little real worth and reality there often is in many of the most gay and glittering scenes which pass before his enraptured eye. On the other hand, the gloomy and unhappy will find not less advantage in adopting the same process. It was, perhaps, but one sombre object that gave the melancholy tinge to the whole kaleidoscope, and which being taken away, or a few more cheerful objects thrown in, the general appearance would be materially improved. Why, then, constantly select the most distressing appearances, and place before the eye the most dark and lowering hues, when, notwithstanding all the miseries ever existing in the world, there is an infinity of brighter shades, and more cheerful objects, with which we may lawfully enliven our sphere of vision. Indeed, the mixture and succession of dark and light, of grave and cheerful, is always so uncertain, and oftentimes so rapid, in the kaleidoscope of life, that it would be worse than folly, in any thing human, to rejoice without sorrow, or to sorrow without rejoicing. The very next turn may change the whole scene: the liveliest images may succeed to the most melancholy, or the most melancholy to the liveliest; disorder and deformity may give way to symmetry and beauty, or beauty and symmetry to deformity and disarrangement. To hope, therefore, in adversity, and to be humble in prosperity, to correct our views of life, and to be prepared for the approach of death, is not less the advice of Reason and Scripture, than of, sir,

Your most obedient,
And kaleidoscopic servant,
C. W.

To the Editor of the Christian Observer.

THERE are many occasions in human life upon which silence is of far greater importance than eloquence itself. Hence the apparently contradictory phrase, "the eloquence of silence," as applied either to that sort of persuasive pleading in which the eye does all and the tongue nothing, or to that unaffected expression of sorrow, where the mute submission of the sufferer interests our feelings and awakens our sympathies in a way which the louder tones of complaint would have failed to perform. On this latter point, Shakspeare, the poet of nature, has this expression—

"Her very silence and her patience
Speak to the people, and they pity her."

And again,

——"I am not very sick
Since I can reason of it."

Lavater, who was an exact observer of human nature, says, "He knows not how to speak, who cannot be silent; still less how to act with vigour and decision." And again, "Not every one who has the gift of speech understands the value of silence. He who can express a

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great meaning by silence, when much might have been said pointedly, and when a common man would have been prolix, will speak in the moment of decision like an oracle." (*Aphorisms.*)

Silence designates some of the stronger passions; among others, it marks *astonishment* and *happiness*. Thus Shakespeare—

"I like your silence—it the more shews off
Your *wonder*."

And again, the same writer:

"Silence is the perfect herald *of joy*—
I were but little happy
If I could say how much."

It is rather, however, for the Christian to consider the *use* of silence. It would not be difficult to instance cases, in the prosecution of merely worldly affairs, where this property is invaluable. In inferiors and juniors, it is frequently their best wisdom, because generally their manifest duty; and in superiors, a well-timed silence is sometimes not less forcible than the conversation of authority itself. With statesmen, policy alone would dictate silence on many occasions: and who does not remember how often Mr. Pitt, the most eloquent of men, exhibited the power of well-timed silence? If, however, the man of sense may sometimes judiciously avail himself of the power of silence, the fool is under much greater obligations to it: for, as Solomon observes, "the fool, when he holdeth his peace, is counted wise."—Its value is further felt on account of its opposition to every thing like verbosity and loquacity, which are marks of weakness: for, as Swift has said, "Words flow quickest where there are fewer ideas; as people come faster out of a church which is almost empty, than they do out of a full one."—Silence may be further considered as often complimentary. "The most delicate flattery" (observes Addison) "is to be a listener."—I will only add, that silence is, perhaps, the most powerful weapon in all the female armoury: and for this simple reason, that it is a *defensive* weapon; and females, through every scene of life, are necessarily cast most upon the defensive.

But the great difficulty of the subject under discussion is, to lay down practical directions when to be silent; for who can give shape and colour to those nice and delicate occasions which require the closest attention and the longest life to observe and improve? Who, that has ever acquired this experience, can hope to describe it upon paper? And far indeed is it from the writer of the present remarks, to suppose that *he* has gained it. Little else can be done here, than to advert to a few general cases: long, and perhaps painful, intercourse with the world, with a habit of watching the minutest incidents of life and the various turns of conversation, and, above all, an acquaintance with the human heart, can alone fill up the outline.

To the conscientious Christian, silence is often valuable, as a delicate yet powerful mode of reproof. What is there in all history, sacred or profane, more affecting than that single verse of St. Luke, "And the Lord turned and looked upon Peter!" Was silence ever so effectual, or rebuke so tender? The late Bishop of London observes, that no painter has ever ventured to describe this look, in which our Lord may be supposed to have included much more than even *his* language, without it, would have conveyed. And what has not the awful silence of a revered character sometimes effected, in repressing the rage of sin and checking the sinner in his career, or in frowning to silence the infidel or the scorner, when the most able argument would have been lost upon them. Impenetrable silence is a shield from which the keenest shafts have frequently glanced without effect.

Silence is valuable, as it often

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represses anger. What bitterness and wrath is sometimes quenched by its influence! How does it disarm opposition; how does it soothe irritation and allay resentment!

Silence is also of great consequence, as a medium of conveying the expression of dissent or opposition in opinion with those whom we tenderly regard, and who perhaps, would feel too sensibly a more plain and decided statement of opinion. It is here that the value of the female character, when under religious influence, shines forth with a modest lustre all its own. And who can describe the advantageous influence of that amiable and mitigated opposition, which softens down the stronger feelingswithout extinguishing them; which reproves without offence; and often resists what is wrong with the greater effect, from not appearing to resist it at all: and this with a sagacity of the heart which discerns its time, is watchful of occasions, and often achieves by saying nothing, what could never be accomplished by saying much?

Silence, viewed as between man and his God, is an acknowledgment of superiority: "Be silent, O all flesh, before the Lord." It is an evidence of acquiescence in the Divine will, and of patience under affliction: "I was dumb, I opened not my mouth, because Thou didst it" (Ps. xxxix. 9): "Be silent to the Lord, and wait patiently." (Ps. xxxvii. 7.)

The excellence of silence is peculiarly visible under the provocations and persecutions of the wicked. Our blessed Lord "*answered nothing*" to the taunting questions of Pilate and the Jews. "As a sheep before her shearers is dumb, so he opened not his mouth." (Isa. liii. 7.)

Silence is oftentimes devotion and worship. Hannah "spake in her heart, but her voice was not heard." "Be more ready to hear, than to give the sacrifice of fools." (Eccles.) Nehemiah "prayed to the God of heaven" while he was sitting at the king stable.—It is also *praise*. "Praise is silent for thee, O God, in Sion" (Psalm lxv. 1); and again; "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if *I would declare* and *speak* of them, they are more than can be numbered." (Psalm xl. 5). And thus our own poet Thomson:

> "But I lose
> Myself in Him, in Light ineffable.
> Come, then, *expressive Silence, muse his praise.*"

Silence is *contrition for sin*. "I am vile: I will lay my hand upon my mouth." (Job).—Silence is often *charity*. When no good can be spoken of a character, it is not a mean mark of true religion to speak no evil. There is a holy restraint of the tongue which is only second to self-restraint of mind.—Silence is frequently *humility*. The Christian will be silent respecting his own advances and attainments, his own gifts or graces. "Let another praise thee, and not thine own mouth."—Lastly, Silence, to many persons, is a salutary act of *self-denial*. To some men it may seem strange that any should find it difficult to be silent. Such individuals know little of the constant snare which a ready faculty of speech presents to many; or of the temptation to talk for victory or applause, which it throws in their way. The true Christian will be watchful over his powers of conversation, and tremble at the dangers which are inseparable from the best things in human hands. This fear will often command him to preserve silence, when others suspect not the reason; and will effectually restrain him from dazzling as a meteor when he cannot shine as a sun.

Can we, then, wonder that the Son of Sirach should recommend this wholesome restraint? "Hear, O ye children, the discipline of the

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mouth." (Eccles. xxiv. 7.) Whatever men of the world may achieve by silence, from their sense of its necessity and its excellence, the Christian alone can turn this advantage to its best account. He who is silent upon principle, will be silent to some purpose: and, to advert to the highest possible consideration, whoever is desirous of obtaining judgment from above, as to the time, the place, and the occasion of being silent, will not fail of his object. It is indeed the true Christian only, who can habitually keep a due rein upon his tongue, because he alone implores the Divine aid in so doing. David prays, "Keep thou the door of my lips."

So much for the benefits of silence. I have, in conclusion, only to request that each of my readers will turn my remarks to the best possible account, by beginning to practise the duty; and especially by making their occasional abstinence, "even from good words," not "a pain and grief unto them," but an occasion for those holy meditations, those devout desires, those deep and earnest self-examinations, which will best fit them afterwards to discharge the duties of speech, that their conversation may be as beneficial to others as their self-restraint is to themselves.

W.

To the Editor of the Christian Observer.

HAVING frequently heard objections made, even from respectable quarters, to the usual mode of conducting the annual meetings of the various charitable and religious societies; and having myself formerly felt some degree of jealousy on the subject; I trust you will permit me to assign a few of those reasons which have at length satisfied my own mind, and which I trust may satisfy such of your readers as, like myself, have entertained occasional fears, lest the advantages of such anniversaries should not be a sufficient counter-balance for certain real or supposed evils incident to popular meetings. My affairs having conducted me to London during the month of last May, I had sufficient opportunities of attending some of those impressive meetings; and can therefore speak, in a considerable measure, from my own experience of their effects. The following remarks apply chiefly to the annual meetings of the Parent Institutions, though, in proportion as the Auxiliaries imitate their spirit, the same arguments will serve to defend both. It may be proper to remark, without intending any thing invidious towards other institutions, that circumstances happening to bring me more immediately in contact with the Church Missionary Society, the British and Foreign Bible Society, and the Naval and Military Bible Society, my observations refer chiefly to these institutions.

As a general principle, it will be allowed that an anniversary meeting of a charitable society, to inspect the accounts and to choose officers for the ensuing year, &c. is absolutely requisite, in order to prevent abuses, and to satisfy the subscribers of the due appropriation of their bounty. The necessity, therefore, of a public meeting, is conceded. Still it is argued, that all this might be very well managed without that system of addresses which has now become so generally prevalent in such institutions. I doubt, however, whether the members of our charitable societies could ever be brought together merely to hear a report and attest proceedings which they can afterwards read over in print—unless, which on every account is a far worse practice than that complained of, *a dinner* be provided to attract a full meeting. With regard to the evil effects so often attributed to the above-mentioned anniversaries, I must bear my sincere testimony, that in those which I have frequented there was much less

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tendency to any thing of an exceptionable kind than I could reasonably have anticipated, and certainly much less than I have been in the habit of witnessing at meetings merely secular. In particular, I perceived little of that idle mutual adulation, and still less of that second-rate species of humour, which I had been taught to regard as essential parts of almost every speech delivered on such occasions. I was really much delighted to find an honest and manly cause so generally advocated in an honest and manly way; and if at any previous period the above-mentioned faults, or others of a similar nature, may have in any measure prevailed (a circumstance of which I know nothing but from the enemies of these meetings, and which I therefore conclude to have been greatly exaggerated), I can at least give my testimony that they do not, as far as I have seen, prevail at present. At the late meetings of the societies above-mentioned, the spirit generally displayed, both by the speakers and the members at large, appeared to me the very reverse of that of levity, of humour, of hostility to opponents, or of vain compliment to friends. It was, as it ought to have been, sober, yet cheerful—animated, yet rational—grateful for the past, and hopeful for the future—in a word, as far as earth may approach to heaven, a spirit imitative of those celestial beings whose matin song, on the day of the Nativity, was, "Glory to God in the highest; and on earth peace, good-will to men."

The ground on which I would venture to defend the anniversary meetings of our charitable societies, is their tendency to benefit the *members themselves*—the *objects of their bounty*—and the *world at large*.

The particular benefits which appear to me to accrue to the members themselves, are of the following kind:—The mind becomes stimulated to new and more healthy action in the cause of God and man; the social and benevolent feelings are excited; the importance of eternal things becomes more fixed upon the heart; a spirit of prayer is cherished and increased; and from hearing what is our duty at a time when the mind is particularly affected and impressed, a more permanent and active desire is often excited for its performance. It is almost impossible for an individual to plead the cause of these societies, without feeling himself in some measure excited to be and to do what he describes; and I think it cannot be doubted that many holy resolutions have been formed on these occasions, which may have materially affected the future life. If it be said that vanity is often excited and gratified at those meetings, I would reply, that it is, or ought to be, much oftener checked and repressed: for, to say nothing of the general spirit which such assemblies are calculated to inspire—a spirit, it is to be hoped, of self-abasement and humility—there are at least fifty speakers that fail for one who succeeds; so that, did not self-love usually blind the eyes of men to their own failings, the platform of a public society would be one of the best possible spheres for acquiring the grace of self-diffidence and humility. The proud and the vain will feed their pride and vanity in every other scene as well as this; and it would therefore be far too much to demand that what is obviously productive of such great benefits should be relinquished, only because, like every thing else, it is susceptible of abuse. If there were no other advantage connected with the system, it would be an important one that the members, and especially the committee of a society, are animated to begin another year with diligence and hope. Few men can labour long and zealously in complete retirement and shade; the stimulus of social feeling is often necessary to animate the heart, and recruit the

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exhausted powers. Subscribers, also, soon become uninterested, and gradually drop off without this occasional excitement; so that, as long as the excitement does not exceed the bounds of sobriety, and remains duly regulated by piety and discretion, it is doubtless rather to be encouraged than repressed.

With regard to the immediate objects for whose advantage such societies are intended, there can be no doubt of the utility of these public meetings; since whatever conduces to animate the members and to increase the funds of an institution, must necessarily operate to the advantage of those interested in its welfare. Besides, these benefits are not local; persons from different parts of the kingdom, and even foreigners, are oftentimes found at these anniversaries, and thus become acquainted with the value of institutions which would not otherwise have pressed upon their attention. Hence the efforts of enlightened charity become ramified and expanded wherever man and misery are to be found. Persons who entered indifferent or unconvinced, become interested; their minds are opened by argument, or their hearts warmed by collision; prejudice and oppositon are weakened or subdued: for I have almost always found the opponents of our leading religious charitable institutions among those persons who never read their reports or witnessed their anniversary meetings. I believe not a single anniversary, of those to which I allude, has passed by without bringing new labourers into the field.

Thus I have entrenched upon what, had my remarks been less desultory, would have been my third head of argument—namely, the advantages resulting to the world at large from these charitable meetings. It certainly appears to me no slight blessing to behold unity, peace, and concord, diffusing themselves, as they are seen to do on these occasions, among the numerous and miscellaneous groups who are collected to celebrate the triumphs of Christian benevolence, and to animate each other to love and to good-works. The spirit of amity thus excited soon spreads around; it benefits the domestic circle, and acts with no feeble energy on society at large. Politically, as well as morally, its benefits are very important: even foreigners learn to feel an interest in a land which so greatly contributes to promote the happiness of the whole world. I know, for instance, of nothing that has ever more interested my own feelings, or given me more auspicious forebodings for the ultimate peace and safety of society, than viewing, as I have done, prelates and statesmen, and even our princes, mingling with foreign ambassadors, and other strangers of rank and influence, to promote the moral and religious benefit of the world. Such proceedings are among the best pledges of peace and unity, and appear to my mind as harbingers of that day when nations shall learn war no more. Indeed, the whole of the promises in Holy Writ, relative to the future happiness of the world and the triumphs of the Messiah's kingdom, seem to me to have received new confirmation from the scenes to which I allude; and I view it as not among the least of the benefits under consideration, that the world at large must begin to feel, from the temper and spirit exhibited on these occasions, that Christianity is really a revelation from God, and productive of the most happy effects to the human race. Men will begin again to exclaim, "Behold how these Christians love one another!" They will perceive the duties of active benevolence and zeal for the human soul assuming a more practical form. The attention excited by religious institutions will greatly excite (indeed it has already

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greatly excited) attention to religion itself. We see by means of these meetings what the Almighty is doing in the earth: and, for one, I must readily acknowledge, that if on any occasion I have been impressed more than usual with my own privileges as a Christian in a Christian land, and with the wants of those unhappy nations who still sit in darkness and the shadow of death; if ever I have recognized the duty and enjoyed the luxury of disinterested benevolence; if ever I have felt myself bound to my species by new and closer ties; if ever I have acknowledged an universal superintending Providence, and raised my heart in fervent gratitude and adoration to the throne of God; it has occurred while attending some of those meetings which have been exposed to so much severe and unmerited animadversion.

W.

To the Editor of the Christian Observer.

I AM desirous, through the medium of your publication, to put a question to any of our ecclesiastical governors whom it may reach, relative to the present anomalies in our State Prayers. The Prayer for the King's Recovery is not yet revoked by authority, though the petitions contained in it can no longer, I fear, be regarded as an object of rational hope; and therefore it has been, in most churches, gradually discontinued. But, wherever it is still read, we pray every Sunday, first, that the King may be restored to the functions of sovereignty; next, that in the mean time the Regent may discharge them profitably in his room. So far all is consistent. But we then pray, in the Litany, for the King himself, and that victory may be given him over all his enemies; for which an equivalent prayer is substituted in the evening; and, lastly, in the Communion Service we pray for the same afflicted monarch, as knowing that he may preserve the people whose minister he is, and as still bearing the authority of God; or, if the second prayer is preferred by the Reader, we beseech Almighty God to dispose and govern him, so committed to his charge in wealth, peace, and godliness. The question I would ask, therefore, is, Whether this language be not wholly inconsistent with itself; and if so, whether it might not be easily corrected, by those who occasionally direct alterations to be made in the service of the church? I know, and fully acknowledge, that by those who either direct or use these prayers no such inconsistency is intended, but that they are offered in a spirit suited to the real state of things, and that the incongruities are quite accidental: but still I would ask, Is there any advantage in thus trifling with the solemn words of prayer; in unnecessarily offending the minds of many sincere ministers; or in familiarizing the national conscience to such evasions as appear necessary to avoid the above-mentioned difficulties? I am sure, Mr. Editor, your readers will give me full credit for not intending to convey any reproach, either upon the church or its rulers, for what is obviously but an accidental blemish, which has arisen from the peculiar circumstances of the case, and which, I trust, needs only to be noticed to be corrected.

C. C.

For the Christian Observer.

AN EVENING SOLILOQUY.

FAR from the giddy maze of boisterous life,
With unambitious footsteps would I turn
To where yon flowerets bloom,
And shed unnoticed sweets.

Where, where is now the world? that world which late
Courted my love, and strove with bitter taunt
Or soft seductive smile,
To tear me from my God?

Now would I taste the joy of paradise,
When man could wander tranquil, unobserved,
Amid the silent grove,
Cooled by the twilight dews,

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Nor felt a wish for more tumultuous joys
To break the evening's solitary gloom,
And rob his pensive soul
Of converse with her God.

E'en now I feel delights, which waft the thought
Beyond the world—beyond the bounds of time—
And angels might descend
To envy human joys.

Yet why thus falls unseen an o'er-fraught tear?
'Tis but the welcome drop that speaks a heart
Where gratitude would raise
An altar to her God.

Yon meads repay the weary peasant's toil;
Yon flower diffuses sweets to cheer the maid
Who reared its drooping head,
And watched its opening bud;

But man forgets the Hand whose fostering care
Sheds thousand sweets to cheer a bitter life;
Nor cheers this life alone,
But points to brighter days.

Oh, melt my heart! and thou, Celestial Power,
Expand this wayward breast with holiest flame,
And waft my ardent soul
Where love for ever dwells!

I feel thy power. From earth faith's tranquil eye
Averted, points me to the Eternal Throne;
Then hence, ye fading scenes
That damp my rising joys!

Fall on my wondering eye yon brighter world
Bursts with eternal splendour, and sublimes
My heart's low, groveling powers,
And tunes my feeble lay.

Wide they expand! the etherial gates unfold;
And light which dazzles angels, light Divine,
That gleams to hell's dark caves,
Beams on a mortal eye!

Soon shall I rest where bliss for ever flows,
And angels strike their harps with sweetest chords
To tune their Maker's praise—
The praises of my God.

Yes, I shall join: and every solemn pause
Shall hear the blissful notes re-echo far,
And every harp shall sound
"Worthy the Lamb who died!"

But, ah! I turn my steps—yon distant spires
Recal my thoughts to meet a giddy world,
And bid this yielding heart
Glow with its wonted flames.

The vision fades!—Ah why, Celestial Power,
So short the moments when my wearied soul
Forgets a jarring world,
And dwells with Thee alone?

Return, ye pure delights!—Ah, no! they fly,
Fly from my grasp, and seek their native skies,
While passion's guilty train
And earth-born cares succeed!

Again shall wild ambition tear this heart!
Ambition! soul-disturbing, maddening power,
Who lives in busy crowds,
Nor breathes this lonely gale.

Again shall pride inflate my guilty breast;
Again shall writhing envy pierce this soul,
And passion weave false smiles
To tempt me to her arms!

Grief, too, shall claim her seat—I heed her not:
Long has she ruled this bosom, where her force
Has smoothed a rugged shore
With wave succeeding wave:

No more she wears her soul-appalling form;
Familiar converse smooths her haggard mien;
Unseen, unfelt, she reigns
An inmate in my breast.

But soon the strife shall cease!—the wayward train
Of headless passions shall forget to rage,
Nor earth shall boast a charm
To bind my parting soul.

Then welcome, Death! for thou alone canst free
A wounded soul from sorrow's stern controul,
And waft it to those climes
Where bliss for ever reigns.

W.

REVIEW OF NEW PUBLICATIONS.

Review of BUXTON *on Prisons.*

(*Concluded from* p. 402).

WE sincerely wish that it was in our power to extract the whole account, which occurs next in this little volume, of the proceedings of the Ladies' Committee in Newgate. It cannot be read without the deepest interest—without the sincerest admiration of the individuals concerned in it—and without the most lively gratitude to Almighty God, who has prompted the benevolence and supplied the perseverance of this meritorious and triumphant Committee, and especially of the Lady who appears to take a leading part in all its proceedings. We think it right, however, to present to our readers such an abridgment of this interesting statement as our pages will admit.

We first give Mr. Buxton's account of the female side of Newgate, as it was.

"About four years ago, Mrs. Fry was induced to visit Newgate, by the representation of its state, made by some persons of the Society of Friends.

"She found the female side in a situation, which no language can de-

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scribe. Nearly three hundred women, sent there for every gradation of crime, some untried, and some under sentence of death, were crowded together in the two wards and two cells, which are now appropriated to the untried, and which are found quite inadequate to contain even this diminished number, with any tolerable convenience. Here they saw their friends, and kept their multitudes of children, and they had no other place for cooking, washing, eating, and sleeping.

"They slept on the floor at times one hundred and twenty in one ward, without so much as a mat for bedding, and many of them were very nearly naked. She saw them openly drinking spirits, and her ears were offended by the most terrible imprecations. Every thing was filthy to excess, and the smell was quite disgusting. Every one, even the governor, was reluctant to go amongst them. He persuaded her to leave her watch in the office, telling her that his presence would not prevent its being torn from her. She saw enough to convince her that every thing bad was going on. In short, in giving me this account, she repeatedly said,—'all I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness, which every thing bespoke, are quite indescribable.' One act, which I received from another quarter, marks the degree of wretchedness, to which they were reduced at that time. Two women were seen in the act of stripping a dead child, for the purpose of clothing a living one.

"At that time she clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner, with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done.

"Circumstances, however, rendered any efforts, on her part, impossible, for the long period of three years.

"About Christmas, 1816, she resumed her visits, and she found that many, and very essential improvements had been made by the jail committee, especially, the females were less crowded, as they occupied, in addition to their former rooms, the state-apartments, consisting of six wards and three cells, and the yard attached to them; they were provided with mats, and two gratings were erected to prevent close communication between prisoners and their visitors: with all these improvements, however, the prison was a dreadful scene.

"She found, she believes, all the women playing at cards, or reading improper books, or begging at the gratings, or fighting for the division of the money thus acquired, or engaged in the mysteries of fortune-telling: for then there was amongst them — one who could look into futurity, and the rest, who believed nothing else, were eager and implicit believers in the truth of her divinations." pp. 113—115.

Mrs. Fry's first step was to establish, by consent of the prisoners themselves, a school for the children of those confined in the prison. This succeeded so well, that many of the prisoners began earnestly to entreat admission into it; and, penetrated by the greatness of their sins, their wants, their vices, she at last consented, if a committee could be found to undertake it, that the benefit, now confined to the children, should be extended to the adults, and especially the untried prisoners.

"This committee," says Mr. B. "immediately presented itself: it consisted of the wife of a clergyman, and eleven members of the Society of Friends. They professed their willingness to suspend every other engagement and avocation, to devote themselves to Newgate; and in truth they have performed their promise. With no interval of relaxation, and with but few intermissions from the call of other and more imperious duties, they have *lived* amongst the prisoners. At first, every day in the week, and every hour in the day, some of them were to be found at their post, joining in the employments, or engaged in the instruction of their pupils; and at this very period, when the necessity of such close attendance is much abated, the matron assures me, that, with only one short exception, she does not recollect the day on which some of the ladies have not visited the prison; that very often they have been with her by the time the prisoners were dressed; have spent the whole day with them, sharing her meals, or passing on without any; and have

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only left the school long after the close of day." pp. 120, 121.

After many difficulties, and much dissuasion on all hands against so apparently Quixotic an undertaking, she assembled seventy of the women; caused the views of the Committee to be explained to them; and asked if they were willing to abide by certain rules which had been drawn up for their regulation. They unanimously acquiesced in her wishes: and as upon these rules, next to the Divine blessing, the present reform may be conceived to stand as its basis, it may be well to give them a place in our pages.

"RULES.

"1. That a matron be appointed for the general superintendence of the women.

"2. That the women be engaged in needle-work, knitting, or any other suitable employment.

"3. That there be no begging, swearing, gaming, card-playing, quarrelling, or immoral conversation.—That all novels, plays, and other improper books, be excluded; and that all bad words be avoided: and any default in these particulars be reported to the matron.

"4. That there be a yard-keeper chosen from among the women; to inform them when their friends come; to see that they leave their work with a monitor when they go to the grating, and that they do not spend any time there, except with their friends. If any woman be found disobedient in these respects, the yard-keeper is to report the cause to the matron.

"5. That the women be divided into classes, of not more than twelve; and that a monitor be appointed to each class.

"6. That monitors be chosen from among the most orderly of the women that can read, to superintend the work and conduct, of the others.

"7. That the monitors not only overlook the women in their own classes, but if they observe any others disobeying the rules, that they inform the monitor of the class to which such persons may belong, who is immediately to report to the matron, and the deviations to be set down on a slate.

"8. That any monitor breaking the rules shall be dismissed from her office, and the most suitable in the class selected to take her place.

"9. That the monitors be particularly careful to see that the women come with clean hands and face to their work, and that they are quiet during their employment.

"10. That at the ringing of the bell at nine o'clock in the morning, the women collect in the work-room, to hear a portion of scripture read by one of the visitors or the matron; and that the monitors afterwards conduct the classes from thence to their respective wards in an orderly manner.

"11. That the women be again collected for the reading, at six o'clock in the evening, when the work shall be given in charge to the matron by the monitors.

"12. That the matron keep an exact account of the work done by the women, and of their conduct." pp. 124—126.

"As each was proposed, (says Mr. Buxton), "every hand was held up in testimony of their approbation." The 15th chapter of St. Luke was then read; and the monitors, with their classes, retired to their respective wards. The early result of these exertions is thus described:

"In compliance with this appointment, the lord mayor, the sheriffs, and several of the aldermen attended. The prisoners were assembled together, and it being requested that no alteration in their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females proceeded to their various avocations. Their attention during the time of reading; their orderly and sober deportment, their decent dress, the absence of every thing like tumult, noise, or contention, the obedience, and the respect shewn by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visitors.

"Many of these knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene, exhibiting, perhaps, the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation. Riot, licentiousness, and filth, exchanged for order, sobriety, and comparative neatness in the chamber, the apparel, and the persons of the pri-

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seners. They saw no more an assemblage of abandoned and shameless creatures, half naked and half drunk, rather demanding, than requesting charity. The prison no more resounded with obscenity, and imprecations, and licentious songs; and, to use the coarse, but the just, expression of one who knew the prison well, 'this hell upon earth,' exhibited the appearance of an industrious manufactory, or a well-regulated family.

"The magistrates, to evince their sense of the importance of the alterations which had been effected, immediately adopted the whole plan as a part of the system of Newgate, empowered the ladies to punish the refractory by short confinement, undertook part of the expense of the matron, and loaded the ladies with thanks and benedictions." pp. 126, 127.

Mr. Buxton records several facts, which are decisive of the vast improvements under this new system. The following circumstance is too interesting to be omitted.

"With respect to gaming, I must mention an anecdote, which displays the efficacy of the system pursued. A session had just closed, many of the former prisoners were sent away, and many new ones were received. A report was circulated that gaming was still practised in the prison: one of the ladies went there alone, and assembled the prisoners together, she told them what she had heard, and that she feared it was true; she dwelt upon the sin of gaming, its evil effect upon their minds, the interruption it gave, and the distaste it excited, to labour; and she concluded by telling them, how much the belief of that report had grieved her, and how gratified she should be, if, either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the ladies' room, one of the prisoners came to her, expressed, in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards; and four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To her surprise, the girl looked disappointed; and, on asking the reason, she confessed that she had hoped that Mrs. —— would have given her a Bible, with her own name written in it, which she should value beyond any thing else, and always keep and read. Such a request, made in such a manner, could not be refused; and the lady assures me, that she never gave a Bible in her life, which was received with so much interest and satisfaction, or one, which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters; she has read her Bible with tolerable regularity, and has evinced much propriety of conduct, and great hopes are entertained of her permanent improvement." pp. 129—131.

The only additional extract we shall give, is that in which the author sums up the whole of his arguments. Though somewhat long, we hope it will obtain the attentive perusal of our readers.

"Having thus described two distinct and opposite modes of prison discipline, I would suggest to my reader, that a comparison of these is the most certain criterion of their respective merits.

"That vice and misery are produced by the one, and prevented by the other, may be gathered from the following facts:—

"On the 14th December, 1817, an account was taken at my request of the number of prisoners in the second station in Newgate, who had been there before. It appeared that out of two hundred and three, forty-seven of those convicted, besides seven of those acquitted, had within the two preceding years, been confined there. It is probable that many (passing under fictitious names, and anxious to appear as offenders for the first time, which might operate in mitigation of their sentence), were not recognized. Newgate, it is to be remembered, is but one prison among several; many who had never been there before, were known to have been in the other jails of the metropolis and county. Amongst the boys, of the ten first I examined, five confessed that they had previously been convicted of other crimes. Taking these circum-

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stances into consideration, we may fairly presume that forty per cent. of those discharged from prison return there again, and this calculation is considerably lower than that made by all the jailers of London and its vicinity, whom I have consulted.

"In the jails at Bury, Philadelphia, and Ghent, five per cent. is the average return.

"In Newgate, the number of prisoners from May 16th, 1817, to January 1, 1818, was 1500.

"Of these, 511 were admitted to the infirmary as seriously ill, besides several who were excluded from want of accommodation, and many whose indisposition was too slight to require confinement. Of the latter description, there were daily about eighteen cases. Upon these data, we may fairly compute, that considerably above one third of the prisoners suffer more or less from disease.

"At Bury, amongst 128 prisoners, not one was unwell.

"At Ghent, amongst 1300, twenty-five only were ill.

"At Philadelphia, not having as yet received an account of the exact numbers, I can only state that their health is remarkably good; recalling to the recollection of my reader this important fact, that with the alteration of the system, a reduction took place in the charges of the physician, to the extent of three fourths.

"Of the two systems thus compared, it is, I imagine, evident that the one is unjust:—to the convicted delinquent, because it imposes upon him rigours to which he is not sentenced;—to the unconvicted, because it inflicts upon him a very serious punishment before trial.

"Is illegal, as it transgresses the letter of many statutes; and still more strongly, as it violates all the equitable principles, and the very spirit of the British Constitution.

"Is partial, as it annexes to the same crime very different degrees of punishment, and the same punishment to very different degrees of crime: the rules of one county, appointing in its jails, cleanliness, labour, sufficiency of diet, attention to health, moral and religious instruction, and classification: the rules of the next county, approving filth, sloth, insufficiency of food, carelessness of health, and instruction in nothing but the arts of iniquity; and these without any discrimination between prisoners, whether tried or untried, whether for trivial offences or for atrocious crimes.

"Is cruel, as appears by the condition in which the prisoners are often found.

"Is impolitic, as it frustrates the two great ends of punishment, the prevention of crime, and the reformation of the criminal; as it raises up, educates, and matures offenders.

"Is extravagant, as these offenders live upon the public, being supported in prison by the funds of the country; and out of it, by the spoliation of private property.

"Is unworthy of a great and wealthy kingdom, as it corrupts national morality, and disgraces national character.

"In short, its direct and inevitable tendency is, to produce misery and vice

"It is also evident that the other system is merciful and wise; while it consults the health and suitable accommodation of the prisoner, it strikes at the roots of his criminality, his ignorance, idleness, and debauchery; while it corrects his habits, it subdues his temper. By friendly admonitions and religious instruction, it awakens a consciousness of his former depravity, and of its present and eternal consequences. It shews to him the value of a fair and reputable character, and encourages him in its pursuit, by proving that it is attainable even by him: it makes reformation possible. Thus by giving a sense of religion, habits of industry and temperance, its tendency is to prevent misery and vice.

"If my reader goes with me the length of these conclusions, I trust he will concur with me in another; that a change of system ought immediately to be made. Not a mere alteration of a few regulations in a few districts, but such a change as shall comprehend every prison, (not yet amended) in the United Kingdom." pp. 137—140.

Concurring with Mr. Buxton in his general "conclusions," we heartily concur with him also in the inference which he deduces from them,—"A change ought to be made;" and all ranks and parties should heartily unite for its accomplishment. Religious institutions are labouring in vain, if these counter-institutions are suffered to exist—if justice is poisoned at her fountain-head—if confinement is so administered as to let loose and

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inflame all the lawless energies of our fallen nature---if punishment is only to deepen delinquency, and incarceration for a small offence almost inevitably to ensure the commission of greater crimes.

There is a point or two to which in conclusion we cannot forbear to call our reader's notice.

We had occasion, not very long since, to expose the scheme of Mr. Owen, who proposed to regenerate the world by the extinction of religion. In so doing, it appeared right to us to notice the disingenuous use which had been made by him of the labours and success of Mrs. Fry in Newgate, in that public advertisement in which he attempted to shew that her triumph over disorder, misery, and vice, was won simply by kindness, and discipline, and good order. Now, even had not our previous acquaintance with the plans of this benevolent and pious individual warranted us in repelling, as we then did, this insinuation, Mr. Buxton's work would afford ample proof that both he and Mrs. Fry, with whom he is intimately connected, stand as wide as possible from the mechanical system of the Scotch philosophist. The volume before us displays throughout incontrovertible evidence, that these real reformers of the most miserable classes of mankind are not seeking to create the "new man" by any human machinery; but, while they are diligently using all the subsidiary means in their power, are seeking that spark to animate the dead mass which can descend alone from Heaven. The prisoners in Newgate have the Bible periodically read to them; and although the distinguished lady who heads this benevolent band cannot, in strict consistency with her principles as one of the members of the society of "Friends," *regularly* pray with them, she and her companions very frequently do pray: they always urge upon the prisoners the value of prayer; they rejoice not to listen to the prayers of others; they earnestly encourage the addresses of all classes of pious visitors; they appear to depend themselves, and to believe that the success of their holy undertaking altogether depends, upon the blessing, and power, and grace of God. It is with great pleasure we learn, that many of the most distinguished individuals in church and state have visited the prison, to ascertain for themselves the extent of the improvement; that many such individuals, especially those of the clerical order, have repeatedly addressed the criminals;—and particularly we rejoice to hear, that the Bishop of London has quitted his palace to visit this dungeon of his diocese; to pour balm into the wounds of the broken hearted; and to exhort the captive to the cultivation of those principles which will render him practically free in the midst of his chains, which will draw the iron from the soul of the prisoner, and give him, for bondage and darkness, the glorious light and liberty of the children of God.

The other point to which we would advert, is one intimately connected both with many of the leading topics in this volume, and with the various and splendid exertions of the present age for the religious and moral improvement of our population.

The question is sometimes put, by the friends of "things as they have been"—by the class of men who prefer old evils to new benefits,—"How happens it, that, with all your improvements in prisons and in schools, with your Bible Societies and Missionary Societies, the number of young criminals appears to multiply every day?" We readily admit the *fact*, that the number of juvenile offenders has unquestionably increased within the last few years. Still, however, we believe, that a satisfactory reply may easily be given to the query. In the first place, we should say, that, even if these effects coul

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be assigned to demonstrable causes, it would be a violation of sound reasoning to admit for a moment that religious education, or the dispersion of the Bible, could produce any such evil consequences. God himself has declared, that his word shall not return unto him "void," but "shall accomplish that whereto he sent it;" and can He be supposed to have sent his word to propagate prematurity in crime and misery?

But, nothing can be less warranted by the rules of a sound logic, than the assumption, that because any particular event is contemporaneous with another event, therefore the one is in fact the cause of the other. Even in cases where it is *possible* that the one may be the cause of the other (which we deny to be the case in the present instance), it by no means follows that it actually is so. This method of argument, therefore, is wholly unsound. Just reasoning evidently requires that we should shew, in addition to the bare possibility of a certain cause producing a certain effect, that it is a *probable* cause of that effect, and that there is no other more probable cause. Now, in the present instance, we contend that a religious education is not a probable, nor even a possible, cause of the admitted evils;—that there are many facts which declare it to be the most improbable of all causes for producing such effects;—and that other causes exist, which sufficiently account for the phenomenon. Let us touch on each of these points.

In the first place, how wholly improbable, or rather impossible, is it, that such a cause should produce such effects;—that discipline, good order, and seclusion for six hours in the day from bad company; that constant rewards held out for virtue, and constant punishments inflicted upon vice, should increase vice and diminish virtue. And all this is true without taking into consideration the peculiar nature of the education given to the poor. In the schools connected with the "National Institution" the education is specific. The children are taught little more than the Scriptures, and the formularies of the Church of England. No believer in Christianity will question the moral efficacy of the former; and we are yet to hear of the single Dissenter from the Establishment who has ventured to impugn the moral influence of the latter. And in those schools where the education is less specific, it has never been alleged, by any respectable enemy of what is called the "British System," that the lessons taught were not of the noblest and purest character. We contend, then, that there is no *prima facie* probability that the increase of education is the cause of the increase of crime.

But, in the next place, there are many facts, which demonstrate the utter improbability of these effects originating in education. We will not advert to the examples, so often adduced, of the comparative state of countries which are and which are not under the influence of education, though those examples are in our judgment decisive of the controversy; but we will rather adduce some facts which have fallen under our own notice, and which are less generally known. The Committee whose benevolent labours are employed in the inspection of jails and criminals of all ages and classes, have the list, we grieve to say, of twenty-seven hundred young criminals. Of those that have been in prison, and to whom they have had access, they have examined a very large number, and find that *scarcely any of them can read or write*. Further, it so happens, that an accidental line of demarcation, which has been drawn by the straitened resources of some excellent persons in a particular part of the metropolis, has furnished the Committee with a

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curious opportunity of ascertaining the real influence of education. A part of Spitalfields is divided by Brick Lane: on one side of Brick Lane there are schools for the instruction of twelve hundred children; on the other side there are no schools, or next to none. Now it happens, very triumphantly for our argument, that whilst from the side of Brick Lane without schools they have had more young criminals than from any other part of London, from the other side they have for a long time had only one. Not at all inferior to this fact in conclusiveness, is the circumstance stated so openly by the officers of the National Institution, that no boy educated in their schools has been convicted of any serious offence. The whole body of evidence adduced before the House of Commons, tends decidedly to the same conclusion. It is impossible, therefore, not to infer from these facts, that the influence of education is strongly opposed to crime; and that those who assign it as the cause of crime, select the most improbable of all causes.

But, further, there are, we conceive, certain causes to be assigned for this increase of young criminals, which, though not altogether satisfactory, or perhaps the only ones which more careful investigation by the gentlemen to whom we have more than once referred, and who are so intimately conversant with this question, would produce, may yet serve to lessen our surprise at this melancholy state of things.

In the first place, there has not been a period, for many years, in which so many boys have been out of employment; and those parents who could not honestly employ them for the benefit of the family, or for their own subsistence, have consequently been brought under a strong temptation to turn their talents to account in the only way which lay open to them. Add to this, that not only has there been little employment for the children, but much distress among the parents: so that the temptation to employ them dishonestly, arose at the very moment when the children had nothing honest to do. Moreover, whoever searches into the calendar of crimes, will find that crime, like every thing else, has its *fashions*; and that, especially when the police has become armed at all points against old offences, it is not unusual, for those individuals who subsist by their wits and their villanies, to strike out a new line of employment, and to practise in that line till the wisdom and dexterity of justice once more drive them to a new invention. It is a curious fact, for instance, to what a degree highway robbery has decreased in these realms, though almost every other species of crime has increased. And, in like manner, it is probable that some other species of crime have given way to this somewhat novel offence of juvenile depredation.—And lastly, though we would not build any general conclusions upon particular facts, it may be worth while to mention a circumstance, which has been stated to us upon good authority;—that, about five years since, a considerable number of boys were confined for a somewhat longer period, and with somewhat worse companions than usual, in Newgate: there, these unhappy creatures were initiated in all the mysteries of villainy, were inoculated with the most detestable virus, and came forth, carrying their plague along with them, to infect every young person they met. Some of these are known to have become captains of gangs of boys; to have raised regiments, as it were, in which premature villainy was the only title to promotion. There is scarcely any system of existing policy so bad, that, if administered by men of piety, upon a moral population, it would be productive of any very serious evils: and there is no scheme of policy, however admirable, which will long continue to

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operate beneficially, unless the rulers and people be in a measure brought under the influence of moral and religious principle. Make our prisons perfect in system and construction as we will, we shall do little or nothing, unless the chaplains and jailers be men of conscience and principle; men who fear God, and who control their prisoners less by chains than by the bonds of Christian motives, and tenderness, and affection. It is very true, that we no longer live under an open Theocracy, where palpable and miraculous rewards and punishments immediately follow acts of virtue or vice: nevertheless, "the Lord reigneth;" and a nation never fails to suffer the penalty of endeavouring, if we may venture so to express it, to banish God out of his own world, to seize His sceptre, to usurp His throne, and to reign as kings without His concurrence. And such has, for a considerable period, been too much the practice of our own country. The awful results of this dereliction of our primary duty, are, we trust, by degrees restoring us to the right path; and we are learning, that not merely "honesty," but religion, is "the best policy."

Such are the observations we have to offer upon this subject; and we are inclined to bring them forward, in hopes that some individual, or Committee, may be induced, out of their wealthier resources, to throw more complete light on so important a topic. In the mean time, enough, we think, is established, to prove the absolute necessity of devoting ourselves actively and cordially to the great work of religious reform. The capital error of politicians and persons of mere benevolence, appears to us to be, that they are apt to act towards men as with machines;—that they apply their corrections without, when the source of the evil is within;—that they aim simply to restrain or relieve the body, when they should be correcting and improving the mind. Our sincere conviction is, that the Great Ruler of the universe will prosper no attempt at reformation which does not regard man as a rational, a responsible, an immortal being. Religious reform is, in fact, the only sure and safe basis of every other reform.

We have just been put into possession of an "Appendix" to Mr. Buxton's "Inquiry," which contains an impressive confirmation of his general positions. It is chiefly occupied by a comparative exhibition of the jails of Ilchester and Bristol. In the former, all the prisoners are employed, and are classed according to age and degree of guilt; their apartments are clean and wholesome; respect and obedience mark their deportment; silence during the hours of work, with order, and contented application, prevail among them; their general appearance is healthy; and out of every hundred discharged, only about seven are again committed. In the latter—namely, in that of Bristol—all the prisoners are idle, and their appearance is remarkably unhealthy: "health and sickness, filth and cleanliness, the first stage of incipient guilt and the last stage of inevitable depravity, are alike subjected to equal hardships and indiscriminating association:" "the chilly, damp, unwholesome atmosphere is tainted with the most revolting smells:" the prisoners manifest "strong symptoms of mutiny and utter insubordination;" there prevails among them "noise, confusion, and discontent rendered desperate by suffering;" and of those released four-fifths were expected to return. A new jail, indeed, is now building at Bristol, but not until forty years had passed since Mr. Howard had denounced the old one as a scene of extreme wretchedness and a disgrace to the country, and until a grand jury had presented it as an intolerable nuisance. That this jail has not been misrepresented, will appear from

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the following statements of Mr. Buxton:

"The yard appropriated for criminals is an irregular space about 20 feet long and 12 wide, and was literally so crouded with its 63 inhabitants, as to occasion some difficulty in passing through it. In this yard is to be seen vice in all its stages; boys intermingle with men; the accused with the convicted; the venial offender with the veteran and atrocious criminal. Amongst a multitude of persons, whom the jailer described as having no other avocation or mode of livelihood but thieving, I counted eleven children,—children hardly old enough to be released from a nursery—hardly competent to understand the first principles of moral obligation—here receiving an education which, as it must unfit them for every thing useful, so it must eminently qualify them for that career which they are doomed to run. All charged or convicted of felony, without distinction of age, were in heavy irons—almost all were in rags—almost all were filthy in the extreme—almost all exhibited the appearance of ill health. The state of the prison, the desperation of the prisoners, broadly hinted in their conversation, and plainly expressed in their conduct—the uproar of oaths, complaints, and obscenity—the indescribable stench,—presented together a concentration of the utmost misery with the utmost guilt—a scene of infernal passions and distresses, which few have imagination sufficient to picture, and of which fewer still would believe, that the original is to be found in this enlightened and happy country.

"After seeing this yard, and another of larger dimensions, the adjacent day-rooms and sleeping cells; the conclusion of my own mind was, that nothing could be more offensive or melancholy. This opinion, however, was speedily refuted—a door was unlocked, we were furnished with candles, and we descended eighteen long steps into a vault. At the bottom, was a circular space—a narrow passage eighteen inches wide, runs through this, and the sides are furnished with barrack bedsteads. The floor, which is considered to be on the same level with the river, was very damp. The smell at this hour (one o'clock) was something more than can be expressed by the term 'disgusting.' The bedstead was very dirty; and on one part of it I discovered a wretched human being, who complained of severe illness. This was his infirmary—the spot chosen for the restoration of decayed health—a place, one short visit to which affected me with a nausea, which I did not recover for two days. The preceding night, eighteen persons had here slept; and according to the report of the turnkey, some of these were *untried*.

"My readers will wish to know how the pit is ventilated. There is a kind of chimney, which had been closed up, it is said by the prisoners, and never opened in the recollection of the turnkey. There is also a door at the top of the stairs, which is always closed day and night. It is then a dungeon in its worst sense—a dark, cheerless, damp, unwholesome cavern—never refreshed by a breeze of pure air, or a beam of sun-shine." pp. 17—19.

"The countenances of all those who have been here any length of time, present a testimony wretchedly conclusive. Seeing their deplorable looks, I enquired as to their health. All to whom I spoke, complained of continual illness. One had been there thirty-one months, and according to his own account, was never well. Another fourteen months, and never well:—and how (they very fairly asked) can it be otherwise, when we are giddy and sick every morning, from the air in which we have passed the night? This they said in the presence of the turnkey, who gave his tacit consent to it, only adding an observation precisely similar to that recorded by Mr. Neild, as made to him when visiting this jail seventeen years ago. He says, "The turnkey himself told me, that in a morning when he unlocked the door, he was so affected with the putrid steam issuing from the dungeon, that it was enough to knock him down." pp. 20—23.

"It is not my intention to lead my reader through every part of this prison; suffice it to say, that of all its wretched departments, the room in which the females reside day and night, was perhaps the most disgusting. Even the pit itself emitted a smell hardly more powerful, than this abode of the women and their sickly children. Stern severity may deny compassion to guilt; severity more stern, and far more inequitable, may withhold it in cases of suspected guilt; but I trust we live in a country where no one can behold, without some feelings of sorrowful compunction, in-

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fancy exposed to such air and to such society.

"There is no female infirmary; if a woman be taken ill, (and illness ought certainly to be contemplated as possible in such an atmosphere), with any complaints, infections, or otherwise, she must remain in the ward, with whatever disturbance to herself, with whatever danger to her companions." pp. 21, 22.

"There is a kind of atmosphere of stench round every prisoner; his clothes are so tainted with it, that the clergyman told me he found it necessary to take his seat in the chapel, before the prisoners were admitted, otherwise the effluvia, to a person coming at once from the open air, would be so powerful as to disable him from the discharge of his duty." p. 24.

"Such was the state of Bristol jail when I visited it; but those who would form a proper estimate of it, must remember that I saw it under every advantage.—I saw it when the prisoners were controled by the presence of the turnkey,—what must be their language and behaviour when left to themselves? I saw the pit when the prisoners were excluded from it,—what must it be when they are crowded together within it? I saw it in the middle of a cold March day,—what must it be in a sultry summer's night?" p. 25.

Can nothing be done to remedy this most opprobrious state of things? Is this criminal inattention to every equitable, and humane, and moral consideration, to be permitted to continue perhaps for years to come? Is it not in the power of the magistrates of this great city, to remove the prisoners from this pest-house? Nothing but the absolute impossibility of finding other places of confinement can relieve them from guilt of the deepest dye, if such a system is persevered in even for a single month longer.

Discourses on various Points of Christian Faith and Practice; most of which were delivered in the Chapel of the Oratoire, in Paris, in the Spring of 1816. By THOMAS H. GALLAUDET, Principal of the Connecticut Asylum, in the United States of America, for the Education of the Deaf and Dumb. London: Hatchard. 1818. 8vo. pp. 267.

THESE sermons, as the title-page states, were for the most part delivered during the year 1816, in the chapel of the Oratoire at Paris. From the letter of dedication prefixed to them, and inscribed to Mrs. H. More, it appears that Mr. Gallaudet was at that time engaged, under the auspices of the Abbé Sicard and his pupil Clere, in acquiring the method of instructing the deaf and dumb, with the charitable view of rendering some service to unfortunate persons of that class in America; and, having been requested by several individuals, both of this country and his own, then resident in Paris, to become their temporary minister, he readily acceded to their wishes, and preached the sermons which form the greater part of this interesting little volume.

The subjects, as is mentioned in the title-page, are connected both with the faith and the practice of a Christian. They are such as come home to the bosom and feelings of every individual: and however important may be discussions on theological topics of a different nature, these, after all, are the great points which are essential to the very life and well-being of the soul, and which, therefore, give to sacred ministrations their peculiar value. We are equally taught, that "faith without works is dead, being alone;" and that "by the deeds of the law shall no flesh be justified:" that which, therefore, avails to the salvation of the soul, is "faith which worketh by love;" and to inculcate this, is the great object of our much respected author.

The First Discourse commences with a few remarks on the circumstances under which the congregation had been brought together; and the preacher bespeaks the good-will and attention of his hearers, as well by the seriousness and

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solemnity of his manner, as by his judicious observations on the nature of true religion. His text is 1 John i. 3; and his chief object is to shew two things,—first, what abundant proof there is that all the true followers of Christ have fellowship with one another, and with the Father and the Son; and, secondly, in what this fellowship consists.

Our readers have no need to be informed how extravagant are the opinions of some persons among us on this subject; and we are not without apprehension that the doctrine as revealed in Scripture may in many cases meet with objection, on account of the almost incredible absurdities with which folly and presumption have so industriously laboured to connect it. But a faithful Minister will not, for such a reason, be disposed to shrink from his duty: he will not abandon the doctrine merely because some preachers are found to abuse it; for, according to the language of our author, "if any one doctrine of the Scriptures is capable of the most complete and overwhelming proof, it is this,—that all sincere Christians are one; that they are one in God and Christ; one in spirit, even as the Father and the Son are one."

For the exposition of the doctrine, and the establishment of its truth as revealed in the Bible, we must refer to the sermon; the following passages may serve to shew something of the preacher's manner, and will be read with pleasure by every sober and judicious Christian. — After proving from the Scripture his first position, he adds,

"How fully, too, is this truth confirmed and illustrated by the experience of all believers! The humble follower of Jesus, on whom calamity hath brought poverty, and poverty obscurity, cut off from the comforts of this world, draws all his consolations from the resources of Faith. He unfolds the sacred volume, and wonders, with holy delight, at finding the saints of old engrossed with the same objects of confidence, and hope, and love, which now cheer and animate his own breast. With Abraham, and Isaac, and Jacob, his mind is stayed upon God. He sings with Moses the song of deliverance, and with David the hymns of praise. He enters into all their feelings of devotion. He mingles his soul with theirs. With them, he surrounds their own altar, and offers up the sacrifice of a broken and a contrite heart, and the incense of a pure and spiritual worship. As he approaches the advent of our Saviour, he exclaims with the mother of Jesus, 'My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.' He catches the holy rapture of Zecharias, saying, 'Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.' He glows with the gratitude of Simeon, and with him is ready to exclaim, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' But why need I proceed? The time would fail me to tell of all the saints of whom the Scriptures speak; of the illustrious martyrs, whose blood was the seed of the church; and of the pious of succeeding ages, in whose steps the follower of Jesus finds himself now walking, and in whose history he sees reflected the experience of his own heart.

"And cannot you also, my Christian brethren, testify to the delight which you have often felt in this fellowship of the saints? Have not your hearts sometimes burned within you while reading the lives of the pious dead, or while holding converse with a fellow-pilgrim to the heavenly Jerusalem? And have you not then realized, that there is indeed 'one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all?'" pp. 7—9.

In entering upon the second point of consideration, namely, "in what consists the fellowship which Christians have with the Father and with the Son, and with each other," the author expresses himself duly sensible of the mystery which attends it, and of the narrowness of the circle by which our moral vision is confined. Without attempting, therefore, to exhibit the precise

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nature of this fellowship, he exhorts his hearers to rejoice in it as real, intimate, imperishable, endearing, and invites them to look at the declarations concerning it in the word of God. The reality of this communion is visible in its effect, by a holy love occupying the heart and regulating its emotions—a holy love directed to God as alone able to satisfy its boundless desires, and enkindling the affections of the soul with goodwill and charity to all mankind.

In the two following sermons, both written on the same text (Matt. xi. 30), "For my yoke is easy and my burden is light," the Preacher makes a skilful use of the argument by analogy. He reasons upon two common principles of human action, namely, "that it is the part of prudence not to be so much engrossed with present objects as to be regardless of the future; and, that it is our duty to make proportionate, and in some cases therefore great, sacrifices for the attainment of distant good." In applying these principles, and in shewing the difference between the yoke of the world and the yoke of Christ, he assumes nothing which persons of candour and reflection, although little influenced by motives of religion, would be inclined to dispute. He is careful not to offend by overstating his case. He is willing, for the sake of argument, to make many concessions to the lovers of this world; and admits, without reluctance, that the life of the real Christian will necessarily expose him to many privations, and to continual self-denial: but, after every concession which can be made, he still proves that the advantage rests largely with the disciple of Christ.

"Admitting, then, that he who sets at nought all the restraints of religion—who will not listen to the dictates of conscience—who resists every influence of the Spirit of God upon his soul—who rejects the only Saviour of sinners—who will not bear his yoke, deeming it a hard and unreasonable service;—admitting that such an one accomplishes all his purposes of ambition or of pleasure, that he enjoys this world to the full, and that his grey hairs go down to the grave with mirth and gladness;—yet there is an end of his bliss; for the music of pleasure never breaks the silence of the tomb; the voice of ambition never rouses its slumbering inhabitants; the charms of wealth can no longer glitter before them. The world is left behind. The body moulders in the earth, and the spirit—the immaterial, the immortal spirit—is gone—Whither? The unbeliever cannot tell: the philosopher cannot tell. A dark and gloomy cloud hangs over the unknown ocean of eternity; and it is the dread of launching into this ocean which the man of this world cannot shake from his bosom. He is surrounded with ease and pleasure and riches and honour; but his eye is continually directed to the future; and this single thought of what may be hereafter often embitters the moment in which he had anticipated the greatest delight. On the contrary, the disciple of Jesus Christ, supposing him to suffer all the possible evils of life—poverty, disgrace, reproach, sickness, imprisonment, or death, and death in its most horrid forms—counts these trials nothing. He is sure they will soon be ended. The grave will be to him the door of paradise. He knows in whom he has believed. His path is now beset with thorns; his sky is overshadowed with clouds; the tempest is beating upon his head: but now and then his heart is gladdened while his eye catches a few beams of that sunshine which will hereafter continually cheer his course through a day of bright and eternal splendour" pp. 27, 28.

And again, he remarks:—

"In applying these principles I have not done justice to the Christian's cause. I have supposed it possible for the man of the world to enjoy this life to the full, and I have spoken of the disciple of Christ as one, like his Divine Master, 'despised and rejected of men, a man of sorrows and acquainted with grief;' as having every earthly comfort shorn from his side, and nothing left him but trust in God, the approbation of his own conscience, that internal peace which cometh down from the Source of all good, and that hope of heaven which is as an anchor to his soul both sure and stedfast. I might

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have drawn a very different picture, and a far juster one. The man of the world might have been represented as pursuing shadows which elude his grasp, as catching at splendid bubbles which immediately melt in air. Something might have been said of the wearisomeness which soon intrudes itself at the board of festivity; of the disgust which often enters the haunts of pleasure; of the satiety which is the inseparable companion of sensuality; of the toil and anxiety, the jealousies and envyings, the disappointments and defeats of ambition; of the emptiness of honour, and of the cares of wealth. On the other hand, the Christian might have been described as not called to suffer the same wretchedness as did the primitive disciple of Christ. It might have been shewn, that, bound as he is not to shrink from any evil which men may inflict upon him, on account of the cause which he has espoused—nor to refuse making any sacrifice of earthly good for the sake of that Saviour in whom he trusts—still he is permitted (so much gentler are the dispensations of God toward his church than they have formerly been) to use this world, if he do not abuse it, and even to possess its wealth and its honours, if he do but devote them to the service of God." pp. 29, 30.

"Let the yoke of Christ be ever so heavy, it is light when compared with that of the world: for amid all his troubles and disappointments, the Christian has within his breast a principle of hope, with regard to his future destiny, which, if he suffer it not to be weakened by the temptations that surround him, or by the remaining corruption of his own heart, bears him up triumphantly through all the trials he has to encounter, and animates him continually with the prospect of that crown of glory which he is soon to obtain." p. 41.

In the Fourth Discourse, our author takes occasion from 1 Cor. xi. 27 to offer some useful observations upon the Lord's Supper.

With respect to the nature of the offence against which the Apostle warns the Corinthian converts—namely, eating and drinking unworthily—he shews, that neither occasional doubts and fears with respect to our spiritual state, nor imperfect views concerning the doctrines of religion, nor remains of sin in the heart, are inconsistent with the right receiving of those holy mysteries; and that the persons by whom the offence is incurred are either such as use the ordinance with an entire ignorance of its spirit and meaning, or with an impenitent and unforgiving disposition, or without a cordial faith in Jesus Christ.

The consequences of this offence, as implied in the expression "to eat and drink their own damnation," is stated by this divine, in common with most others, to be the infliction of judgment—"of divers diseases," as our Church explains it, "and sundry kinds of death"—of the Divine visitation in this life, if the sin be not followed by repentance; and eventually of eternal destruction. Although, therefore, the text ought not to excite alarm in the timid yet believing Christian, it holds out an awful warning to the hypocritical, the ignorant, the malignant, and the unbelieving communicant. The subject is one of very great importance; and it ought always to be so represented by every Minister, in order that presumptuous boldness may be checked, and that humble piety may receive its proper encouragement. It is much to be lamented, that the word "damnation" has in this instance found its way both into the authorized version of the New Testament and the Book of Common Prayer; for although it is in both cases intended to signify *judgment*, and not irremediable destruction, as the subjoined sentence in our Prayer-Book plainly intimates, yet there is great difficulty in removing the impression which that term has produced upon many minds. Indeed, explanations have frequently little permanent effect, when the word itself appears to carry with it no marks of obscurity, and is in its ordinary acceptation plain and intelligible.

The Fifth Discourse contains an exposition of the doctrine of repentance; of the reasons up

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which it is founded, and of the reformation which it inculcates.

In examining the grounds upon which repentance is founded—such as a deep conviction of the justice and purity of the Divine law, of the unhappy consequences of sin, and of past ingratitude to God—the author is brought in each case to the conclusion that genuine repentance must be necessarily associated with a *reformation* radical and permanent; that it must lay the axe to the root of past transgression, and be accompanied by an habitual resistance to temptation and sin. We select the following passages, as exhibiting the manner in which the subject is discussed. The first treats of repentance as founded upon a deep conviction of past ingratitude. After enumerating various instances of the forbearance and loving-kindness of God, in respect both to our temporal and spiritual concerns, the author thus proceeds:

"These good and perfect gifts have all flowed upon him from one Source—from that Being who is merciful, and kind, and long-suffering even to the ungrateful and rebellious. His past transgressions, therefore, take their deepest dye from the reflection that they have been committed against God; and the true penitent is ready to exclaim, with the contrite monarch of Israel, 'Against thee, thee only, have I sinned, and done this evil in thy sight.' But this goodness of God, which thus lays the foundation of genuine repentance, still continues to bless the penitent sinner. Does he mourn for his past ingratitude? Has the goodness of God led him to repentance? The same goodness still demands the most loyal homage of his heart, and calls for unceasing expressions of grateful obedience. He, therefore, can surely feel no genuine repentance for his past ingratitude toward God, who does not endeavour to love him more and serve him better in future—who does not commence and prosecute the work of a thorough and permanent reformation." pp. 71,72.

The second extract relates to the quality of our reformation.

"In the second place, Is this spirit of reformation not only radical but permanent? Does it warm and animate our path toward heaven with a bright and constant ray; or does it cast over it, at distant intervals, a sickly and flickering light, just serving to render the darkness of our spiritual state visible? To speak without a figure, is the struggle against sin habitual? Is the aim at perfection unremitting? Is the often-recurring temptation watchfully resisted; the secret and easily besetting sin constantly and manfully struggled with? Above all, is the Source of all genuine repentance, of all thorough and permanent reformation—the Holy Spirit of God—sought for by frequent and importunate supplication at the Throne of Grace; that while we are working out our salvation with fear and trembling, God would be pleased, by his energy, to work in us both to will and to do of his good pleasure? With such inquiries, my brethren, let us try the sincerity of our penitence; not relying too much for consolation on any past or present sorrow for our guilt; not building our hopes of heaven upon mere frames and feelings of mind; above all, not trusting to any outward observance of the forms and ceremonies of religion, but remembering what our Saviour hath said, that if we love him we shall keep his commandments; let us look to the reformation of our hearts and lives for the best proof of our spiritual safety. And let us ever bear in mind for our consolation and support, that if, by this patient continuance in well-doing, we seek for glory, and honour, and immortality, in due time we shall reap, if we faint not, eternal life." pp. 75,76.

The next sermon, intended to illustrate the petitions, *Thy kingdom come, Thy will be done in earth as it is in heaven*, commences with a few observations upon the nature of prayer. This is represented as not only "a reasonable, but a most delightful duty: it is the acknowledgment of our dependence upon God; it is the cry of the poor and needy to Him who is the fountain of all good and happiness." In the prosecution of his discourse the preacher proposes to examine, first, the meaning of the petitions

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contained in the text; and, secondly, the spirit with which they ought to be offered. His view of the petition concerning the will of God, appears in the following passage.

"The petitions contained in our text, refer chiefly to the revealed will of God, as contained in that law which he has given us as our rule of action. This law, as explained by our Saviour, requires that we should 'love the Lord our God with our whole soul and strength and mind, and our neighbour as ourselves.' This is that spirit of love and benevolence which pervades the breasts of the angels in heaven; and we are directed to pray that it may equally controul the affections and conduct of our fellow-men. That such may be the happy resemblance of earth to heaven, it is first necessary that the kingdom of God should come in all its majesty and dominion. Jesus Christ must take to himself his great power, and reign King of nations, as he now is King of saints. The heathen must be given to him for his inheritance, and the uttermost parts of the earth for his possession. All must bow to his sceptre, and submit to his laws." pp. 83, 84.

In the second head of the discourse, relative to the spirit with which these requests should be made known unto God, we are taught that the Throne of Grace is to be approached in the spirit of love—of love to God, to his Son, and to the souls of our fellow-men; in the spirit of submission to the Divine will; and of earnest co-operation in carrying on the great work, for the consummation of which we are instructed to pray. The remarks adduced upon this last point are so just and appropriate, in reference to many who "profess and call themselves" Christians, that we cannot resist the pleasure of subjoining them.

"Finally, These petitions should be offered up in a spirit of co-operation.—By this I mean, that while we pray that God's will may be done in earth as it is in heaven, our own efforts should not be wanting toward the accomplishment of this glorious object. God condescends to act through our humble instrumentality. He is building up the Redeemer's kingdom on the earth; but how? Not as he called the world into existence—not as he destroyed the cities of the plain—not as he parted the waters of the Red Sea, by his simple word—not, as he saw fit to do in the first age of the church, by investing his servants with the power of working miracles—but in a way more natural, more gradual, more silent; by the influence of Divine truth upon the hearts and conduct of men, accompanied, as it always must be, with the operation of his Holy Spirit. Now, my hearers, the dissemination of this Divine truth has God committed to our care. Much may be done to promote its salutary effect by the humblest individual. His family, his friends, his neighbourhood, his town, may all reap the benefit of his exertions. Something even of his earthly substance he can contribute for the promotion of charitable and pious objects. Now and then he can cast a mite into the treasury of God, that his holy word may be sent to those who are perishing for lack of knowledge. He can lend his influence, however small, and his example, however few may observe it, for the suppression of vice, for the promotion of good order and of good morals, and of what is worth more than these, and without which they have no stable foundation—evangelical holiness of heart. But he, to whom Providence has entrusted more talents, will have a more strict account to render. Shall he dare to pray, that God's will may be done in earth as it is in heaven, and yet make provision for the flesh alone to fulfil the lusts thereof? How can he cast his eye over the miseries of the human family, and learn from the light of God's word, that these miseries are the wages of sin, and that this sin will yield to no power but that of the Cross, and yet do nothing for the promotion of the Redeemer's kingdom on the earth? How can he pray that this world may become like heaven, and yet sit still, and see the powers of darkness toiling to carry on their work of devastation and woe, without so much as lifting a finger against them? What inconsistency! I had almost said, what blasphemy! Would you avoid this dreadful inconsistency of conduct, and its most awful consequences? Then let your spirit of prayer be accompanied with a spirit of co-operation. To piety toward God, join a prudent zeal in his

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service. And let your industry in doing good, prove that you are indeed longing, and hoping, and praying for the approach of that happy day when the kingdom of God shall be fully come, and 'his will be done in earth as it is in heaven.'" pp. 90—93.

The Seventh Discourse is upon the relation which believers have to the Supreme Being, as "sons of God." It is prefaced by a few remarks concerning the phraseology of Scripture; the tendency of which is to prove, that, from the circumstances of our present condition, we can speak of the unseen world in no other language than that which originally belongs to the objects of time and sense. Hence the character of God himself, of his majestic works in the kingdoms of nature, providence, and grace, and all the various relations which he sustains to his intelligent creatures, are there expressed in terms borrowed from the present state and circumstances of our being. With this principle before him, Mr. Gallaudet proceeds to elucidate the subject of the text by noticing the past condition, the present character and privileges, and the future prospects of such as become "sons of God." Our limits require us to be brief; but we doubt whether the space occupied by the following passages can be employed in a more profitable or satisfactory way.

"Speak, ye who best can tell; ye elder brethren of the household of the saints; ye who have almost finished your earthly pilgrimage, and whose feet just press the threshold of your wished-for home, even 'that building of God, that house not made with hands, eternal in the heavens;'—say, for what you would exchange that Spirit of Adoption which has enabled you, amid the many vicissitudes of life—so full, perhaps, of cares, and anxieties, and distresses—to forget all your sorrow, to raise the cry of 'Abba, Father,' and to find perfect peace, because your minds were stayed upon God? For what, thou aged saint! bending beneath the burden of thine infirmities; on whose memory the iron hand of time has engraven the just complaint of the Wise Man, 'Vanity of vanities, all is vanity;' whose heart hath now shut every avenue against that world from which it once derived some transitory enjoyment, because the 'evil days have come, and the years drawn nigh which have no pleasure in them;' for what wouldst thou exchange that Spirit of Adoption which enables thee to lift thy trembling eye to Heaven, and to say, with a sweet assurance of being heard and answered, 'Now also, when I am old and grey headed, O God! forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come?' For what would the departing soul, just taking its flight to the other world; its eye shedding its last ray of serene lustre on the weeping friends who surround it; its faultering lips whispering their last accents of praise; for what would it exchange that Spirit of Adoption which enables it, in this trying season, to triumph over the king of terrors, and to say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou, Lord, art with me: thy rod and thy staff they comfort me?" pp. 103, 104.

"And now let us notice how pertinent and striking is the metaphor contained in our text, which represents God as a Father, and believers as his children.—Truly he is their Father, in a sense the most endearing and affecting. He rescues them from the family and service of Satan; he transforms them into his own image, and makes them partakers of his own Divine nature; he and his Son enter into a most intimate communion with them; he adopts them into the household of the saints, his chosen family; his Spirit beareth witness with their spirits that they are indeed his children; he takes them under his peculiar guidance and direction; he gives them the temper of full reliance on his parental goodness: he is their support through life; their death is precious in his sight; and he at last leads them to their eternal home, making them joint-heirs with Christ of that 'inheritance which is incorruptible, undefiled, and that fadeth not away.'

"Surely these are exalted privileges to be conferred upon beings that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth!

"But how is our wonder enhanced,

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and how ought our deepest gratitude to be awakened, when we consider them as bestowed on beings who are sinners; who, like the Prodigal in the parable, have wandered far from their Father's house, have fastened their affections upon the low pleasures of the world, have lost all claim to the title of sons, and have forfeited by their rebellion the protection and friendship of God! That he should offer to such beings the high destiny of becoming his sons is an illustrious and affecting proof, that he is a God ready to pardon, slow to anger, and of great kindness.

"Oh! be touched with this, thou who art still a stranger from the covenants of promise, having no hope, and without God in the world! Now imitate the penitent Prodigal; feel all his deep compunction and ingenuous sorrow; and, in the spirit of sincere and hearty repentance, say, 'I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.' And be assured, if thou thus return with a broken heart and a contrite spirit, humbled under a sense of guilt, and reposing all thy hopes of pardon on the mercy of God, through Jesus Christ, thou shalt be met with forgiveness and reconciliation; thou shalt be invested with the Divine love and favour; thou shalt become truly a son of God, and be made a partaker of the inheritance of the saints in light." pp. 107—109.

The Eighth Discourse may be entitled "Christ the Consolation of his People." The text—"Let not your heart be troubled: ye believe in God, believe also in me"—leads, by a natural train of thought, to the sources of anxiety which then filled the hearts of the disciples, and to the various consolations offered by their Lord. The little flock were now for the last time assembled round their Shepherd: they were apprized that all the worldly hopes, which they had so long indulged, were speedily to be destroyed by the death of their Master; that they should soon cease to hear his voice, and to be blessed by the view of his example; that he should be betrayed, and, small as was their number, that the traitor should be one of themselves. Upon these and similar topics Mr. Gallaudet dwells with true Christian sensibility, and in language elicited by the genuine feelings of the heart.

Equally impressive and affecting is the description here given us of the arguments of consolation suggested by the Redeemer to his afflicted followers, and of the condescension with which he sympathised in their grief. But upon these points our limits forbid us to enlarge. They prevent us also from transcribing into our pages the concluding address of the preacher (p. 127, &c.), which is in his best style.

The Ninth Sermon relates to the great rule of Christian morality, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." —The nature of this command is illustrated both in a negative and positive manner: with respect to what it forbids—such as mere attention to reciprocity of interest, a mere concern for reputation, a mere regard to any evil which our fellow-men may bring upon us; and with respect to what it enjoins as the only proper motive of action, namely, a supreme regard to the will of our Creator. The *extent* of the obligation is shewn to be such as to include all our services. In every event,

"however minute and trifling, we are required to act, either with a direct reference to God, enabling us to realize his immediate presence, his lawful authority over us, and the constant claim which he has to our cheerful and grateful obedience; or, at least, with a prevailing temper of mind to exhibit and prove the existence of such principles in the breast." p. 141.

The former part of this discourse contains some observations upon the servile condition of the persons to whom this Epistle was addressed, and the cruel treatment which some of them probably experienced from their masters. In the application of the subject this circumstance is noticed with considerable effect.

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"Let no one complain of the injunction of our text, that it is too austere, that it lays too great a restraint on human motives and conduct, that an obedience to it would rob this life of all interest and importance, and that its strictness makes no allowance for the frailties and imperfections of our nature. I say, let no one thus complain who considers the condition of those persons, to whom the command—'Whatsoever ye do, do it heartily as to the Lord, and not unto men'—was originally addressed. Think of the slaves at Colosse—poor, degraded, abject—deprived of what we deem the greatest of all earthly blessings, liberty—condemned to a perpetual, irksome bondage—and subject, no doubt, some of them, to the iron rule of a cruel master. They are taught by the Apostle, that it is not enough to regulate their conduct by the wary principles of mere prudence; that something more is necessary than common morality and honesty; that God requires of them, because they are his servants, a strict obedience to their earthly masters, and a performance of whatever they do, however irksome or servile, from a principle of love to God and conformity to his will.

"Now, was all this required of the poor slaves at Colosse, and shall we hope to excuse ourselves from this injunction;—we who enjoy so many privileges; we who breathe the air of freedom, who taste the comforts of domestic and social life, who have access to a thousand sources of enjoyment, and of intellectual and religious improvement? Alas! such is the depravity of man, if God load him with kindness, he becomes the more ungrateful, and complains of that as a hard service which requires of him to act from a principle of love and obedience to his greatest Benefactor. But this service is not a hard one. My brethren, let us appeal to our own consciences. Which is the hardest service? to serve God or mammon?—to do whatever we do, as unto men; to act from a regard to the short-lived influence of our fellowmen upon our safety or happiness; to seek the gratification of low and sensual appetites, the acquisition of perishable riches, or the enjoyment of a reputation which in a few years will sleep with our dust in the tomb?—or to live as becomes rational and immortal beings; to love and serve in all our conduct that infinite Spirit who sheds down, even in this world, upon the meek and lowly followers of his Son, a peace which passeth understanding, and who opens to their view beyond the grave the prospect of perfect and unfading bliss? I repeat it; let conscience answer whether it is indeed a hard service to do all things heartily as to the Lord." pp. 141—143.

The Tenth Discourse is upon the duty of searching the Scriptures. The importance of this practice is here inferred from two simple considerations—that this is the only way to acquire a correct knowledge of what concerns the welfare of our souls; and, that the habitual performance of this duty is absolutely necessary to the Christian's growth in grace. These positions are established with great perspicuity, and with irresistible demonstration.

It has sometimes been charged upon those persons who are supposed to shew greater zeal than their neighbours for the diffusion of the Sacred Writings, that they look for some wonderful effect as it were from the mere touch and perusal of the hallowed volume. We certainly never heard of an individual who really maintained so absurd a proposition; and Mr. Gallaudet affords no exception to this general rule; for it is the object of the latter part of this sermon to apprise his hearers of the spirit with which this examination of the Scriptures is to be conducted. He therefore shews the importance of being fully persuaded that they are the word of God: he dwells upon the necessity of reading them with humility and prayer: and whilst he gives every encouragement to such as follow the practice in this disposition of mind, to persons of a different character he holds out no hope of their deriving from the perusal any of those blessings which they were designed to convey to the diligent and humble inquirer.

The next two Discourses (XI. and XII.) present us with a series of observations upon the doctrine of the

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Divine influence. In the former of them are stated some of the repugnancies which the sinner feels against the doctrine, and some of the perversions which he usually makes of it. Unbelief, it is remarked, doubts the possibility of such influence: pride disdains it: self-righteousness does not want it: slothfulness professes to be waiting for it: guilt, awakened by conscience, pretends to long for it, and murmurs because it has not received the blessing. After discussing these several points, the author proceeds in the twelfth sermon to throw some light upon the doctrine itself, as also to establish its necessity. We cannot abridge the reasoning of these discourses without great injustice to the argument. They possess, however, our cordial approbation; and we are persuaded that the perusal of them in the spirit of candour would have a great effect in moderating the vehemence and correcting the extravagancies of those whom they concern. The subject is confessedly mysterious; and where prejudice and passion usurp the place of judgment, where the love of system is predominant, or the vision is microscopic, the Divine agency upon the mind will be considered by some as irresistible, and by others as absolutely evanescent. The poles are not more widely separated than are the notions upon this subject of many persons who profess to bow with implicit deference to the decision of the oracles of God.

The scriptural moderation of M. Gallaudet is on no occasion more manifest than upon this topic, where, unhappily, moderation is so little to be found. We shall adorn our pages with an extract from the first of the discourses on this doctrine, and we recommend it to the serious consideration of every candid and intelligent mind.

"Unbelief can discover no traces of a Divine influence in its own mind.—But surely this is a very unsatisfactory argument to prove that it has not affected the minds of others. Shall the sickly invalid, who has from his very birth, laboured under the constant pressure of lassitude and disease, be justified in concluding that no one feels the benign influence of health, because he has never been conscious of it? Strong and unequivocal is the testimony of thousands, whose clearness of apprehension, sobriety of judgment, and veracity of assertion, in all other cases, are never called in question—that they discover within themselves a wonderful transformation of temper and conduct which manifests itself to be the effect of a Divine influence, by marks the most distinct and certain. Now, surely, it is neither the part of candour nor good sense, to deny the reality of that which is attested by the most respectable witnesses. But infidelity is not satisfied with this reply to its objection. It starts another difficulty, more subtle and ingenious. 'Every one,' it says, 'even the advocate for a Divine influence, who is careful to turn his view inward and examine attentively what passes within his own mind, will discover there nothing but his own thoughts, emotions, and purposes. He will soon find, that these succeed each other in a certain order; that one, as it were, grows out of some other preceding it; that all are under the guidance of his will, though subject in a certain sense to that principle of association which is one of the fundamental laws of the human mind.' Now, admitting all this to be true, what does it prove? Why this precisely, and this only, that the human mind is subject to certain laws, which so control it as to produce a regular and connected train of thought and action. And is this inconsistent with the possibility of a Divine influence? *Who* gave the human mind these laws? *Who* sustains their operation? The Father of spirits. And cannot he, through the instrumentality of these laws, have access to those very souls which he supports in being, so as to guide and direct them as he pleases? But to press the unbeliever more closely,—let him tell what these laws are; what *any* laws are, whether of providence, of nature, or of grace, but a certain *uniformity* of operation which the Divine Being has seen fit to adopt in the exhibition which he makes of himself to his intelligent creatures. It is this very *uniformity* which displays him, in the greatness of his strength, moving onward,

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in silent majesty to the completion of his vast and incomprehensible purposes. And yet it is this very uniformity which leads us blind and sinful mortals to overlook, to forget, and even to deny the interposition of his power and his grace. 'In him we live, and move, and have our being,' although many of the most important processes of our animal frame go on so silently, and secretly, that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body, that we are unable to discover the mode; and yet we acknowledge the reality of that Divine agency which sustains and manages our corporeal existence. What symmetry, order, and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of heaven, which are there placed, and continue their accustomed rounds, 'for signs, and for seasons, and for days and for years.' Every thing goes on under the direction of what we call the laws of nature; and yet it is the great Creator of all things who 'clothes the grass of the field,' 'causes the day-spring to know his place,' 'binds the sweet influence of Pleiades,' 'looses the bands of Orion,' 'brings forth Mazaroth in his season,' and 'guides Arcturus with his sons.' Now we do not deny the influence of God upon our bodies, or upon the material world, because we see this influence only in its effects, or because it acts with constant and regular uniformity. How unwise, then, nay how wicked, is the unbeliever who rejects and treats with contempt the doctrine of a Divine influence upon the mind, simply because the mind is under the direction of regular and uniform laws of thought and action! But another difficulty is raised. 'Granting,' it is said, 'the possibility of a Divine influence, how is this to be reconciled with the freedom of human agency?' I answer: Just as many other apparent difficulties are to be reconciled, where one truth seems to clash with another, by establishing each on its own proper basis, by its own proper proofs; and then acknowledging, with a candid and humble mind, that we blind and erring mortals cannot fathom all the works and dispensations of the infinite and eternal Spirit. Our Saviour has expressly declared, in the words of our text, 'No man can come to me, except the Father, which hath sent me, draw him.' These are the words of Him who, by way of eminence, called himself 'The Truth.' His declaration is enough to satisfy us, that God does exercise a Divine influence upon man; especially since it has been shewn, that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind. That we are free agents, we know by our own consciousness. Here, then, each of these truths has its own proper proof; both satisfactory, both convincing; and if we reject both on account of apparent inconsistencies and difficulties, we may as well turn sceptics at once on all moral and religious subjects, nay on many subjects connected with the daily concerns and conduct of our life. Let us tremble, then, my brethren, at the thought of resisting and grieving that Spirit of grace which alone is able to draw us to Jesus Christ. Let us no longer do this by cherishing unwise and wicked doubts respecting the reality and efficacy of his influence." pp. 166—170.

The doctrine of repentance forms the subject of the Thirteenth Discourse; in which are pointed out its nature, its necessity, and the motives which should lead to it.

According to the view which is here given, "genuine repentance is a fixed habit of the soul, under the direction of an enlightened conscience, discerning well between right and wrong, and sensible of the immense evil of sin. It implies a constant and cordial detestation of sin, a lively regret for all which we have committed, and a steady purpose of thorough and universal amendment." (p. 205.)

The *necessity* of repentance is here asserted in the strongest terms, and the doctrine is at the same time carefully guarded from abuse. In exposing the common error, which gives such a virtue to repentance as to make it capable of obliterating all past guilt and satisfying the demands of Divine justice, the preacher dwells with great emphasis upon the sufferings of Christ, and shews the necessity of faith in the Redeemer being joined to repentance, that we may learn to

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rely solely upon his merits for reconciliation with God. Those who attach to repentance an atoning power, have assuredly no adequate idea of its nature; for, whenever the sinner is brought to experience its real effects, it teaches him to fly with sincere humility and contrition of mind to Jesus Christ, as the only propitiation for sin.

The text of the Fourteenth and Fifteenth Discourses is Heb. xii. 2; "Looking unto Jesus, the Author and Finisher of our faith."

The first sermon points out several respects in which Christ may be considered as the Author and Finisher of our faith. We cannot give a better summary of its contents than that which we find in the introduction to the fifteenth sermon.

"From what was said" [on the former occasion] "it would seem that he is entitled to this appellation for the following reasons; because he accomplished those events in the economy of God's government, which were necessary to open the way for the promulgation of the doctrines of the Cross; because he promulgated, by himself and by his Apostles, these doctrines, so glorious to God, and so interesting to man; because he alone produces faith within us, through the influences of the Holy Spirit; because he is now accomplishing, and will continue to accomplish, those events, which are necessary to prepare the way for the consummation of his mediatorial work; because he continues to instruct us more fully in the doctrines of the Cross; because he confirms and invigorates our faith, by the influences of the Holy Spirit, and will finally perfect it in the unclouded vision of the heavenly world. Such are the various attitudes in which Jesus Christ presents himself to our view, as the Author and Finisher of our faith. Thus, wielding the sceptre of universal empire, and managing in its vast extent the great work of redemption; thus carrying it on to a most successful and glorious result, which will reflect the brightest lustre on the character of God, and redound to the eternal happiness of all who put their trust in him; thus opening the treasures of his infinite wisdom and knowledge, and distributing most liberally the riches of Divine Truth, to all who will receive and use them for the relief of their spiritual wants; thus shedding down, as the choicest of his blessings, the Holy Comforter, to renew the hearts, and invigorate the graces of all whom his Father hath given him; thus supporting and guiding his disciples, through this pilgrimage of tears, in the straight and narrow path which leads to the mansions of eternal rest;—sustaining this character so sublime and so interesting, most justly is he proposed to us by the Apostle as the great Object of our faith." pp. 234—236.

The chief design of this second discourse is to instruct us how we are to look to Jesus in the character here described; and the duties more immediately enjoined are those of "confidential trust," "of humble docility," and of "cordial dependence." These duties grow out of the representation which had been given of the character of Christ as the Author and Finisher of our faith; and they are exhibited, according to the usual manner of this writer, with clearness and with force. The conclusion is well adapted to the previous discussion. We subjoin a part of it, as a specimen of his happy method of appealing to the consciences of men, and bringing home to the hearts and feelings of his hearers the importance of those great truths which he has endeavoured to elucidate.

"And now, having attempted to discover what the duty is which our text enjoins, and what are the motives which urge us to a constant performance of it; it becomes us most seriously to inquire whether we do indeed thus look unto Jesus as the Author and Finisher of our faith, with a spirit of confidential trust, of humble docility, and of cordial dependence. One day we shall see him coming in the clouds of heaven, invested with the awful and majestic glory of his Father, and surrounded with an innumerable angelic host, to pass the sentence of eternal justice upon all the enemies of God. On that day we shall have to render at His bar a strict account of the use we are making of all the mercies and privileges with which we are now favoured. On that great day of 'the wrath of Jesus Christ,' as the word of

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God most solemnly denotes it; whether we shall say to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne,' or whether we shall behold that Face with composure and joy, depends upon one single condition—a condition most simple in its nature, but most momentous in its effects. It is, that we now look unto Jesus as the Author and Finisher of our faith. Do we thus look unto him? Or is our eye filled with the vain shew of this world? Are we continually busy in gazing upon the political prodigies and revolutions of the day; the changes of commerce and trade; the strifes of party, and the contests for dominion? Are we searching the records of history, exploring the mines of science, or feasting our intellectual eye with the splendid and fascinating visions of literature? Are we curiously prying into the best projects for amassing a little more wealth; for adding another leaf to the laurels of our reputation, or shedding on our couch of pleasure a softer down? Are we thus engaged, instead of raising a single look of supplication for mercy unto Him who is alone able to save us from the wrath to come? Then stand we in jeopardy every hour. Then are we in continual danger of becoming the victims of that 'fiery indignation which shall devour the adversaries.' 'He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who shall tread under foot the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing; and do despite unto the Spirit of grace!' For we know him that hath said, 'Vengeance belongeth unto me: I will recompense, saith the Lord.' 'It is a fearful thing to fall into the hands of the living God.'

"O that these terrors of the Lord, which the unerring word of his truth discloses to our view—these terrors, which we yet behold (so great is the mercy of God) only in prospect—these terrors, which cast a gloom, dismal as the midnight of the grave, over the eternal destiny of the wicked—these terrors, which are compared by our Saviour to 'the worm that never dies, to the fire that is never quenched'—these terrors, which are too vast for our conception, even when conscience awakens the most fearful forebodings, and excites the troubled imagination to form its most stupendous and terrific images of all possible evil—these terrors, over which the Almighty hath, in compassion, drawn a veil of partial obscurity, lest the full sight of them should overwhelm us with irremediable consternation and despair;—O that these terrors, which have not yet overtaken us, and from which we can yet flee, might compel us, as we value the eternal welfare of our souls, now to look unto Jesus Christ, who is alone able to save us from the wrath to come!" pp. 242—245.

We have already mentioned that M. Gallaudet had repaired to Paris with the laudable purpose of qualifying himself to carry on, for the benefit of deaf and dumb children in his own country, the system of the Abbé Sicard. M. Clere returned with our author to America, where they commenced their plan in the Connecticut Asylum, and with such promise of success, that thirty pupils were admitted in the course of the first six months. The only remaining sermon in the volume was delivered at the opening of this Asylum. It is preceded by a short introduction, in which is recorded a pious and affecting tribute of respect to the memory of the venerable Clergyman who had lately been pastor of that church, and who had lent himself with great Christian zeal to promote the establishment of this useful institution. The text is chosen from Isaiah xxxv. 5, 6: "Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped," &c. The plan of the sermon is to state "several advantages likely to arise from the establishment of this Asylum, and to propose several motives which should inspire those who are interested in its welfare with renewed zeal and the hopes of ultimate success." p. 252. We refrain from many observations upon this discourse: we shall do nothing more than produce a single extract.—

"Parents, make the case your own! Fathers and mothers, think what would be your feelings, were the son of your expectations, or the daughter of your

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hopes, to be found in this unhappy condition! The lamp of reason already lights its infant eye; the smile of intelligence plays upon its countenance; its little hand is stretched forth in significant expression of its wants; the delightful season of prattling converse has arrived; but its artless lispings are in vain anticipated with paternal ardour; the voice of maternal affection falls unheard on its ear; its silence begins to betray its misfortune, and its look and gesture soon prove, that it must be for ever cut off from colloquial intercourse with man, and that parental love must labour under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood! How often must its instruction be attempted before the least improvement can take place! How imperfect, after every effort, must this improvement be! Who shall shape its future course through life? Who shall provide it with sources of intellectual comfort? Who shall explain to it the invisible realities of a future world! Ah! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

"The most important advantages, however, in the education of the deaf and dumb, accrue to those who are the subjects of it; and these are advantages which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has has always trod the soil, and breathed the air of freedom, cannot sympathise with the feelings of ecstacy which glow in the breast of him who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

"But there is a sickness more dreadful than that of the body; there are chains more galling than those of the dungeon—the immortal mind preying upon itself, and so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes. Such must often be the condition of the uninstructed deaf and dumb! What mysterious darkness must sadden their souls! How imperfectly can they account for the wonders that surround them! Must not each one of them, in the language of thought, sometimes say, 'What is it that makes me differ from my fellow-men? Why are they so much my superiors? What is that strange mode of communicating by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy? Why do I not possess it; or why can it not be communicated to me? What are those mysterious characters, over which they pour with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me? And that termination of life; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly; how it makes me shudder!—What is death?—Why are my friends thus laid by and forgotten? Will they never revive from this strange slumber? Shall the grass always grow over them? Shall I see their faces no more for ever? And must I also thus cease to move, and fall into an eternal sleep?'

"And these are the meditations of an immortal mind—looking through the grates of its prison-house upon objects, on which the rays of Revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest gloom of ignorance. And this mind *may* be set free; *may* be enabled to expatiate through the boundless fields of intellectual and moral research; may have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view; may be led to understand who is the Author of its being—what are its duties to him—how its offences may be pardoned through the blood of the Saviour—how its affections may be purified through the influences of the Spirit—how it may

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imputed to Mr. Birch the assertion that the characters of "freemen, and men of birth and condition, usually *are*" framed according to his definition of "liberality;" but that our main object was to impugn the assertion, which he now admits and *re-asserts*, that "freemen, and men of birth and condition," possess not merely superior obligations to certain virtues, but superior means or qualifications for their acquisition. On this point we certainly differed with the respectable author; and a strong surmise was expressed, grounded on scriptural principles, that true "liberality," the "freedom wherewith the Son makes us free," will more frequently be found under an exemption from the entanglements of high life and high birth; and is a fruit better calculated for the soil of humble, and even oppressed life, than where elevation of circumstances leaves a man to the apparent freedom of his corrupt will, and the real slavery of his unrestrained passions. The disagreement with Mr. Birch, on the definition of "liberality," did not apply to any thing wrong in it as far as it went, but to its not going far enough; and this was considered as owing to the circumstance of his taking "the presumptive habits of high life" as its standard, instead of those which we believe (if any are to be adopted) to afford a much more correct representation of it—namely, the *presumptive* habits of *humble* life. It is to the *presumptive* habits even of "little children," that the Highest of all Authorities gives the noble distinction of pourtraying the heavenly dispositions required of Christ's disciples.

With respect to the comparison between the Christian character and the fairest possible one of an unbeliever, stated by Mr. Birch as "the sole object of his sermon," it certainly struck us as objectionable; inasmuch as an unbeliever, "a philosophic heathen," appeared to us to be represented as capable of *reasoning* himself into the virtues and belief of Christianity; a representation which would go far to prove that the whole difference between them lay in their comparative *opportunities* for acquiring Christian faith and practice.

EDITOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Chronological History of Voyages into the Arctic Regions for discovering a Northern Passage, &c., by Mr. Barrow;—The Warning Voice, a sacred poem, addressed to Infidel Writers of Poetry, by the Hon. and Rev. E. J. Turnour;—Annals of Scottish Episcopacy, from 1788 to 1816; with a Memoir of the Right Rev. John Skinner, by the Rev. John Skinner;—and, Recollections of Japan, by Captain Golownin.

In the press:—The Book of Common Prayer, with Translations into the Greek, Latin, Italian, Spanish, French, and German Languages, in one vol. 4to;—Memoirs of the Duke of Marlborough (2d vol.), by Dr. Coxe;—Memoirs of Dr. Franklin (3d vol.), by W. T. Franklin;—Supplement to Eustace's Tour in Italy, by Sir R. C. Hoare;—The Grand Schism, or the Roman Catholics of Great Britain shewn to be Separatists from the Church of England, by the Bishop of St. David's;—The Temple of Truth, a Poem, by Miss Renou;—and Schleusner's Lexicon Novi Testamenti, in stereotype, at the Edinburgh University Press.

The Rev. R. Morrison, who has for

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ten years been collecting the materials, is printing, at Macao, an extensive Chinese and English Dictionary, containing forty thousand characters. It will be printed at the expense of the East-India Company, who have liberally authorised the author to vend, for his own recompence, 650 of the 750 copies of which the edition is to consist. The three parts,—1. the Radicals or Keys, 2. the English and Chinese,—and 3. the Chinese and English, will extend to upwards of forty half-yearly numbers; but it is proposed that the total cost shall not exceed twenty guineas to subscribers.

Imitation Tea.—A considerable number of convictions have lately taken place in the Court of Exchequer, against dealers in tea, for having in their possession, for the purpose of sale, an article called "imitation tea," of the most fraudulent and even poisonous description. The leaves of the white and black thorn are chiefly used for the purpose. These leaves, in order to be converted into an article resembling black tea are first boiled, then baked upon an iron plate; and when dry, rubbed with the hand, in order to produce that curl which the genuine tea possesses. The colour is produced by logwood. Green tea is manufactured in a manner still more destructive to the human constitution. The leaves, after having been pressed and dried, are laid upon sheets of copper, where they receive their colour and bloom by means of Dutch pink and verdigrise; the latter of which is also employed in the boiling. The penalty is 10*l.* for every pound of such imitation tea found in the possession of a licensed dealer. One individual, of the name of Palmer, was fined 840*l.* for 84*lbs.* found on his premises. The Solicitor of the Excise produced in court a box containing upwards of twenty samples of different qualities of imitation tea, from the most costly to the most common. It is much to be feared that the country dealers have been greatly imposed upon with these spurious compositions.

The following mode of discovering imitation tea has been communicated to the public. Lay the tea on wetted paper, and rub it: it will easily discharge the colouring it receives from logwood, Dutch pink, or verdigrise.

The following passage from a Report of the Committee of the House of Commons, dated 24th Dec. 1783, will shew the extent to which such practices had even at that time arrived. "The quantity of factitious tea, which is annually manufactured from sloe, liquorice, and ash-tree leaves, in different parts of England, to be mixed with genuine teas, is computed at more than *four millions of pounds.*"

Poor's Rates.—The committee appointed by the House of Commons in the last session of Parliament have been furnished with some returns of the assessments to the poor's rates in the years 1748, 1749, and 1750, which were not known to exist, till they were discovered by the researches of the Speaker into the records of the House during the recess. The returns, also, of the assessments for the years ending 25th March 1813, 1814, and 1815, have been completed. From these it appears that the abstract of the assessment for the year ending 25th March 1815, which was returned to the Committee in the last session, and printed in the Appendix to their Report, was materially incorrect, in consequence of mistakes made in preparing it, and deficiencies existing at that time in the returns, which were wholly unnoticed. The whole sum raised by assessment in that year was stated to amount to 7,068,999*l.*; whereas it was really 7,457,675*l.*:—the sum expended on the poor was stated to be 5,072,028*l.*; instead of 5,418,845*l.*

The result of these additions and corrections affords the following comparative view.

	Raised.	Expended on Poor.
Average of 1748, 1749, 1750	£.730,135	£.689,971
Year 1776	1,720,316	1,530,804
Average of 1783, 1784, 1785	2,167,748	2,004,237
Year 1803	5,348,204	4,267,963
Average of 1813, 1814, 1815	8,164,496	6,129,844

Invention of Gunpowder.—Dr. Darwin remarks: "Gunpowder is plainly described in the works of Roger Bacon before the year 1267. He describes it in a curious manner, mentioning the sulphur and nitre, but concealing the charcoal in an anagram. The words are 'sed tamen salis petræ *lure mope cum ubre* et sulphuris, et sic facies tonitrum et coruscationem, si scias, artificium.' The words *lure mope cum ubre*, are an anagram of *carbonum pulvere*. As Bacon does not claim this as his own invention, it is thought by many to have been of much more ancient dis-

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covery." In a letter, however, to John of Paris, Bacon is more explicit: he says, "In omnem distantiam quam volumus, possumus artificialiter componere ignem comburentem ex sale petræ et aliis, viz. sulphure et carbonum pulvere. Præter hanc (scilicet combustionem) sunt alia stupenda, nam soni velut tonitrus et coruscationes fieri possunt in aere, immo majore horrore quam illa quæ fiant per naturam."

Statue of Memnon.—This grand wreck which has lain for so many centuries amidst the ruins of the palace destroyed by Cambyses, is about to be deposited in the British Museum. It is a colossal bust, of a single block of granite, ten feet in height from the breast to the top of the head, and twelve tons in weight. Various travellers had adopted the design of transporting it to Europe, and renounced it only from not conceiving the means of effecting it. The great difficulty was in moving such a mass for the space of two miles, until its arrival at the Nile, whereby alone it could be conveyed to Alexandria. M. Belzoni, who was charged by the British Government to make collections in Egypt, has succeeded in effecting it, without the aid of any machine, simply by the manual assistance of a number of Arabs. It was the work of six months. He has also obtained numerous other relics, and made various discoveries of great interest to classical and antiquarian literature.

Character of England.—M. de Beroldingen, of Hanover, who proposed in 1814 a prize of twelve golden Fredericks for the best Latin Ode on the "Generosity of the English Nation," and on "England under the Character of the tutelary Genius of Germany," has received forty-three odes, of which two have been judged worthy of the prize. One of them is by Professor Messerschmid of Altenburg; the other is by Professor Wagner of Lunenburgh. The prize has, therefore, been divided between them, and each professor has received six golden Fredericks. These two odes, with seven others declared worthy of the *accessit*, will be printed under the direction of M. de Beroldingen, at London.

Temperature of the Ocean, &c.—A number of experiments have been lately made by Mr. John Davy, during a voyage to Ceylon, which appear to lead to the conclusions that the ocean, like the atmosphere, is nearly of the same specific gravity throughout; that the slight variations in this respect do not regularly conform to the difference of temperature; that the maximum of the temperature of the air at sea is precisely at noon, and its minimum at sun-rise; and that the variation of the temperature of the air on any given day, is perfectly regular, corresponding with the altitude of the sun, except as far as interrupted by partial causes;—that the diurnal change of the temperature of the sea is very nearly as great as that of the incumbent atmosphere; and, lastly, that the temperature of the sea uniformly decreases, as has been often observed, in shallows, thus furnishing a useful indication to the mariner of his approach towards land.

Asiatic Musical Journal.—The Musical Journal of Leipsic announces, what may be considered a literary curiosity—"An Asiatic Musical Journal," published at Astrakan!—The work will contain, according to the prospectus; a collection of romances, songs, airs, and national dances, Armenian, Persian, Indian, Kirguise, Tartarian, Georgian, Calmuck, Chinese, Bukharian, Circassian, Kabardian, Cossack, Nogai, Lesguise, &c. &c.; all which will be published in full score, and at the same time accommodated to the piano forte. It is intended to appear in monthly numbers, which will be regularly sent to St. Petersburgh. Twenty rubles is the yearly subscription.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons and Lectures; by Alexander Brunton, D.D. of Edinburgh. 8vo. 12s.

Twenty-five Sermons, in which the Doctrines and Duties of Christianity are illustrated, by References or Allusions to recent Characters and Transactions. 2 vols. 8vo. 15s.

Sermons on the Nature, Offices, and Character of Jesus Christ; by the Rev. J. Bowdler. 8vo. 14s.

Principles of Christian Evidence illustrated by an Examination of Arguments subversive of Natural Theology, and the Internal Evidence of Christianity, advanced by Dr. T. Chalmers, in his Evi-

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dence and Authority of the Christian Revelation; by Duncan Mearnes, D.D. 12mo. 5s.

The Plain Bible, and the Protestant Church in England: with Reflections on some important Subjects of existing Religious Controversy; by the. Rev W. L. Bowles. 8vo. 4s. 6d.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by Thomas Hartwell Horne, A.M., illustrated with Maps and Fac-similes of Biblical Manuscripts. 3 vols. 8vo. 2*l.* 2s.

MISCELLANEOUS.

Nugæ Modernæ: Morning Thoughts and Midnight Musings; in Prose and Verse; by T. Park. 7s.

Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; by John Macdonald Kennelr. 8vo. 18s.

Letters of a Prussian Traveller, descriptive of a Tour through Austria, Sweden, &c. &c.; by John Bransen. 2 vols. 8vo. 1*l.* 1s.

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RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS.

It appears, from the fourth Report of this Society, that during the past year the receipts amounted to 671*l.* 19*s.* 1*d.*; and that 1391 servants have been registered as wanting situations, and 597 situations requiring servants have been entered on the books, 433 of which have been supplied. Eighty-four Bibles and two Testaments have been distributed as gratuities to servants who have completed one year's service with subscribers; as also 5852 copies of two useful tracts, entitled, "Friendly Hints," and "Maxims of Prudence." The Committee relate several pleasing instances of the beneficial influence of the society. The exertions of such an institution appear particularly valuable, on account of the attempts made in London, by interested and artful persons, to corrupt, in every possible way, even servants of unblemished character. Facilities for the disposal of stolen property are every where accessible; and not a few of the ordinary registry-offices themselves are employed for the most nefarious purposes, particularly that of recommending young women to services in which their morals and happiness must almost inevitably be ruined. Under these circumstances, the Committee greatly lament the very short warnings with which, from momentary irritation, even servants of respectable character are too often dismissed;—a procedure which, however merited, is usually attended with great injury to the party concerned, and may open a door to all the temptations to which we have alluded, and which are ever ready to lay hold upon the defenceless and unemployed. We were pleased to perceive, that a good copy of the sacred Scriptures is always the primary reward of the society for acceptable service.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Annual Report of this society will speedily enable us to lay before our readers its operations during the last year. In the mean time, we feel much pleasure in communicating a few facts, which have been just presented to the public in a pamphlet entitled "A Letter addressed to the Right Rev. the Lord Bishop of St. David's, Joint Patron of the Society; by the Rev. Lewis Way, M. A. of Stanstead Park, Sussex, late Fellow of Merton College, Oxford." After alluding to some of the difficulties with which the society has had to contend, and pointing out the greatly improved—indeed, we may say the newly organised—constitution and regulations under which it at present exists; Mr. Way proceeds to the immediate narrative of his journey. The following remarks on the British Episcopal chapels on the continent contain both painful and pleasing intelligence.

"These sanctuaries, which have been formed from time to time by the circumstances of our alliance with foreign powers, the extension of our commerce, or the zeal of our countrymen, are in some places in a state of decay or neglect which calls loudly for some new regulation and inquiry. Some are destroyed by the ravages of war, or occupied as depositories for its implements; others are deserted by their ministers; and all, if re-established and duly regulated, would become a blessing of no common magnitude, not only to their immediate objects, but to the general purpose of advancing the kingdom of the Redeemer*. While our excellent Establishment and scriptural formularies are neglected, and even censured, by many who ought from every tie of duty and gratitude to uphold and defend them, *at home;* they are honoured and respected *abroad* to an extent which none but eye and ear witnesses can conceive. As far as my observation has extended, from Holland to Russia, I am sure the successors of Wickliffe will lose nothing by comparison with the

* "The chapel at Hamburgh is filled with military stores, &c,; that at Amsterdam has been without service for six or seven years; (there is no service at Berlin, but a private one in the house of the Envoy); that of Memel is deserted; that of Moscow is burnt, and one is much wanted at Riga, &c. &c."

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modern disciples of Witsius, or Luther, or of the patriarchs of the Eastern Church; and in the present form of the Jewish Society these places open a wide door for the exercise of a ministry among the continental Israelites, without interfering with obligations of a local nature, without any infringement of the regular discipline of the church, or the expense of exclusive establishments."

After visiting all the synagogues and conversing with most of the chief Rabbi, from Rotterdam to Moscow, Mr. Way is deliberately of opinion that there is "a great commotion among the descendants of Abraham," and that a more general wish is prevalent than ever before existed, to inquire into the nature and evidences of Christianity. The attempt made to revive the Jewish sanhedrim in France, for secular purposes; the almost simultaneous efforts of a more religious kind in England, Holland, and Russia; the increased privileges of the Jews in Prussia and other states; their advances in morals, literature, and the arts, in Germany and elsewhere; with the fact that many of them have been baptized into the Christian faith from real conviction, and still more from worldly motives; and the scarcely less important circumstance that an attention to the education of their youth, and a rejection of Talmudical fables for more manly and philosophical researches, have become much more general than formerly among the Jewish nation;—are adduced by Mr. Way among the favourable auspices for promoting their spiritual improvement.

The state of the Jews is not wholly disregarded in Holland. At Rotterdam, there is a Missionary Society, which had appointed a special commission to inquire into the state of the Jews in Holland; and a voluminous report was in consequence drawn up on the subject some time since, by Dr. Scharpe, a respectable senior of the Dutch Church, and a relation of the late venerable Granville Sharpe. A hundred Israelitish families at Amsterdam are predisposed to make a profession of Christianity, which they teach secretly in their families. At the University of Deventer, Mr. Way had an opportunity of ascertaining, by means of an amicable intercourse with the Professor of Hebrew, who had advertised a course of lectures, that Hebrew literature is not wholly neglected in the Dutch Universities.

At Hanover, a number of Jews in the higher classes have lately been baptized, but, it is feared, solely with a view to obtain civil privileges and admission into Christian society. Mr. Way, here, as in most other places, obtained introductions, which promise to be of service to the future efforts of the Society.

In Prussia, the state of Jewish society exhibits an appearance altogether dissimilar to that in any other country. The Rabbinical system has almost disappeared, and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of Jewish traders. The origin of this distinction is traced to the writings of Moses Mendelsohn, who passed his life at Berlin, and rose to a higher degree of literary fame and personal distinction than any of his countrymen since Abarbanel and Maimon. His numerous followers acknowledge Jesus Christ as a prophet, and even a greater than Moses. They are evidently sceptics, and have raised a considerable party under the name of "Reformed Jews." In their synagogue, which is very splendid, parts only of the service are read in Hebrew, the singing and preaching being in German. This innovating sect is said to be attempting to make proselytes in other countries. "I conversed," observes Mr. Way, "in one day with four Jews of this description: one was a student of theology in the university; the second, a magnetizing physician; the third, a student in philosophy, moral and natural; and the fourth, a merchant, who had more sense than the other three. Their opinions taken together might build a little Babel, but would not square with one stone of the true Jerusalem. Not one had any knowledge of sin or its imputation: all conceived religion to lie within the compass of reason and human power, and justification to be by works of man *alone*. The philosopher quoted from Hesiod, 'Les dieux ont mis aux portis de la Sagesse la Sueur,'—and he thought to climb heaven by labour, and that Pelion well placed on Ossa would give him sufficient elevation. The physician thought he could bring down the heavenly spark of faith by the friction and vibration of his wand of steel, and impregnate the waters of a tumbler with the powers of life. The merchant thought himself the only righteous man in Berlin, because he never asked more for his

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goods than he intended to take. His words and motto were, 'Gardez ce qui est droit, faites ce qui est juste, aimez les hommes—c'est la religion.' The theologian *seemed* never to have heard of Adam or the Fall, nor had he any notion of the necessity of an atonement. He considered sacrifice, not as typical, but as temporary, and salvation wholly within the powers of man in his present state. How would the great Apostle have exhorted them all, that with one accord they should turn from these lying vanities to the service of the living God!"

Many young Jewish students in the university came to Mr. Way, acknowledging that they were not satisfied with the religious instruction of the schools; and some of them, young men of real talent and research, appear capable of being rescued from the errors of their system, provided judicious means could be adopted for the purpose. The Hebrew Testaments and Tracts distributed by Mr. Way were received with thankfulness; and both from his own personal interviews, and from a subsequent communication received from the Hon. George Rose, his Britannic Majesty's Envoy at Berlin, our author had reason to suppose that considerable and permanent impression had been made upon several members of the families which he visited in that place. Among other benevolent attentions, Mr. Way left several copies of the Hebrew New Testament to the care of the Rev. Mr. Cassius, a Lutheran minister, whom he had met at the palace of the Princess Louisa, sister to the Duchess of York. The Princess informed him that these Testaments, notwithstanding the opposition of the Rabbi, had made great impression; that Jews were constantly going in and out from the house of Mr. Cassius to obtain copies, and were seen in the streets in groups perusing them with much apparent devotion and interest. Mr. Way afterwards received a communication from John Parkinson, Esq. his Majesty's Consul at Konigsberg, stating that at that place also the Jews were much struck with the object of the mission, and that some of the leaders among them wanted but a slight impulse to propel them in the path of truth.

In Russia, especially from his Imperial Majesty and Prince Galitzin, we need hardly say, that Mr. Way and his fellow-travellers received not only the most favourable reception, but the most cordial concurrence. The importance of this circumstance, in an empire containing not less than two millions of Jews, who are thus rendered accessible to the operations of the Society, can scarcely be too highly estimated. Mr. Way not unjustly observes, "I need not remind your Lordship how often it has pleased the Almighty to make *an imperial decree* the turning point of several past dispensations towards his church and people. The days of Cyrus, Artaxerxes, Augustus, Justinian, and Constantine, will arise in successive recollection; and as we are instructed to seek for the *future* things *in the former*, by Him who is 'the same yesterday, and to-day, and for ever,' it is surely no presumption to hope that the heart of Alexander has not been stirred up in vain to make this 'proclamation throughout all his kingdom.'"

The principal part of the remainder of Mr. Way's letter relates to the imperial edicts for establishing a colony of converted Jews in the Russian dominions. (Vid. Christ. Observ. for 1817, p. 342). The importance of this object, both as bestowing on the converted Jew a peaceful asylum from the persecution of his brethren, and affording him the means of honest employment in his new character, seems very considerable; and every arrangement appears to have been made for rendering the enlightened design of the Emperor as useful and feasible as it is doubtless humane and munificent.

NATIONAL EDUCATION SOCIETY.

WE have much satisfaction in learning, from the Sixth Report of the society, delivered June 5, 1817, and recently published*, that the National system of education has been gradually spreading

* We would venture respectfully to suggest, to this and other societies, the importance of publishing their Reports as soon after the annual meeting as practicable. Much of the intelligence contained in the present Report will be found in our number for June 1817 (p. 405), in our account of the Archbishop of Canterbury's speech at the annual meeting. Some few particulars will necessarily recur in the present abstract.—We would also suggest, whether a more condensed and economical mode of printing the Report might not be desirable.

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itself, and taking deep root, throughout the United Kingdom; and that in proportion as it becomes widely extended, its important benefits are perceived, and new activity and zeal are excited on the part of the public to promote its exertions. The Prince Regent has been pleased to grant the society a charter of incorporation, which, by conferring on it a fixed and permanent character, will, we trust, be a means of securing its strength, and perpetuating its blessings to distant ages.

The Central School, in Baldwin's Gardens, still continues to afford a complete and practical exhibition of the effects of the National system. The children have, as usual, been twice publicly examined before his Grace the Archbishop of Canterbury, and numerous visitors of rank and respectability; and continue to evidence, in the decorum of their behaviour, the clear articulate manner in which they read, and the facility and correctness with which they reply to questions connected with their lessons, the high state of discipline to which they have been brought by the society's system of education. Their general improvement in useful, elementary, and especially Christian knowledge, appears very satisfactory.

The number of scholars has been increased: the average of boys for the year has been 579, and of girls 273: the numbers at present on the list are, of the former 634, and of the latter 340. It is satisfactory to find, that the number of visitors during the year has been no less than 4,224—no slight proof of the interest of the public in the welfare of the institution. The number of masters admitted in the course of the year, and who are retained in the service of the society, for the purpose of arranging schools, is 53; and of mistresses 25; besides 60 masters and 31 mistresses received on special application from clergymen and other persons engaged in the formation of schools. Not less than 209 schools have been taught the National system, by means of the society, during the last year.

The progress of the system, we rejoice to find, is not only very considerable in itself, but is becoming greatly accelerated from year to year. More than 250 schools have been united to the society since the former Report, making the total number 1,009. At the previous anniversary, the number of children in these schools amounted to 117,000; they are now estimated at 155,000. A very considerable number also of children, probably 40,000, are imbibing useful instruction in the principles of the National system, though not immediately connected with the society.

Our readers will learn with pleasure, that the system is also extending its benefits to the British dependencies in the most distant parts of the world. At the Bahamas, at Nassau (New Providence), at the Cape of Good Hope, and elsewhere, it is taking root, and producing very beneficial effects.—We have already adverted to its progress in North America, in our notice of the proceedings of the Society for Propagating the Gospel. (Ch. Obs. for 1818, p. 343.)

At Calcutta and Bombay, under the patronage of the Bishop at the former, and Archdeacon Barnes at the latter, the system has been introduced; as well as at Chinsurah, among the natives, under the immediate patronage of the Government.

Nor is the diffusion of the system confined to England and her colonies: the Emperor of Russia applied some time since for four young Russians to be admitted into the Central School, where, in a very short period, they acquired our language with a clear articulation, and rapidly improved in reading and general information. The system was also about to be introduced into Siberia.

The pecuniary grants of the year, for the erection of school-rooms, have been in number 61: of these, three have been of 200*l.* one of 150*l.* and twelve of 100*l.* each; and the whole amount paid under this head, as appears from the Cash Account, has been 3635*l.* 10*s.* A benefaction of 100*l.* from the late Princess Charlotte, with other liberal donations, and a legacy of 1000*l.* 3 per cents. by the late Rev. Dr. Bell, prebendary of Westminster, are reported. The unappropriated sum, however, remaining with the society, does not exceed 3,000*l.* The annual subscriptions are insufficient to meet the annual expenses of the Central Institution, and those connected with the general business of the society. These amounted last year to more than 2500*l.*; of which the expenses of the training masters and the other charges of the Central School were 1830*l.* and the incidentals 720*l.*; while the annual subscriptions amount to but between 1400*l.* and 1500*l.*; thus leaving an annual deficiency of upwards of 1200*l.* which, toge-

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ther with grants in aid of schools in union, has hitherto been supplied out of the capital stock of the society. The Committee appeal forcibly on this subject to the members of the society and the public; and we trust that their urgent solicitations will meet with a corresponding increase of the funds of this most important institution.

Among the interesting details in the Appendix, there are some most useful practical rules and estimates for the erection of school-rooms, which ought to be consulted by all who are interested in the health and convenience of the children of the poor.

We know not how to withhold from our readers the following extract from Mr. Baron Garrow's Charge to the Grand Jury, at the Gloucester Assizes, on Monday, August 18, 1817, which is very properly annexed to the Society's Report:—"We are now upon the eve of the return of that day, upon which, in the last year, the Bishop of this diocese called your attention to the formation of National schools in this place; persuaded, no doubt, that the remedy for all these accumulated evils could best be attempted by preventing their causes; and that the surest, if not the only effectual, mode of diminishing the number of criminals, was to form the minds of the great mass of the population to habits of virtue, and a love of order, by extending the means of instruction, and giving the infant poor a moral and religious education. Introduced under such auspices, the plan of a Diocesan National School could not fail to attract the most distinguished and illustrious patronage in this city, where the infant tongue has learnt to lisp the name of Raikes, and to bless him, who here first taught his countrymen to set apart a portion of the Sabbath, before wasted in idleness, to the instruction of those, who, but for such assistance, might have arrived at the period of manhood in utter ignorance. To this institution of the National School, so happily founded, you have been protecting fathers; and, under the daily personal superintendance of persons distinguished for virtue and goodness in the other sex, it has, in one short year, made such successful progress in improving the condition of the rising generation, that it invites its friends and others to a public examination of the effects produced in so short a period. It has been, by some, urged, as an objection to the establishment of these schools, that they have a tendency to remove men from their proper sphere, and to disorder society; and that, in giving education to your whole population, you would make the lower orders dissatisfied with their condition, and disposed to aspire to others for which they are not qualified. You will thus, the objectors state, leave none to till the ground, or to carry on the useful, necessary, and indispensable occupations of humble life. I am persuaded that there is not any real foundation for such apprehensions; but am convinced that men will be better servants, labourers, and artisans, in proportion as they are instructed in the duties of their respective stations; and that all the various gradations in society will be better supplied, when moral and religious motives lend their powerful aid to the suggestions of interest, and the obligation of duty. Let us appeal to the experience of the northern part of our island, and to our own, and ask—Has there been, in those districts, a deficiency in the number of persons to fill the various subordinate stations of labour; or has their character for honesty, fidelity, sobriety, and industry, suffered by the improvement of their minds? It has been said too, that to instruct the poor to read, is to excite a curiosity which it may be dangerous to gratify; and that you prepare them for the reception of the doctrines of infidelity, blasphemy, and sedition. I am convinced that the direct contrary is the case; and that those who would propagate these dangerous and destructive doctrines, would desire no better soil in which to sow the seeds of ruin, temporal and eternal, than the minds of persons at an early age totally destitute of instruction. I am persuaded, that the humble attendant upon these schools would baffle the attempt of the scoffer at religion, who would present to him his impious and diabolical parody on our Lord's Prayer, the Creed, and the most sublime parts of the Liturgy of our Church; and, with the Bible in his hand, would be able to detect, resist, and expose, the infamous but unavailing endeavour to rob him of his prospects of happiness here, and his glorious hopes of an hereafter. But I feel that I am invading the province of others, in whose hands this important subject has found, and will continue to find, the most powerful advocates, and incur the hazard, by treating it imperfectly, of

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injuring, rather than promoting its objects.

"It may appear to some, that these topics are not suited to this place; but I would observe, that no persons have more opportunity of judging of their importance than those who are concerned in the administration of justice. There is no security for any thing dear to man in society, property, liberty, honour, life, but in the solemn obligation under which justice is administered; and how can the totally ignorant and uninformed understand or feel the high importance of the solemn sanction?

"Nor are the benefits derived from these Institutions confined to their immediate objects, or remote in their effects. It has been attested by humane persons, who employ much of their time in visiting the poor at their own habitations, that it is not difficult to discover at the first entrance, whether the children of the family are trained in these schools or destitute of instruction. The contrast of comfort and order to be found in the meanest abode of the one, and the filth and wretchedness, with the squalid miserable appearance of the objects that inhabit the other, are sure evidences to the practised philanthropist. Cases are not wanting, in which parents, who had never entered the porch of a place of worship, but had habitually wasted the Sabbath in idleness and intoxication—who had never pronounced the name of their Redeemer but in horrid blasphemies and imprecations—have been induced, by the orderly and cheerful appearance of their children, on their return from school; and by a sense of shame, the effect of the silent reproach which the superior manners of their offspring conveyed; to reform their lives; have become regular attendants at church, and presented themselves, at the appointed seasons, at the Lord's Table, surrounded by a virtuous and happy family."

It is pleasing thus to see authorities both civil and ecclesiastical, both judicial and episcopal, uniting in this enlightened and excellent design; and we augur from their concurrence no small benefit both political and religious to the interests of succeeding generations.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

THE Congress is expected to meet at Aix-la-Chapelle early in the month of September. The eyes of Europe are naturally directed to the result of their deliberations. Until that is known, it would be vain to form conjectures respecting the policy which the great Powers may pursue on the subject of withdrawing the allied troops from France: this must depend on the actual state of that country, and the judgment which may fairly be formed of the probabilities of its future tranquillity. Even if they should be removed from the French territory, it is to be presumed that a considerable force will still occupy a commanding position on the frontier.

The French funds continue to maintain their elevation, notwithstanding loud rumours of an extensively ramified conspiracy on the part of the Royalists, the object of which is said to have been to procure the abdication of Louis XVIII. and to place Monsieur on the throne in his stead. Of the existence of such a conspiracy there does not appear any satisfactory proof, beyond the mere assertions of newspaper writers. —Several arrests have indeed taken place, but we have as yet heard of none which give even a slight colour of probability to the alleged Royalist plot.

The most interesting article of Foreign news which has reached us, respects the forcible seizure of the Floridas by the troops of the United States. A force under General Jackson suddenly appeared before Pensacola, about the end of May, and took possession of it, expelling the Spanish garrison. To what results this act of hostility may lead, it is impossible to say; but they cannot fail to be highly important. The United States have for a long time manifested an ardent desire to possess the Floridas, and without doubt their possession must be attended with many obvious advantages to that country. The plea of convenience, however, will hardly be admitted as a valid justification of so unqualified an act of aggression; and we may expect to hear reasons, at least of a more specious kind, assigned for the measure. If a war with Spain

should be the consequence of the intrusion, and we deem this event by no means improbable, the United States will then feel themselves at liberty to embrace, without reserve, the cause of South American independence; and its final triumph in that case, we apprehend, would be no longer doubtful. If, on the other hand, Spain should submit to this injury, and content herself with loud but ineffectual remonstrances, the consequences are likely to prove equally fatal to her trans-Atlantic dominion. The United States having made this successful trial of the temper of Spain, will have less scruple in yielding effectual aid to the Independents, while they will also have acquired the means of doing so with much greater facility than before. They will be delivered from the fear of a rupture with Spain on account of any supplies they may furnish to her insurgent colonists, if even the hostile occupation of two entire colonies should lead to no measure of reprisals.

A still more important consideration, as Great Britain is concerned, is, in what way our relations with the United States will be affected by this proceeding. It forms an advance on our West-Indian possessions which cannot be regarded with indifference; and it tends to give to North America that commanding influence over the destinies of the Southern continent, which cannot fail vitally to affect our commercial interests. We trust, however, if a conflict should take place between Spain and the United States, that we shall at least act a neutral part, and, if we cannot by mediation restore a good understanding, confine ourselves to the cultivation of those commercial advantages which must flow to us from their quarrel. —There is one good effect which we anticipate from the apprehended rupture, and which we regard as of no small value; it is, that an end will be put to the extensive Slave Trade, which the Spaniards, and the Americans under the Spanish flag, have been carrying on for the last three years on the coast of Africa.

GREAT BRITAIN.

We have very little Domestic information to convey to our readers this month, unless we enter into a detail of the altercations of the Election, which has at length terminated, and the animosities of which we feel little disposed to revive. We are grieved to find that some valuable members of the late Parliament have not been returned for the present: their loss will be severely felt, on questions connected with the moral and religious welfare of the country. The election for Westminster, to which we adverted in our last, has terminated in favour of Sir Samuel Romilly and Sir Francis Burdett. The general result throughout the country, it is supposed, will lessen the majority in favour of the present Ministry by from thirty to forty votes. It is not yet ascertained when the new Parliament will be convened for business — probably in November. In the mean time, among other events of a favourable kind with which Ministers will be enabled to meet them, we are rejoiced to mention the late rapid increase of the public revenue. From the accounts made up to the 5th instant, it appears that the excess of the last quarter over the corresponding one in 1817, is more than one million one hundred and twenty thousand pounds; and the excess of the whole year over the former, more than three millions. The rise has been chiefly in the customs and excise; and has continued, and even increased, since these accounts were made up.

The Duke and Duchess of Kent, whose marriage we mentioned in our last, have been re-married in this country. The Duke of Clarence, also, has been united to her Serene Highness the Princess Adelaide of Saxe-Meiningen.

The health of Her Majesty, we are sorry to add, is said to be in a very precarious state.

OBITUARY.

For the Christian Observer.

MEMOIR OF THE REV. GEORGE WATSON HUTCHINSON.

On Monday the eleventh of May, 1818, in the thirty-sixth year of his age, died the Rev. George Watson Hutchinson, M. A., six years curate and six years vicar of Tutbury, in the county of Stafford; and formerly of Lincoln college, Oxford. He was the eldest son of Elisha Hutchinson, Esq., of Hagley Row, near Birmingham, and grandson of Thomas Hutchinson, Esq., Lieutenant-Governor,

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and afterwards Governor (1770—1774) of his Majesty's then province of Massachussets Bay, in North America.—The name of this gentleman is conspicuous in the early history of the American revolution. In consequence of his undissembled adherence to the royal cause, he was compelled, even before the commencement of hostilities, to withdraw from the colonies to the parent country, where he spent the remainder of his life in retirement. Though he held, for a time, only the second office in the province, he had yet, in effect, entirely conducted its affairs; and he ultimately acquired such confidence with the government at home, that ministers pledged themselves, in the event of a successful termination of the contest, to restore him to a situation which he had relinquished in obedience to his own views of the fidelity due from a subject to his sovereign. The veneration of Governor Hutchinson for established institutions was inherited by the subject of the present memoir; who was born at Birmingham on the third of June, 1763. He was early designed by his parents for the service of the church; and, as far as such an office can be supposed capable of being comprehended or approved in childhood, appeared to acquiesce in the designation. Nothing, however, of a properly religious nature developed itself in his general character and pursuits, till he reached his eleventh year. He then addressed to his mother a letter, which is still preserved in the family, and which, although it contains little more than a cento of such phrases as are usually current in religious circles, and to which a writer so young could attach but slender meaning, certainly indicated considerable sensibility of conscience. If, from the date of this disclosure to the period when he entered the University, his conduct might be characterised as generally blameless, it clearly could not be regarded as furnishing any evidence of the direct influence of religion. He passed through the common course of classical education at the Free School in Birmingham, under the tuition of the Rev. John Cooke; and was considered by this competent judge as one of his most intelligent and industrious pupils. During his residence at Oxford, his studies were almost exclusively confined to ancient literature. At this period he began to cultivate an intimacy with the standard classics, and particularly with the poets of his native country; and many of the productions of his academical days were poetical. He commenced (1803) but never completed a prize poem on the subject of Palestine; little anticipating, at the moment, the approaching and splendid success of Mr. Reginald Heber, the merits of whose performance he was able critically to estimate; and, at the same time, to admire without feelings of rivalry.

At college, and indeed through life, Mr. Hutchinson was averse to much society; and such was primarily the native modesty, and afterwards the Christian unobtrusiveness of his character, that, even of his few associates, not every one was conscious of the superiority of his talents. Especially, those who became acquainted with him in his more mature years, were not, in all instances, aware of the acuteness, independence, and vigour of intellect, which he had evinced in the vernal season of life. The structure of his mind was original. He had keenly and philosophically observed mankind; and of their manners, although he surveyed them but from a distance, his descriptions were highly graphic; and it is but justice to add, that the powers of satire, which he possessed, he knew how to exercise without their malignity. The writer of this paper has recalled the images and impressions of other days, by reading many sheets of his friend's earlier compositions; and in their perusal, after the lapse of several years, recognises talent, discrimination, taste, and a certain delicacy and pensiveness, and at the same time strength of sentiment, which in their combination afford ample evidence, that had Mr. Hutchinson pursued literature as a profession, he might have enrolled his name among the most popular,—the most *deservedly* popular writers of the present age. But other pursuits demanded and obtained his attention. About the time at which he was entering upon the serious realities of life, he appears to have effected a kind of sudden escape from the magic circle of merely secular learning. This may be numbered among the crises of his spiritual life. The language of the poet, whom he seems to have selected (not perhaps intentionally) as the model of his own compositions, was at this period realized in a manner which, however incomprehensible it might have been to that poet himself, was well understood by his admirer:—

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" The mossy fountains, and the sylvan shades,
The dreams of Pindus, and the Aonian maids,
Delight no more.—Oh Thou my voice inspire,
Who touch'd Isaiah's hallowed lips with fire!"

The apparently rapid transition of his mind, not indeed from the slavery, but at least from the undue influence of the imagination, and its attendant perils, to a sense of the responsibility and self-denying duties of the clerical profession, was such as had not been fully anticipated even by the partiality of his friends. From the day when he undertook the care of souls, he seemed to draw a broad line between the objects which had hitherto almost entirely engrossed him, and the one great object then opening upon his view. It is true, that to the close of his life he retained a high but regulated consciousness of the powers of literature; and occasionally indulged himself in reading such efforts of living genius as he judged might be safely selected from the current publications of the day. Among these may be specified Mr. Southey's Roderick. This instance is adduced chiefly by way of incidentally illustrating the apprehensiveness of his own mind. He had occasion, soon after his perusal of that production, with a view to some charitable purpose, to write a short piece on a religious subject; and which he had so evidently, yet unconsciously, coloured with the poet's manner, that a friend, to whom he shewed it, without mentioning the author, immediately discovered that, whoever the writer might be, he had come to his task under the influence of Mr. Southey's muse. The composition itself is preserved with melancholy interest, as the *last* excursion of his imagination; and it remains—

" Like the remembered tone of the mute lyre!"

Mr. Hutchinson began his ministerial career under circumstances considerably embarrassing to a person so sensitive, reserved, and unacquainted, at least practically, with the details of life, as himself. In his new and untried situation, every individual and every external circumstance was strange to him. Through many difficulties, which, though they might not have presented any perplexities to minds of a different texture, were to him of a very formidable nature, he urged his way, persevered, and prospered. He established himself in the pastoral government of his parish; and having so done, lived as a luminous example to all his clerical brethren, till it pleased God, after a few weeks' illness, to translate him into the eternal world.

A portrait of Mr. Hutchinson's spiritual character will not here be attempted: neither is it at all necessary. There every where exists a general family likeness among such as are separated from the world as "sons of God," and "joint-heirs with Christ;" whence it may be reasonably inferred, that the graces usually characteristic of the community of believers shone around and beautified his spiritual progress. If he were eminent in any one point of excellence, he probably best succeeded where many religious persons most painfully feel their own weakness,—in meekness and lowliness of mind;—and it is believed that he possessed the consequence annexed to this state, in finding rest to his soul. He was blessed with an unusual indifference to the hopes or anxieties of the present world; so that in his case, and in a truly unearthly sense, "the deep and calm under-current of life glided away, undisturbed by the storms which vex and agitate the upper surface." It is understood that his hours of devotional retirement were attended with much religious pleasure to himself; and on his return from every public ministration, he was accustomed to seek the solitude of the closet, in order that he might implore a blessing upon his flock and their shepherd.

Of his conduct as a Clergyman, even the details of truth, embellished by no art of the reporter, might easily be mistaken for a kind of posthumous adulation. His regular course of duty on the Sunday was as follows:—At eight in the morning he began the ministrations of the day by instructing for an hour the young persons connected with an extensive cotton factory established in the parish; the succeeding hour and a half were spent either at the Sunday school, or in teaching a number of grown-up persons at the vestry; then commenced the morning service at the church, which usually lasted till near one o'clock; at half-past one he returned to the school, and thence immediately to the afternoon public service; at half-past five he attended, for the third time in the day, the Sunday school, for an hour; and afterwards proceeded directly to the vestry, where, till eight in the evening, he devoted his time to a class of persons excluded by circumstances from other modes of instruction, and

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whom he examined in three chapters of the Bible, which they had studied during the preceding week. Added to all this, were the morning and evening devotions of the family.

Mr. Hutchinson having established a parochial library, which it is almost superfluous to say consisted of religious and instructive books, attended every Monday evening for one hour, in order to distribute and register the volumes. The succeeding hour he spent in superintending a writing school for poor children. On Tuesday evening he instructed the above-mentioned adults in writing and arithmetic, from half-past seven o'clock till nine*. On Wednesday, at the same hours, he attended the young persons at the cotton-factory. Thursday was the lecture evening at the church. On the two remaining days of the week were no regular engagements; except that on the second Friday of the month he attended in the evening to arrange the concerns of an Association instituted for the triple purpose of aiding the funds of the Bible, Church Missionary, and Jewish Societies. The sums annually raised under his superintendence were very considerable;—a circumstance the more deserving notice from the fact that they arose chiefly from the small weekly contributions of persons in the lower classes of the community.

Among minor instances of his various endeavours to effect good, may be mentioned his exertions to transfer the monthly meetings of the Friendly Society from the public-house to the school-room. In this his success was only temporary, as it was idly pleaded that the *sobriety* of the regulation prevented the society's increase. He endeavoured also, though but with incomplete success, to abolish the Statute Fair, held for the ostensible purpose of hiring servants, but which only afforded an opportunity for sensuality and turbulence; and solicited, in the first instance personally, and in three succeeding years by letter, about two hundred of the neighbouring gentlemen and principal householders to employ their influence in restraining their dependants from perpetuating the mischief by their presence. His interference with the club and Statutes, which by many may be deemed a matter too insignificant to be inserted in more important details, is here brought forward as an illustration of a principle uniformly recognised by Mr. Hutchinson,—that the regulation or abolition of local institutions becomes a powerful auxiliary in the spiritual improvement of a parish. The reformation, or the entire dissolution, of a corrupt institution or custom, was not, indeed, in his view, religion itself; but he was well aware that whatever had even the semblance of good bore a definable relation to the dearest interests of mankind.

Amidst the engagements above enumerated, Mr. Hutchinson redeemed time to write, in the twelve years of his ministry, upwards of one thousand original sermons; and, during the same space, he addressed his own congregation from the pulpit more than fifteen hundred times. Of the general tone of his preaching it is sufficient eulogy to assert, that it harmonized with the spirituality and practical cast of his private and pastoral character. In his sermons, although they were in themselves short, and delivered with many deliberative pauses, there was such variety and minuteness of detail as to make them co-extensive with the whole range of a Christian's duty towards God, his neighbour, and himself. Some departments of his public teaching will doubtless be considered original. He composed, for example, a series of sermons on the martyrs under the Marian persecution. In their history and "victorious agonies" he possessed indeed a certain degree of natural interest, from the circumstance of his being lineally descended, in the maternal line, from John Rogers, Prebendary of St. Paul's; one of the fathers of the English Church, and the protomartyr of those who suffered in Smithfield after the demise of Edward the Sixth. Not that the descendant of this leader of the noble army of the witnesses of that period, derived from the claims of ancestry a more stedfast attachment to the memory and doctrines of the Reformers than he would otherwise have possessed; but he felt himself, as it were, personally interested, as one of the martyrs' posterity, in the perpetuity of their faith and character.

As to Mr. Hutchinson's manner in the reading-desk and pulpit, he was always earnest and serious; and sometimes impassioned and urgent to a degree which seldom appeared in his manner elsewhere; so that he seemed to reserve

* This, after about one year's continuance, ceased in the summer of 1817; in consequence of the non-attendance of the subjects of instruction.

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his chief energies for the service of the sanctuary. If he were an enthusiast in any thing, he was so in his admiration of the liturgy; or, it might be more correct to state, that in the act of reading it the fervour of his devotion appeared instantly to kindle, and to glow throughout with steady and undiminished ardour. It was observed, however, that at the celebration of the Eucharist his devotional feelings apparently reached their highest elevation: he then seemed to be "nigh spher'd in heaven:" and if we may so speak of a human instrument, he then communicated, to such as were like-minded with himself, earnest of everlasting pleasure.

Mr. Hutchinson visited the sick with persevering punctuality; and maintained, more or less, a pastoral superintendence over a population of thirteen hundred people. Some deduction must be made from this number, by the consideration of a congregation of Dissenters existing in the parish; the members of which did not, of course, recognise his clerical claims. It is proper to state, in this connection, that although he far surpassed the generality of ecclesiastics in supporting the Established Church, he never watched for opportunities of skirmishing with Non-conformists in private; nor did he compromise the dignity of the pulpit by declaiming against their separation. In his opinion, the hours of public instruction were too short and unfrequent to be wasted in controversy; and particularly as the parties were very rarely present to hear themselves refuted. He had higher aims; and was conscious that the previous question should be determined, whether his hearers, of whatever communion, were really members of the Mystical Church. His actual opposition to Dissent manifested itself in endeavours to make the adherents of the National Establishment consistent with their own creed and acts of devotion; —to elevate the mere self-complacent Churchman into that state in which, according to the phraseology of his own service-book, he would be "one with Christ, and Christ with him;" being perfectly assured that any union with the Church, short of this, would find and leave men far—oh how far!—from the kingdom of God. In reference to this topic, it ought to be added, in justice to the memory of this excellent person, that when, in the earlier part of his residence at Tutbury, he was tempted, in consequence of the hostile attitude assumed by Dissent, to make reprisals, the temptation was entirely resisted; though sufficiently powerful to disturb the composure of a man who, as the reader will have gathered from preceding notices, was always prepared to take up a strong position on the side of the hierarchy. Mr. Hutchinson was, however, too intimately conversant with the identity of human nature, under all its external varieties, not to be fully aware that men may also be mere, self-complacent Dissenters, and as far from the celestial inheritance as their formal brethren in the Establishment which they have deserted; and that many retire in disgust and consternation from the assumed corruptions of the Church, without forsaking *themselves* — their selfishness, intolerance, vanity, and worldliness of spirit.

Among Mr. Hutchinson's papers were found many memoranda relative to the cases of sick persons, designed, as it would appear, exclusively for his own use. There were also details of personal conferences on religious points with various individuals; and, besides these, some striking examples of the spiritual anatomy of his own heart. It might be calculated by some casuists, that a clergyman thus laborious, indefatigable, and vigilant over himself, must be well satisfied with the vigour and varied extent of his exertions; and that in the event of such endeavours becoming abortive, he would promptly charge the failure upon others. In point of fact, it was far otherwise. This faithful steward was ever dissatisfied with his own fidelity. When he spoke of himself—though this seldom occurred—his language, to such at least as could not sympathize with the religious sensibilities of a Christian, might easily have borne the appearance of affected humiliation. Whatever were the positive success of his ministry, his own expectations of communicating good, and especially when the more vivid impressions of life had passed away, were by no means sanguine. Experience instructed him to be cautious in expecting to gather fruit, even from the most luxuriant blossoms of profession. In several instances he had been bitterly disappointed; and he only followed the natural course of the human mind, if in his latter years he uttered accents of despondency, under circumstances where the same Gospel which discourages the

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ardour of inexperience, forbids a surrender to unbelieving and unproductive despair. It is, however, certain, that the general strain of his public teaching, for some months previously to his last illness, was a kind of awful expostulation with his flock on the apparent unprofitableness of the spiritual relation subsisting between them. It was indeed inferred, from some expressions dispersed among his later sermons, that he regarded himself as having finished his commission. Whatever might have been his precise meaning, nothing was ever disclosed, either publicly or in private, beyond general lamentations respecting his having out-lived, in his own estimation, the prospects of usefulness.

His departure was unexpected and sudden, and the immediate effect on his parishioners was peculiarly impressive. Every thing seemed to suffer a pause; and the sensation touched the most insensible hearts. Not a few individuals felt themselves overtaken, as by the judicial displeasure of God; and, imputing the cause of his removal to their own unfruitfulness, acted in the spirit of those who once inquired, *Lord, is it I?* —The external tributes of respect to his memory corresponded to this deep-felt conviction of the loss sustained. It was determined that a general mourning should be observed in the parish for six weeks; that the church should be hung in black at the public expense; that a suspension of business should take place, and the shops be closed, on the morning of his burial; and that the inhabitants generally should follow the funeral procession to the grave. The ceremonies of his interment on the appointed day were conducted with an affecting and unusual solemnity. "Devout men carried him to his burial, and made great lamentation over him." The feelings awakened by the discharge of this final duty were heightened by the circumstance of his remains being deposited in the same chancel, whither but a few years before he had assisted in conveying the only corruptible part of a friend* of one spirit, one aim, one hope with himself; whom he had attended in the last days of his militant state; and with whom, as we believe, he will enjoy the beatific visions of eternity. On the succeeding Sunday a funeral sermon was preached by the Rev. Edward Cooper, Rector of Hamstall-Ridware and of Yoxall,—the common friend of these exemplary men, now united in death. This discourse, distinguished by its author's characteristic seriousness, simplicity, and earnestness for the salvation of mankind, has been since published*, and generally circulated among the persons more immediately interested in the doctrine, exhortations, and warnings deduced from its subject.

May the writer be permitted to suggest, that those among Mr. Hutchinson's survivors who, from whatever cause, have most reason to deplore this separation, should own the new obligation imposed upon them, of following his faith and patience. It is thus that he may yet live, and not in their merely human regrets, which, however "refined from passion's dross," are essentially only the sorrow of the world; but in their earnestly striving, as he strove, to enter in at the strait gate; and to discover and pursue the narrow path along which he marshalled their course to everlasting peace. Then he will neither have lived nor died in vain. If we go to his grave, it will scarcely be to weep there, but to perform an act of willing gratitude to God for having removed for ever his servant from the temptations, disappointments, and pains of mortality; and to breathe a prayer that He would "shortly accomplish the number of his elect, and hasten his kingdom." As far as we are thus familiarized with the hopes of immortality, we are gainers by every event which constrains us to look for our daily felicities beyond the limits of this state of existence; we are enriched by our very losses; we live by the death of our most endeared friends; and extend the communion of saints into the unseen world.

The early, and, as we call it, premature dissolution of *such* a man doubtless surrounds itself with a certain gloom and mysteriousness, which no sagacity of ours can penetrate; but the hour is hastening onward when the *regular con-*

* The Rev. Jonathan Stubbs, of Uttoxeter. See the Christ. Observ. for 1810, pp. 796, and 820—826.

* By Cadell and Davies, price 1s. Mr. Cooper's Sermon appears to consist with the character given of it by our correspondent in the text. It contains some particulars of Mr. Hutchinson's ministry not to be found in the Memoir. We recommend it to general perusal; and especially to such persons as are professionally interested in its details. EDITOR.

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fusion of the life that now is will disappear. In the mean time, let us bear in mind, and, if this may be, apply to ourselves, the consolations which Jesus Christ addressed to the earliest teachers of his church,—"Ye shall be sorrowful, but your sorrow shall be turned into joy. I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Except for these and similar promises, how cheerless and dark would be the days, in which God asserts his awful right over his creatures, by sending among them, and when least expected, the ministers of sorrow, pain, and death! These are the times which try men's souls; and happy are they who find that their Lord *is* a strong refuge in the day of trouble. We shall all sooner or later be convinced, that human expectations are visionary and unsubstantial; and if we possess nothing better than this sad conviction, the hour of calamity will too certainly "come upon us as a snare." On the contrary, as the dead are blessed which die in the Lord; so are the survivors blessed, in proportion as the tears which nature sheds are mingled with resignation, and with a humble consciousness, that although they have lost what no human resources can possibly restore; yet the greater, and the greatest treasure is retained; knowing who hath said,—"Fear not; I am the First and the Last: I am he that liveth, and was dead; and behold I am alive for evermore; and have the keys of hell and of death!" If we possess a vital interest in this assurance, we shall be reconciled to every earthly privation; and with regard to the circumstances connected with the dying hours and actual departure of our friends, we shall then find it to be no fiction of the imagination, that in sickness and in death they

"Are Angels sent on errands full of love;
For us they languish, and for us they die!"

Their languor and their dissolution will instrumentally impart to things unseen a greater reality than, in our view at least, they possessed before; and thus tend to quicken our religious progress towards its consummation; that so, by the merits of His Passion and Death, we may, "at the general resurrection in the last day, be found acceptable in his sight."

R——D.

ANSWERS TO CORRESPONDENTS.

We have received a letter signed ANTIBIGOTRA, which, after some preliminary compliments to what the writer is pleased to call "the candour and liberality of this valuable publication," proceeds to express, in no very candid or liberal spirit, the writer's indignation at a paper in our Number for April, signed L. M., relative to the propriety of introducing a "dissenting interest" into parishes. Without giving any opinion upon the sentiments of that paper, we would simply ask why ANTIBIGOTRA did not employ himself in answering it, rather than in animadverting upon us for its admission. A Dissenter upon principle ought of all men least to object to fair and temperate discussion; and whatever ANTIBIGOTRA may imagine, we have reason to know, that, with the *truly* "*candid*" and "*liberal*" portion of our Dissenting brethren, we have gained far more than we have lost by taking a firm and decided, though we trust not an intemperate or irritating, part relative to the points at issue between them and the Established Church. Unable, however, to punish us by his pen, he determines at least to punish us in pocket; for he adds, "I am too much out of humour with your April Number to pay the postage of this letter." We were not aware that sending anonymous letters postage unpaid, was a usual mode of punishing literary or religious delinquencies.

The papers alluded to by G. H. were sent by post, as he requested, immediately after the receipt of his first letter. AUSTEN's also were forwarded to his Bookseller's, according to his request, more than two months since.

The papers of MEMENTO are left as desired.

B. H.; W. A. C.; EDINENSIS; VIDI; J—N—D.; T. K. & D. J.; JOHN; CLERICUS EBORACENSIS; and a *Memoir* communicated by J. W. M.; have been received, and are under consideration.

We fully agree with F. L. D. relative to the immoral habits of the Boatmen employed on the numerous Canals of this kingdom, and the importance of attending to the supply of their religious wants. We are, however, far from certain that such a society as he appears to wish for would effect such benefits as he perhaps anticipates. We believe that something of the kind exists, or did exist, at Paddington, the grand point of junction of the principal canals; from which he may possibly obtain further information on the subject of his letter.

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THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 423.)

No. VIII.

A NECESSARY consequence of Divine attributes belonging to our Saviour is, that he is, in his Divine nature, a proper object of religious worship. On this subject Mr. Wright has some just preliminary observations. I fully agree with him, that "religious worship is due to the Supreme Being only. His claim to it is founded on his underived, independent, absolute power and dominion. To pay religious worship to a subordinate being is to rob God of his right." To which he adds: "Many Christians pray to three distinct persons; but, to justify their practice, they ought to prove that there is more than one person in the universe who is absolutely supreme. They pray to Christ; but, to shew the propriety of doing so, they ought to prove that he is the Supreme Being, that is, that his power and authority are underived, that he exists and possesses absolute infinite perfection, independently, in and of himself." True; and this required proof, as it relates to the independent existence of the Father, Son, and Spirit, constituting One eternal Deity, and the consequent absolute infinite perfection of every Person therein, we think is abundantly supplied to us in the inspired volume.

Mr. Wright, however, has, further on in his work, a long chapter on religious worship; the object of which is to prove, that it is not due to Christ.

"The question," he remarks, "is not, whether there be not a sense in which Christ is to be worshipped; for this is fully admitted; and we learn from the Scriptures that, in a certain sense, David and Daniel were worshipped. Christ, as the true Messiah, the Head of the gospel dispensation, the appointed Lord of Christians, is to be reverenced, honoured, submitted to, and obeyed: and this is all that is meant by the word worship in various parts of the sacred writings; hence it is said, *Let all the angels* (that is, messengers) *of God worship him.* They are all commanded to revere and submit to him, to act by commission from and obey him, under the dispensation of the Gospel. But the question is, whether Christians do right in praying to Christ?" —To determine this question, our author begins by shewing, that the word *worship* is used by our translators in other senses besides that of the religious adoration which is exclusively due to the Almighty. (See also pp. 484, 485.) This I concede, though I cannot perceive how the obsolete sense of an English word is to elucidate a scriptural doctrine to those who have access to the original language. Even the act of worship, which is properly a religious act, was performed with less scruple under the Old dispensation, before the coming of our Saviour; which accounts for Daniel receiving it from Nebuchadnezzar (Dan. ii. 6.), though it was refused to Haman by Mordecai (Esther iii. 2.) But under the New dispensa-

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greater caution is observed both in the use of the word appropriated to that act, and in the act itself; thus it is written (Heb. i. 6), "When he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him!" The English word, worship, is manifestly improper in Luke xiv. 10, where the Greek is δοξα, not προσκυνησις. But in the first instance adduced by Mr. Wright himself of religious worship offered to a man in the New Testament, a declaration is made, that it was not to be received by one who was no more than a man. "As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts x. 25, 26.) The holy indignation with which Paul and Barnabas rejected religious worship, when offered to them, is well known; and two instances occur in the book of Revelations to the same effect (Rev. xix. 10; xxii. 8, 9.) But though Saint John, in these portions of his Revelations, bears testimony to the maxim, that none were to be worshipped except God, he yet informs us (Rev. v. 13.) that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, ascribe blessing and honour, and glory and power, unto Him that sitteth upon the throne, and unto the Lamb (that is, unto Jesus Christ) for ever and ever:" and this information is repeated in almost every vision of that book. Nay, this honour, which angels refused in heaven, our Lord did not reject when he was upon earth, but, on the contrary, having met with a blind man, whom he had restored to sight, said to him, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee: and he said, Lord, I believe; and he worshipped him." Nor is it any wonder that he should have accepted this homage; for "it pleased the Father, that in him should all fulness dwell" (Col. i. 19.) He was of one substance with the Father, and could not therefore put off the glory which inseparably accompanies Deity. Before he appeared in the flesh, "he was in the form of God" (Phil. ii. 6); and accordingly, even when he was upon earth, "in him dwelt all the fulness of the Godhead bodily." (Col. ii. 9.) The only question is, whether the worship, which was thus accepted by Christ, is the same that is due to the Father, and was refused by the disciples: and of this we can only judge by the original words employed. Now the verb, προσκυνέω, which is the only word used in the New Testament to signify true religious worship, is found in more than fifty places; and in all of them is applied either expressly to God or to Jesus Christ, or to Satan, as claiming divine worship; or to the disciples, who disclaim it; or to idols instead of God; or lastly, in a parable, to the adoration paid by a slave to his master, where also that master represents, in the parable, either God the Father or the Son. Such worship, indeed, however wrong, was paid of old to kings and potentates, especially in absolute monarchies; which practice gives a propriety to the image, while yet the circumstance of its being due to God alone adds force to its application. I do not see, therefore, how in candour it can be denied, that the word signifies strictly religious worship, or how consequently it can be denied, that religious worship was paid to Christ, and accepted by him in the New Testament. He is even commanded to be worshipped, and that by angels, who accept no worship themselves; and the acts of worship, which are performed to him in the Revelations, are accompanied with such language as it would be blasphemous to address to him

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were he less than God. Nay, how can it be argued that such worship was not even enjoined by himself, when he said (John v. 23.) "that all men should honour the Son, even as they honour the Father;" which is a distinct and positive claim even to that very honour which is paid to the Father himself, and which all created intelligences disclaim?

But our author afterwards limits his inquiry concerning religious worship to the single article of prayer: and certainly it must be granted that no being to whom we may not address ourselves in prayer, can be properly an object of religious worship. With this admission, I proceed to consider in detail the summary arguments which are brought forward in this volume, to prove that Christians greatly err in addressing their devotional exercises to the Lord Jesus Christ. They are as follow:—

"Those who continue in the practice of praying to Christ, never attempt to prove that he commanded it. They cannot produce a single direction given by the Apostles respecting such a practice. They cannot find a single precedent in the New Testament to justify their praying to him. On the contrary, all the commands and directions of the Lord Jesus and his Apostles, as well as their example, and every thing recorded of their prayers, prove, that the one God and Father is the only proper object of religious worship, as will be shewn more fully in another section: consequently, the practice of praying to Christ, which is so common among modern Christians, is totally without warrant from the Scriptures.

"The single case of the martyr Stephen is the only thing that can be alleged as a precedent for praying to Christ; and that case, when duly examined, will be found not at all to the purpose. Stephen had a vision of the Lord Jesus. He said, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God!* In such circumstances, it was natural for him to call upon the name of Christ, and, as he believed that he was appointed to raise the dead, to commend his spirit to him. If other persons were in the same circumstances, they might with propriety act in the same manner; but this can be no rule for the regular performance of our devotional exercises. It may be alleged, that Christians are said to *call upon the name of Jesus Christ.* That this does not relate to their praying to Christ, is evident from the directions given, and every thing we read concerning the prayers of the faithful, in the New Testament. It may mean, that they prayed in his name, on the ground of what God had revealed and communicated by him; but I rather suppose it relates to their having taken his name upon them, and to their being called Christians after him.

"From the general practice of many Christians, it might be supposed Jesus had commanded his disciples to ask every thing of him; but so far from this being the case, referring to the time when he should be raised from the dead and exalted, he said *in that day ye shall ask me nothing.* (John xvi. 23.) To pray is to ask, and instead of directing them to pray to him, he taught them not to ask any thing of him, but to request every thing of the Father in his name: it follows, that those who pray to Christ act contrary to his express direction to his disciples: surely it must be more consistent, and more safe, to follow his directions than to act in opposition to them."

The different objections urged in this extract against the practice of praying to Christ, naturally arrange themselves under four heads; of which the first, and the most formidable, is the alleged prohibition of our Lord himself.

The passage, supposed to convey this prohibition, is rightly translated—"In that day ye shall ask

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me nothing:" for the English phrase, like the Greek, signifies—"Ye shall ask me no questions;" and the purport of it is, that after our Lord's resurrection and ascension, they should have no farther occasion to interrogate him, as they had been in the habit of doing during his abode among them; for that they might present their requests immediately to the Father, whose love for them was such as to secure a prompt reply. It is true, that the word ἐρωτάω, is sometimes used in a higher sense than merely to interrogate; which is also the case with the verb, *to ask*. But here it is opposed to αἰτέω; and the meaning of the two verbs should be kept distinct. So also in the twenty-sixth verse: "In that day ye shall prefer your requests in my name; and I say not unto you that I will inquire of my Father concerning you;" or in other words, that I will speak to my Father on your behalf. That will be unnecessary, "for the Father himself loveth you." In all this there is no prohibition to pray to him, but only a permission, which had been still more distinctly given in the twenty-fourth verse, to use his name in praying to the Father, which is what we now do in almost every prayer we use. He could not have said more, or proposed himself as a direct object of prayer, without avowing, in plain terms, his essential Deity; for which doctrine, though sometimes announced to them with very intelligible distinctness, they were not then prepared, and which it was clearly not consistent with our Saviour's plan to announce generally till after his crucifixion. (John xvi. 12.)

But if the practice of praying to Christ be not absolutely prohibited, our author, secondly, argues, that still we are venturing upon it without the sanction of any direct command from our Lord himself. Undoubtedly it is very true, that Christ did not directly command his disciples to pray to him: but neither did he directly call himself, in many instances, the Messiah or the Son of God. Even in answer to the inquiry of John's disciples, whether or not he was the Christ, he allowed his works to speak for him rather than he would declare himself; and yet in all these cases the truth wisely reserved, related to a character which he not only possessed, but was even then exercising; whereas in his human form, and at the period of his earthly service, he was not so strictly an object of prayer as afterwards, since it was not to be offered to him, as man, but as God, and the proof of his Deity was not then manifested openly to the world. Yet there are prayers even in the Old Testament which were doubtless addressed personally to him; and after his ascension it was prophesied, that prayer should be made ever unto him. (Psalm lxxii. 15.) Amidst all this absence, however, of ostentatious pretension on the part of our Lord and Saviour, we have some strong intimations of a duty, which was afterwards to be practised and enforced. "All men should honour the Son, even as they honour the Father." (John v. 23.) We have also the same testimony in regard to prayer in particular, as I have already adduced in respect to worship in general; namely, that it was offered to him, and, when offered, was encouraged and accepted. These few are some of the instances. The centurion said, "Speak the word only, and my servant shall be healed." "And Jesus said unto the centurion, Go thy way; and, as thou hast believed, so be it done unto thee." (Matt. viii. 8. 13.) "His disciples came to him and awoke him, saying, Lord, save us! we perish." "Then he arose and rebuked the winds." (Matt. viii. 25, 26.) "A woman of Canaan cried unto him, saying, Have mercy on me, O Lord, thou Son of David!" "Then came she and worshipped him, saying, Lord, help me!" "Then Jesus answered and said unto her,

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O woman, great is thy faith. Be it unto thee even as thou wilt." (Matt. xv. 22. 25. 28.) These, indeed, may possibly be regarded not as spiritual prayers, or prayer for spiritual blessings. But our Lord's practice, through the whole course of his ministry, was to teach heavenly things by earthly. He taught the doctrine of justification by faith, by suspending recovery from sickness on the same condition with justification from sin; and thus, even in his manner of healing the body, foreshewed the yet undiscovered method of the soul's salvation, leaving it to his Apostles to make known more perfectly what he had but partially revealed. Nevertheless he did not quit the world without once vouchsafing an answer to truly spiritual prayer. One of the malefactors "said unto Jesus, Lord, remember me, when thou comest into thy kingdom! And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." (Luke xxiii. 42, 43.)

Our author, thirdly, presses us with the want of apostolical direction to countenance our practice. The Apostles indeed did not begin their work of conversion by directing prayer to be offered to Christ. It would have been preposterous to do so. But they proved him to be "God over all, blessed for ever," which necessarily rendered him an object of prayer. They represented him as the Giver of grace; and to whom should we pray for grace, but to him who gives it? Accordingly, to him they virtually direct us to pray, when they use that solemn benediction—"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all!" (2 Cor. xiii. 14.) ["Grace be unto you and peace from God our Father, and from the Lord Jesus Christ!" (Phil. i. 2.) Prayer is still more plainly directed in 2 Tim. ii. 19. —"Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου."] But, in fact, when once the points abovementioned were established, the invocation of Christ, which was practised even by the believing Jews before his coming, of which many of the Psalms furnish examples, required no specific recommendation. It was self-justified and self-recommended.

Still it might appear that the duty of praying to Christ would need other support, if the fourth assertion of our author regarding it, that not a single precedent for the exercise of it is to be discovered in the New Testament, were founded strictly in fact. The Apostles indisputably have not left forms of prayer, or many instances of prayers behind them. But still it might be expected, that if it be right to pray to the Lord Jesus Christ, something like a prayer to him would occasionally introduce itself even spontaneously into their writings, and of this we have numerous examples. The first occurs in Acts i. 24, 25. "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship." I consider this as an unequivocal prayer to Christ, because it related to the election of an Apostle, and all the other Apostles were elected by the Lord Jesus Christ himself, and by him only. The second is that of Stephen, of which, however, the author says; "That case, when duly examined, will be found not at all to the purpose. Stephen had a vision of the Lord Jesus. He said, *Behold I see the heavens opened, and the Son of man standing on the right hand of God!* In such circumstances, it was natural for him to call upon the name of Christ, and, as he believed that he was appointed to raise the dead, to commend his spirit to him. If other persons were in the same circumstances, they might with propriety act in the same manner; but this can be no rule for the regular performance of our devotional exercises." Again;

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"Stephen's addressing Jesus when he actually saw him, by no means authorizes us to offer prayers to him while we do not see him."

Now this appears to be a very unsatisfactory account of the dying words of the first martyr. "It was natural for him," says the author, "to call upon the name of Christ." But the question is not whether it was natural, but whether it was right for him to do so. Did the first martyr to the faith of Jesus Christ die with a prayer in his mouth, by which that faith was dishonoured? If he commended his soul to the care of Jesus Christ in his death, may *we* not also in our lives commit the keeping of our souls to him as unto a faithful Creator? If he prayed to him to forgive the sin of his murderers, may we not pray to him to forgive our own? Stephen could not, without impiety, have commended his spirit into the hands of our Lord, had not our Lord been the proper being to receive it; and this prayer, addressed to him at so awful a moment, indicates, that he regarded Jesus Christ as the God of the spirits of all flesh. (Numb. xvi. 22.) Indeed the whole question clearly hinges upon this; and the Deity of Christ being granted, the practice of praying to him must be allowed to be safe, proper, and expedient.—Our author seems to have felt this, and, not being satisfied with his own remarks on the precedent thus furnished by Saint Stephen, is led to interpose a doubt whether the concluding prayer for the pardon of his murderers was really addressed to Jesus Christ.

"It is not clear that the petition in the next verse was addressed to Jesus; for the name Lord belongs to the Father as well as to Christ, and the proper name Jesus is not added to it, as in ver. 59. It was after he had addressed Jesus he kneeled down: it is natural to conclude he put himself in this posture to address God, whose glory he saw. No reason appears for his kneeling down to address Jesus in one instance more than in the other."—Even if the second were a prayer to the Father, the first is a prayer to Jesus Christ; and, as the martyr prefaces the second prayer with the same title of Lord, with which he had introduced the first, though he does not again add the distinguishing name Jesus, it is probable, though not demonstrable, that the same person was intended. In fact, the whole construction favours this opinion. The word God, in the fifty-ninth verse, is not in the original; and the real object of ἐπικαλούμενον is the Κύριε Ἰησοῦ, which follows, the only person who is distinctly addressed throughout; and the use of that participle without an accusative appears to have grown out of the practice, already become familiar, of regarding the invocation of Jesus Christ, as a test of genuine conversion to Christianity. That this practice had certainly become common before the conversion of Saint Paul, is incontestible to any who will fairly weigh the language in which the history of that transaction, and the vision of Ananias connected with it, are recorded. (Acts ix. 10.) "There was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias!" Here the Lord who appeared to Ananias, though named absolutely the Lord without any more specific designation, was clearly the Lord Jesus Christ, as may be seen in the report of the vision, made afterwards by Ananias himself. (v. 17.) "The Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me." And on his Name it appears that the earliest Christians habitually called. They were even distinguished from other men by that particular act of devotion. Thus Ananias says to the Lord, who appeared to him, (v. 14.) "He hath authority from the chief priests to bind all that call on thy Name;"—and the same expression is repeated in v. 21. "All that

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heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem?" —*τους επικαλουμενους το ονομα τουτο*. Here again, as usual, the author evades the plain meaning of the expression, though he is at a loss what other sense to assign to it, and appears only determined to avoid that which is literally direct, obvious, and indeed the only one which the words themselves will bear.

"It may be alleged, that Christians are said to *call upon the name of Jesus Christ*. That this does not relate to their praying to Christ, is evident from the directions given, and every thing we read concerning the prayers of the faithful, in the New Testament. It may mean, that they prayed in his name, on the ground of what God had revealed and communicated by him; but I rather suppose it relates to their having taken his name upon them, and to their being called Christians after him."

"Dr. Hammond says, in his annotations on 1 Cor. 1 chap. That the words translated 'call upon the name of Christ,' mean 'To be called by the name of Jesus Christ, as an *agnomen* or *supernomination*, which notes the special relation we have to him; as the spouse to that husband, whose name is *called upon her*, (Isa. iv. 1.)—or, as the servant to that master, by whose name he is called also.' He adds, 'In this sense will it be most proper to interpret the like phrase, (Acts ii. 21. and ix. 14, 21; Rom. x. 10, 12, 13, 14. and generally in the New Testament), but when it signifies *to appeal to*, or the like.' This is an authority to which Trinitarians cannot well object, as the Doctor was not only a man of much learning, but also an advocate for the Deity and divine worship of Jesus Christ. This rendering not only agrees with the original, but best suits the context. Saul did not persecute the Christians, (Acts ix. 14, 21.) as persons who offered divine worship to Christ; with this the Jews never charged them; but as those who believed in him. In baptism, persons do not pray to Christ, but take his name upon them: of course, this is the most natural construction of Acts xxii. 16. Being called by the name of Christ best agrees with being called to be saints, and having him for our Lord. (1 Cor. i. 2.)"

I conceive that Dr. Hammond is decidedly wrong in his strictures on this phrase; because, whatever meaning might be assigned to it in such places as 1 Cor. i. 2, where it is ambiguous, if the passive or middle voice be intended, it cannot mean otherwise than it is translated in our Bibles in Acts xxii. 16; Rom. x. 12, 13, 14. where the middle voice of the word is decisive. That which is ambiguous ought to be determined by that which is clear; and I therefore submit to the consideration of the learned, that in all the places where this phrase occurs, our received translation is the only correct one. Next we have a plain account of a prayer which Saint Paul offered to the Lord Jesus Christ, and of the answer which he obtained to it in 2 Cor. xii. 7, 8, 9. "There was given to me a thorn in the flesh. For this thing I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This, accordingly, the author confesses, though with a reservation, to be a prayer addressed to Christ. His words are—"Either personally or in vision, Jesus Christ appeared several times to Paul, and afforded him divine communications. (Gal. i. 12.) It is while speaking of visions and revelations of the Lord, he mentions his beseeching him, that the infirmity he laboured under might depart from him. He knew Jesus had received of God power to

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communicate to his Apostles for the cure of diseases: hence it would be natural for him, when he had intercourse with Christ, either personally or in a vision, to entreat that this power might be exercised for his relief. This, however, can be no authority for their praying to Christ who do not see him personally, and have neither a vision of, nor revelation from him." But I would submit, that the example of the Apostle is a sufficient justification for the practice of Christians, whether they have had a vision or revelation from him or not. Saint Paul never teaches us, that Apostles might pray to a being whom it would be wrong in others to address. Again, in 1 Thess. iii. 11, we have a prayer, addressed jointly to the Father and the Son, though delivered in the third person.—"Now God himself and our Father" (rather our God and Father) "and our Lord Jesus Christ, direct our way unto you." A similar prayer in 2 Thess. ii. 16, 17. is still more striking, inasmuch as the name of Christ is there introduced before the name of the Father. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, comfort your hearts." To reckon, therefore, the practice of praying to Christ among the corruptions of Christianity, is to date those corruptions early indeed!

But the most extraordinary argument that perhaps ever was urged for the exclusive worship of the Father, is that which is drawn from the example of Christ.

"What he taught he illustrated and enforced by his own example. He himself frequently prayed to the Father: he shewed himself a worshipper of the one God.—Can it be consistent for the followers of Christ, instead of imitating him by praying to the Father only, to address their supplications to other objects, contrary to his express directions?"—If our Lord Jesus Christ had ever so expressly intended and directed prayer to be made to himself, is it to be expected that he should also set us the example by praying to himself? As a man, the Father was his God, and, therefore, to him he addressed his prayer. But he himself is *our* God; and, therefore, for the very same reason for which he prayed to the Father, we pray to him. It is true, as Mr. Wright says, that St. Paul declared that he bowed his knee before the God and Father of our Lord Jesus Christ; and there is no dispute that all who receive the Son truly have permission to pray to the Father. But that is no proof that St. Paul did not pray to the Son also; of the contrary of which I have already cited several unequivocal examples.

I conclude, then, in opposition to the four main objections quoted from our author; first, that Christ did not forbid us to pray to him; secondly, that he permitted and answered prayers addressed immediately to himself; thirdly, that the practice of praying to him is supported by the doctrines, and, fourthly, is countenanced by the example of the Apostles, to which I must also add, that it is a practice transmitted to us from the patriarchal ages, and is coeval with the work of redemption: for I imagine Christ Jesus to be the person most frequently addressed throughout the whole of the Old Testament; and, indeed, it was not till the coming of Christ that the true worshippers had a right actually conveyed to them to worship the Father; for it is by Christ Jesus alone that we are said to have access to the Father. (Eph. ii. 18.)

(To be continued.)

To the Editor of the Christian Observer.

THE following extract is taken from a scarce volume of tracts issued by the Assembly of Divines. Some of these tracts have the name of Adoniram Byfield, who was the

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Secretary to that Assembly, of whom we have the following account in Granger's Biographical History of England (vol. II. page 187):—"Adoniram Byfield, who is said to have been a broken apothecary, was a man of special note, and a very active zealot in this busy and boisterous reign (that of Charles I.) He was one of the scribes to the Assembly of Divines that sat at Westminster, and had a great hand in the Directory, the original of which he sold for four hundred pounds. He is one of those few persons who have, by name, been stigmatized by Butler in his Hudibras. The preferments of this orthodox and learned divine were alone sufficient to enrol him with the scandalous and reprobate clergy."—It is from the above specified book, *the Directory*, that the following extract on preaching is taken; and whoever might have been the writer, the excellence of many of his remarks appears to me to entitle them to an attentive perusal. I do not attempt to correct the occasional quaintness of the language, which is not so much that of the writer himself as that of the age in which he lived, and the party with which he was connected.

G. F. B. M.

"Preaching of the Word being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the Gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

"It is presupposed, according to the rules for ordination, that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaids unto divinity, by his knowledge in the whole body of theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of believers; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by prayer, and an humble heart resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of and improve, in his private preparations, before he deliver in public what he hath provided.

"Ordinarily, the subject of his sermon is to be some text of Scripture, holding forth some principle or head of religion, or suitable to some special occasion emergent; or he may go on in some chapter, psalm, or book of the holy Scripture, as he shall see fit.

"Let the introduction to his text be brief and perspicuous, drawn from the text itself, or context, or some parallel place or general sentence of Scripture.

"If the text be long (as in histories and parables it sometimes must be), let him give a brief sum of it; if short, a paraphrase thereof, if need be: in both, looking diligently to the scope of the text, and pointing out the chief heads and grounds of doctrine which he is to raise from it.

"In analysing and dividing his text, he is to regard more the order of matter than of words, and neither to burden the memory of the hearers, in the beginning, with too many members of divisions, nor to trouble their minds with obscure terms of art.

"In raising doctrines from the text, his care ought to be, first, that the matter be the truth of God;—secondly, that it be a truth contained in or grounded on that text, that the hearers may discern how God teacheth it from thence;—thirdly, that he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

"The doctrine is to be expressed in plain terms; or, if any thing in it need explication, is to be opened,

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and the consequence also from the text cleared. The parallel places of Scripture confirming the doctrine are rather to be plain and pertinent, than many, and, if need be, somewhat insisted upon, and applied to the purpose in hand.

"The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

"If any doubt, obvious from Scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification.

"He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner that his auditors may feel the Word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart; and that if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

"In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of Scripture, or from the nature of that commonplace in divinity whereof that truth is a branch.

"In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily; but if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

"In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

"In dehortation, reprehension, and public admonition (which require special wisdom), let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.

"In applying comfort, whether general against all temptations, or particular against special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

"It is also sometimes requisite to give some notes of trial (which is very profitable, especially when performed by able and experienced ministers with circumspection and prudence, and the signs clearly grounded on the holy Scripture), whereby the hearers may be able to examine themselves whether they have attained those graces and performed those duties to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition upon examination shall require.

"And, as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with

his flock, he findeth most needful and reasonable; and, amongst these such as may draw most their souls to Christ the Fountain of light, holiness, and comfort.

"This method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

"But the servant of Christ, whatever his method be, is to perform his whole ministry:

"1. Painfully, not doing the work of the Lord negligently.

"2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the Cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.

"3. Faithfully looking at the honour of Christ, and the conversion, edification, and salvation of the people, not at his own gain or glory; keeping back nothing which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

"4. Wisely framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each man's person and place, and not mixing his own passion or bitterness.

"5. Gravely, as becometh the word of God, shunning all such gesture, voice, and expressions as may occasion the corruptions of men to despise him and his ministry.

"6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

"7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and public, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer. So shall the doctrine of truth be preserved uncorrupt, many souls be converted and built up, and himself receive manifold comforts of his labours, even in this life, and afterwards the crown of glory laid up for him in the world to come."

To the Editor of the Christian Observer.

I HAVE lately had an opportunity of reading the Bishop of Llandaff's Charge, delivered at his primary visitation in August 1817; and in that Charge I find a note on Justification, which appears *to define and illustrate* that very important doctrine in a manner altogether, as I conceive, at variance with the Church of England.

His words are: "I will request however, in this note, the clergy of my diocese to distinguish between *justification*, that is, *admission* to the Christian covenant, and *salvation*, which is the completion of it. We are justified by faith only, as declared in the Eleventh Article; but if we hope to obtain salvation, or *happiness in the life to come*, our faith must become a *lively* faith, and produce its natural but NOT *necessary* fruits, good works. Faith is only the blossom, of which works are the fruit. But if a blast destroys the blossom, the fruit will fail. And when it *does* fail, the tree has blossomed in vain!"

Now, as to the distinction between *justification* and *salvation*, I admit it: but I contend that both his *definition* and *illustration* of

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justification are at variance, and that to a very great degree, with the definition and illustration of that doctrine as laid down by the apostolic Church of England. But before I proceed to prove this, I would premise, that my controversy with his lordship is not exactly respecting the doctrine itself, but respecting his *definition* and *illustration* of it, as compared with that of the Church of England.

He defines justification to be "*admission* to the Christian covenant." Now, by "*admission* to the Christian covenant," I take for granted his lordship means *baptism;* for I cannot perceive what other meaning can be attached to his definition. If, then, I am right in taking this for granted, it follows, according to Bishop Marsh, that *baptism is justification.*

But in the Eleventh Article, which is entitled, "Of the Justification of Man," there is not a word respecting baptism; nor a word which can properly be applied to it. That Article *thus* defines justification: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." In defining *baptism*, then, to be *justification*, I humbly contend the Bishop is in direct opposition to the Eleventh Article.

But, if possible, he is still more at variance with the Church of England, when he says, a *lively faith* must "produce its natural, *but not necessary* fruits, good works." His lordship puts "but not necessary" into italics, to mark what he says more distinctly. But what says the Twelfth Article? Of good works which are the fruit of faith, it remarks, they "*do spring out* necessarily *of a true and lively faith.*" So that the Bishop is not only at variance with the Twelfth Article in sentiment, but in *direct terms;* and opposes, in the most express manner, the very wording of the Article.

But his *illustration* of the doctrine of justification is equally contrary to the illustration used by our church. He says: "Faith is only the *blossom*, of which works are the fruit." But the Twelfth Article compares faith to the TREE: for, speaking of faith and good works, it asserts, "Insomuch that by them (good works), a lively faith may be as evidently known, as a TREE discerned by the fruit."

The Homily also on "the true, lively, and Christian Faith," says, it "is lively and fruitful, in bringing forth good works." ... "All holy Scripture agreeably beareth witness, that a true lively faith in Christ *doth* bring forth good works."..."Christ himself speaketh of this matter, and saith, 'The TREE is known by the fruit.'" When, therefore, his lordship compares faith to the *blossom*, he evidently undervalues it; and places it in a rank below that in which it is placed by the Articles and Homilies. If faith be only the blossom, I should be glad to learn what is the tree or root from which faith springs? It is the TREE rather than the blossom which produces and bears the fruit. And, if so, then I contend, that the Bishop's *illustration*, as well as his *definition* of justification, is at variance with that of our church.

On this subject, I will add nothing more than briefly to caution students in divinity against relying on the authority of a name. Let them rather read the Articles and Homilies for themselves, with a diligent reference to the Scriptures of truth, and a constant spirit of prayer to their Divine Author, and they will not be long in perceiving what doctrines are clear, scriptural, and necessary for human salvation. They will find this mode of investigating religious truth infinitely preferable to reposing upon the authority of names, and enlisting themselves under the banners of party-spirit. Happily, notwithstanding all

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the errors and controversies of the Christian church, the essentials of religion are plain and evident to all who, with humility and faith, look up to the Divine Enlightener and Guide, to direct their studies, to influence their hearts, and to lead them into all necessary truth.

J. W.

FAMILY SERMONS. No. CXVI.

Eccles. xii. 1.—*Remember now thy Creator in the days of thy youth.*

It is one of the chief objects of the Book of Ecclesiastes to shew us the emptiness of human things, and the folly of seeking happiness where it never can be found. The preacher takes a view of the value of the knowledge and wisdom, the pleasure and pomp, the prosperity, power, and wealth of this world, and, from the testimony of his own experience, pronounces all to be "vanity and vexation of spirit." This conclusion, however, is not given with any disposition to undervalue the gifts of Providence, but with the better purpose of pointing out the true sources of happiness, and to recommend the substantial, the only substantial one — religion. He may be understood to authorise the pursuit of worldly things, provided we are moderate in that pursuit, and suffer not the enjoyments of the present life to draw off our attention from the higher interests of another. Youth is the season of promise and of hope. The prospect of future years is bright and dazzling; and wherever the eye turns it sees much to gratify the sight and engage the affections. To those, however, who may be disposed thoughtlessly to give themselves up to the fascinations of pleasure or the pursuits of the world, he addresses the awful warning, "Know thou, that for all these things God will bring thee into judgment." Therefore be wise in time. Remove from thee the causes of sorrow. Put away evil from thy flesh; renounce the vanity of childhood and youth. And as the great means of effecting this change, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

In further considering this subject, I propose, first, to shew what is meant by the phrase, "remember thy Creator;" secondly, to suggest some reasons why we ought to remember him "in the days of our youth;" and, thirdly, to point out some means of attaining and preserving this remembrance.

I. The wicked are sometimes described in Scripture as those who forget God; and when the Psalmist would exhibit them in their worst and most awful light, he tells us that "God is not in all their thoughts." They regard not his injunctions, they despise his authority, and live with as little concern about him as if there were no God. Now the very opposite to this is the character of those who remember God. The remembrance of God, therefore, must be intended to stand for the whole of religion. It includes both the spirit and the practice of piety. It teaches us that we are to set God always before us, and to live in the disposition of habitual reverence for his holy name, and devotedness to his service.

This, then, I view as the general doctrine of the text. It may be useful, however, more particularly to consider what is implied in the injunction to remember God as our Creator.

1. We are to remember that *he has made us, and not we ourselves.* We owe him the very being we possess—this fearful and wonderful frame, this breath in our nostrils. He has placed us at the head of the visible creation: the fear and the dread of man is upon the whole animal race. *These* are the creatures of instinct: *Man* is a rational being, capable of en-

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larging his mind and elevating his hopes; with powers to count the stars and measure the firmament; and with views extending to regions beyond the sky, to the riches of immortality, and the presence and enjoyment of God.

2. We are to bear in mind *the superintending care of His providence and the riches of His grace.* "We are his people and the sheep of his pasture." There is a sense in which these words may be applied to all men: for "in him we" all "live, and move, and have our being;" it is by him we are all preserved amidst a thousand dangers; we all experience his goodness in the night watches, and his mercies are renewed to us every morning. But the privileges we enjoy in a civilized and Christian land should lead us especially to the remembrance of God. Who hath made us to differ? Why were we not born in a land of darkness, to live without God and without hope in the world? How many millions of our fellow-creatures are doomed to be the subjects of oppression, and the votaries of a degrading idolatry, where none is found to call upon the Lord, and the people have no knowledge of his name! But we are called to the remembrance of greater things than even these. Let us contemplate the love which God hath shewn in sending his Son into the world, to save us by his blood;—the provision made for our redemption; for the pardon of our sins; for our reconciliation to God; for our new creation; for raising us not from the dust of the ground into a living form, but from the death of sin to a life of righteousness; and for making us partakers, by the power of His Holy Spirit, of a divine nature. As at the creation of the world he caused the light to shine out of darkness, so by the same Almighty power he now shines into our hearts to give us "the light of the knowledge of his glory in the face of Jesus Christ," that thus we might be restored to the blessings which we had forfeited and lost by our disobedience.

3. We are called to remember, in the third place, *the authority with which, by the right of creation, God is invested;* an authority to call us to account for the use we make of the privileges bestowed upon us. To him we are responsible, and he will bring us into judgment. If he created, he can also destroy; and where is the power which can resist his authority? If this persuasion were always present to our thoughts, would not its practical effect be, that we should believe in him, and fear him, and love him, and obey him; and that we should exercise a continual reference to his will in our principles and conduct? Are we the workmanship of his hand? Then he has a right to command our services; and our bodies and our spirits are his. Are we protected by his care, and is it he who giveth us all things richly to enjoy? Then bless the Lord, O our souls, and forget not all his benefits. Let the mercies of every day rekindle our gratitude and call forth our praise. Had he such compassion on our souls as to redeem us from destruction, and to open to us the gates of life; and shall we not love Him who hath first loved us, who is love itself; and shall we not devote to him our best affections? Has he given us laws for the regulation of our lives, and shall we not obey them with delight? Shall we not pray that he would teach us the way of his statutes, and enable us to keep them unto the end? Finally, will he bring us into judgment; and shall we not make it the language of our hearts, "Who would not fear thee, O Lord, thou King of saints," before whom the heavens and the earth shall flee away, who canst destroy both the body and the soul in hell, and consign them to that death which never ends?

II. There is no period of life at which reflections such as these are

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not called for: but the text leads me to press them more especially on the young. I therefore proceed, in the second place, to suggest some reasons why we ought to remember our Creator *in the days of our youth.*

1. And here it may fairly be demanded, *Can we remember him at too early a period?* What does reason teach upon the subject? Would it justify a forgetfulness of God? Would it sanction the forgetfulness of an earthly parent? What is the practical language of such a principle? It is true that I have an Almighty Creator, a God of infinite power, wisdom, and love; and that I cannot exist for a moment without his fatherly care; and I know that he claims every member of my frame and every faculty of my mind. But why should I be grateful in youth; why should I dwell on his mercies in the morning of life? — Is it, then, the privilege of youth to be ungrateful? Or is it the characteristic of early years to be insensible to kindness, to stifle the best affections of the heart? Is it not reasonable that we should offer to God the first fruits of our age, while his mercies are still new, and while we are in the enjoyment of activity of body and vigour of mind; before the world has begun to distract us, or we have tasted the bitterness mingled in the cup of life? Reason as well as Revelation point out to us, that the service of God cannot begin too soon, and alike urge upon us the admonition, "Remember thy Creator in the days of thy youth."

2. But, further, *this duty is most practicable in youth.* Our very nature, it is true, is corrupt. But we know that vices are then in their infancy; and that the docility which then marks the character often disappears in after life. To this quality our Saviour seems to have referred when he said to his disciples, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Our Lord declared, that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God;" and the remark is made not merely because a man possesses wealth, but because of the worldly disposition which riches so frequently excite in those who possess or labour hard to acquire them. The principle and the conduct may be the same, whatever be our condition or pursuit. The spirit of the observation, therefore, will apply with very considerable, if not with equal force, to all who are so immersed in the pleasures or in the cares and anxieties of the world as to forget God. If it be true that these pleasures and these cares can "choke the good seed," even where it has been sown, and sprung up and perhaps born fruit; under what increased difficulty will those be placed, who never have thought of religion, who have never remembered their Creator, until youth has passed away, until their habits of thinking and acting are fixed, until the world has secured their time and their affections, until prejudice has fortified their hearts against right impressions, and the love of sin has become rooted and habitual!

3. A third reason for remembering our Creator in youth is, *the uncertainty of life.* We know not what a day may bring forth. Thousands, as likely to live as the youngest amongst us, have been suddenly arrested in their course and called into eternity. Let us make a right use then of the present moment. To-day, while it is called to-day, let us hear the voice of our Creator, and not harden our hearts: and should it please God to prolong our days, we shall have no reason to repent of this early choice; for I observe,

4. The remembrance of our Creator in youth will provide *a remedy for the evils of life.* The years must come, if life be pro-

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longed to us, when we shall say, "I have no pleasure in them;" and, long before that period arrives, we may be visited with affliction or disappointment, with the loss of property or friends, with anxieties so many and so grievous, that in the bitterness of his heart, the worldly man might be tempted to say, "It is better for me to die than to live." But how consoling, under all such trials, will it prove, to have remembered our Creator in our youth, and to be enabled now to cast our care upon him, and, lifting up our eyes to the throne of God, to say with the holy man of old, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Death may separate me from the objects of my affection, but "the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted." But the remembrance of our Creator is a preservative not only from natural evils, but from remorse of conscience and agony of mind. To estimate its value in this respect, let us visit the man who is alarmed in declining years by the conviction of a life mis-spent, of sins unpardoned, of a Saviour neglected, of salvation despised. What would he not give to be released from the torments of conscience! O, he will tell us, "I would bestow a world to have remembered my Creator in youth. There is no sacrifice I would not make to recal the days I have wasted; to escape from the stings of remorse, and the arrows of the Almighty, which now drink up my spirits." He will tell us, that real happiness he never knew; that in the revelry of mirth, and the tumult of pleasure, he was ready to "say of laughter, It is mad, and of mirth, What doeth it?" that in the very scenes of enjoyment the heart was sorrowful, and the end of that mirth was heaviness; for conscience would still rebuke, and it was stifled at the time only, that it might speak hereafter as in a voice of thunder. Is it not a desirable thing to be preserved from these evils? Remember, then, thy Creator in the days of thy youth. This shall inspire confidence in God, and bring a man peace at the last. The knowledge of our Creator, however late it may be acquired, will afford comfort in extremity, and take away the bitterness of death. But how many evils do we avoid, and how many blessings do we secure, by *early* piety! How much more solid will be our experience of Divine things as we advance in life, and how much more assured our hope, if he has been the God of our youth, as well as of our age! The language of the Psalmist may then be ours, "In Thee, O Lord, do I put my trust: let me never be put to confusion. Thou art my hope, O Lord God: thou art my trust from my youth. I will hope continually, and will yet praise thee more and more. O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not." He possessed an habitual confidence in God, founded not upon his promises alone, but upon the long experience he had enjoyed of the truth of these promises, and of the power and compassion of him who gave them.

5. The only remaining argument I shall mention for early piety is derived from *the honour which will thus accrue to religion, and the effect it will have in promoting the glory of God.* Whatever may be the zeal of persons who are brought to the knowledge and love of the truth, at a late period of life, they possess not the same means of glorifying God, by a long and consistent course of religious conduct which are enjoyed by those who have remembered their Creator in the days of their youth. We doubt not the faith of the thief upon the cross; but how little could he do to exhibit the nature and fruits of true religion, if compared with Timothy, who had devoted himself to God in

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his early years. In following the course of such a man, amidst the changes of life, we see the power of his religious principles in their application to daily occurrences; and the most inattentive observer is forced to bear testimony to their efficacy, which sustains him in the slippery paths of youth, which keeps him unspotted by the vices and uninfluenced by the love of the world, which consoles him in affliction, which strengthens him in temptation, which enables him, amidst many trials and provocations, to possess his soul in patience and in peace, and finally conducts him to cheerfulness in grey hairs, and teaches him to welcome the approach of death, as a messenger from his Father in heaven, sent in mercy to conduct him to his own abode. How blessed is the man who has thus had the privilege, from youth to old age, of adorning the Gospel, happy in himself, and diffusing happiness all around him; whose life has been, as it were, a sermon to be read of all men, attesting the power of religion, and the faithfulness of God, putting folly to confusion, and vice to the blush, and constraining many, whom no other argument would reach, to acknowledge the grace and power of the Gospel of Christ!

III. But it will now be proper to say a few words on the means of attaining and preserving the remembrance of our Creator.

1. And, in the first place, since we are by nature strangers to Divine truth, let us be ready to receive instruction from those who are wiser and better than ourselves. When parents endeavour to open our understandings, and to lead us to the knowledge of God, let us learn to listen with the deference and respect we owe to the best friends we shall ever have. Other persons may have an interest in leading us wrong: a parent can have no interest but the happiness of his child, and no motive but affection for him. On the same principle it will be our wisdom, as it is our duty, to attend to all who are authorised or able to instruct us, not leaning to our own understandings, but shewing all readiness, with meekness and simplicity of mind, to profit by their lessons.

2. Let us search the Scriptures. They are the revelation of our Creator. They will not only remind us of him, but they contain all the knowledge of him which it is essential to acquire, and "are able to make us wise unto salvation, through faith which is in Christ Jesus." Let it not suffice that we hear them read on certain stated occasions: let us examine and study them diligently for ourselves. And that this duty may be properly performed, let us fix regular times for the employment, and consider them as sacred, persevering in the practice under the impression that it is indispensably necessary to our religious improvement.

3. Let it be a fixed principle to avail ourselves of all other means of grace, of the ministration of the word of God, of public and domestic worship, and, if arrived at a proper age, of the sacrament of the supper of the Lord. But above all, let us live in the habitual exercise of prayer and thanksgiving. Let us cultivate a devotional spirit, praying especially that God would open our understandings to comprehend his will, and our hearts to embrace his salvation. And here I would express my regret that so few young persons are to be seen at the table of the Lord. Our church invites, and expects, all who have been confirmed to come to the holy sacrament, and to partake of its benefits, provided they come in the true spirit of repentance and faith. We have been exhorted to remember our Creator; and we know who has said, "Do this in remembrance of me."

4. Let us endeavour to form a habit of seeing the Creator in all things; of recognizing the hand of God in the works of nature and the

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with his wife's family, he felt, or fancied that he felt, the privation which he endured in having begun his education at Selby, in Yorkshire, and finished it at Bolton in the Moors, in Lancashire. The consequence of this feeling or this fancy in favour of the University (for, though I have lost him, I cannot help seeing that his wish was not a deliberate act of reason to the exclusion of fancy or feeling), was a dying request to me that his child might pursue the path which had been closed against himself. I could only say, that I would execute my trust as his substitute, with an earnest desire to act, when the time of action might arrive, as he had wished; yet still reserving my own Christian discretion as the guardian of an immortal being, for whose welfare I had become responsible.—You will perhaps be tired with my preface, but I have now done. The time of action is arrived; and I have deeply and anxiously reviewed the reasons, which twenty years ago decided me in declining to place my own son in scenes, the temptations of which had nearly proved fatal to myself, when I was of his age. In my efforts to come to a satisfactory conclusion on this point, my principal assistance has been derived from the conversation of the friend to whom I alluded at the beginning of my letter. He has brought from Cambridge many college partialities, and some university prejudices; and while those which I brought with me in the same manner, have been gradually worn out by the perpetual collision of other objects of greater local interest and importance, or perhaps have been even cautiously erased by some newer principles which I have imbibed, Cambridge and our old college are still, in his eyes, not only, as compared with all others, the first university in the world, and the first college in that university, but are positively, and without any comparison with any kindred object, as unexceptionable as human institutions can be found or made. The objections, therefore, which I have urged to the system of the place, have been collected rather from his answers, under my cross-examination, than from his own original statements; and as we may each perhaps go too far in our respective views, I wish to submit the subject to you as our umpire.

My leading questions referred to the domestic economy of the college (with respect to the persons admitted about the young men while they were actually within its walls); the means which they had of leaving or entering it at night after the gates were nominally closed; the restraints, if any, which were imposed upon their conduct in lodging houses; the state of the streets; and the discipline of the place with respect to wine, and to public amusements of every kind. I said little to him, and I shall say less to you about the studies of the place, because the mere Cambridge Calendar will sufficiently prove, that the emulation to attain the distinctions of the University is more extensive and more uniform than ever. But mathematical and moral excellence are not necessarily co-existent. I return, then, to the more doubtful points in the system.

With respect to the first subject, he admitted, on my asking the question directly, that all the bed-makers in our old college, without one exception, are young women, and, with few exceptions, rather shewy in their persons. It is unnecessary and unbecoming to pursue the subject farther. I will only say, that no man has a right to put temptations in the way of another, least of all in the way of one entrusted to his care. He is not to say, I will surround the tempted with so many counter-securities, that if he will but make use of them, he must escape. The question recurs, Does your own experience justify your reasoning? And, in this case, are not the evils purely gratuitous? Is

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not the hazard uncompensated by any one advantage? Is it not then the duty of the master of the college to remove a danger and a scandal from his walls, instead of introducing a temptation so dangerous, because so legalised, into the most secret retirements of his college.

With respect to my second question, my friend tells me, that a great improvement had been adopted at Cambridge just before he left it. Gate-bills, or (if you are not a Cambridge man) registers of the hours at which young men enter the college after ten o'clock, are now sent in to the tutors every morning, from the keepers of the lodging houses, as regularly as those from the college porter. He added, that the owners of these lodging houses having to rely so much more deeply and permanently on the favour of the tutors than on any one individual young man, would never, from any partial motive, refrain from making a regular return to the tutor of all the misdeeds of his pupils; and as the masters of the house were always to keep the keys, there could never be any collusion between the servants and the young men. I might have answered, on general principles, that the present advantage of retaining a lodger, whose irregularity might perhaps be known only to the people of the house, and, if divulged by them, would perhaps entail upon them, by the expulsion of their tenant, a share in the punishment of his offence, might probably induce even the master of the house to connive at a violation of the law; and, at any rate, as the keys must occasionally be out of his hands, he could not at those times answer for the use that might then be made of them. But I was not left to this mode of argument, as I produced a letter which a friend at M—— had lent me, from his son at college, telling him as a good joke, that the mistress of his lodgings had asked him that morning (the new law had been promulgated on the preceding day) at what hour of the night she should fix the time of his return home? It may be very true, and I believe it is true, that to those who live within its walls, the difficulty of leaving the college is almost insuperable, and the act of entering it after the gates are shut, is always punishable; but this advantage is dearly purchased in my eyes, by the risk to which I have alluded in the last paragraph.

With respect to the state of the streets, he admitted that things were very bad; that the worst temptations were presented to the eye, and, as in the first question, were brought to the very doors of the young men; whereas, in the sister university, whatever evil may exist (and it is not slight) must be sought out at some distance, and with some exertion and trouble.—He added, that bad as things were, they were not worse than they were in our time; "and you see," said he, "how you and I have turned out." My painful answer was, "I admit that they were bad then, and God forgive those who made, or found, or left them so bad; but the duration of the evil is no justification of it; and till you tell me that the attempt has been made to remove it, and has failed, I shall believe that the duty, and therefore the responsibility, still rests upon the rulers of Cambridge." Why, may I ask, are there not specially appointed some assistant proctors, for the single purpose of clearing the streets from the "pestilence that walks by night, and the arrow that flieth in the noon day?" In Oxford the office exists, and exists with an activity and a success equally exemplary and encouraging.

With respect to the private entertainments of the young men, I did not press the revival of sumptuary laws, because, though in a college, they are not liable to the specific objections which a political economist might urge against them, they are detrimental to the cultivation of that moral discipline and self-denial

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which it is one of the highest objects of an university education to force. But, though I would willingly permit to young men the liberty of arranging the times, the duration, and the nature of their entertainments, I would make them answerable for the misuse of the liberty; and any instance of excess I would punish, not as the college punishes it, with an imposition of a hundred lines, but with that moral reprobation which a parent ought to feel, and which those to whom, in the University, a parent's duties are delegated, ought to apply without fear and without reproach.

I grieve to add, that the letter already quoted contained another fact, which necessarily, from its nature, is of more public notoriety, and which therefore I have no scruple in repeating. The writer boasted of having been at Newmarket with two hundred and forty other gownsmen. I have little knowledge of the details of the rival systems of the two universities: but I could not help contrasting with this laxity of Cambridge discipline, the practice of the University of Oxford, or rather of its principal college, in which I have heard that the last and greatest of its Deans caused the name of every member to be called over three times during the continuance of the Bibury races, so as to prevent, by a physical possibility, the access of his pupils to such a scene of contamination.

Some of your Cambridge friends may perhaps tell you, that there is little foundation for some of these charges, and that, at any rate, all are exaggerated: I place myself, therefore, more immediately under your guidance, requesting you to take up the subject yourself, or to encourage some of your college friends to do it. I am convinced of the purity of my object, and I pray that a blessing may rest upon every attempt to eradicate evil, and to plant good in the earth.

CLERICUS EBORACENSIS.

To the Editor of the Christian Observer.

THE interesting paper of H. G. in your Number for March, seems to be decisive of two facts; first, that no particular version of the Psalms is strictly authorized by the Established Church, and, secondly, that the use of hymns, and consequently of metrical versions of the Psalms is permitted by it. The justification also of the use of hymns from the language of St. Paul, and from the practice of the early Christians, appears to be complete; and I heartily concur with H. G. in his desire to promote the formation of a better collection of hymns for the use of the church in our own days.

While, however, such rich models of spiritual psalmody as occur in the sacred volume remain to us, I cannot but consider the formation of an improved metrical translation of those Psalms a good and promising preliminary to the collection required. Nothing, I imagine, would tend more, under the blessing of God, to raise the tone and style of our original hymns than such a translation, executed in a taste and spirit worthy of the subject; nor would any thing serve better to expose the comparatively poor and jejune effusions, with which we are too often satisfied, than the contrast which such a translation would exhibit, if it caught any thing of the manner of the original. Those prophetic Psalmists drank deep of the spirit in which they wrote; and although their knowledge of Divine truths was necessarily incomplete, and the doctrines of redemption and sanctification were seen by them, as through a glass, darkly, yet did that distant view leave upon their feelings a more vivid impression, and beget more "breathing thoughts" and "burning words," than are to be found in the very best of uninspired compositions since the advent of the Messiah; compositions, nevertheless, which I am far

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from undervaluing, though, when I set them by the side of the Hebrew Psalms, and recollect the superior illumination and more complete discovery of the dispensations of grace under which they are written, I confess I wonder, that they are not still more sublime and excellent than they are.

I am, therefore, desirous of considering further one position which H. G. has advanced. It is this, that the best metrical translations of the Psalms must always be greatly inferior to the authorized prose-version. If the comparison be instituted indeed between that prose-version and any metrical translation extant, I do not doubt the correctness of the remark. But your correspondent proceeds: "Let any one, with the help of Bishop Lowth's preface to Isaiah, consider the structure of Hebrew poetry, the unequal length of the verse in its whole and in both its parts; and he will be convinced, that every translation into verses of equal length must not only lose all the beautiful manner of the original, but be constantly either abridging or redundantly adding to the sense of the inspired writers."

Lowth, indeed, whose authority is great on this subject, has himself delivered a similar sentiment. But by him it was confined to translations into the Latin or Greek languages, in which the want of correspondence between the hexameter and pentameter verses, the perpetual variation of the cadence in heroic measure, where the termination of the sentence seldom coincides with the termination of the verse, and also the length and inflexible regularity of every lyrical stanza, are in striking opposition to the structure of Hebrew poetry. "Poema, ex Hebræa in aliam linguam conversum et oratione soluta ad verbum expressum, cum sententiarum formæ eædem permaneant, multum adhuc, etiam quod ad numeros attinet, pristinæ dignitatis retinebit et adumbratam quandam carminis imaginem. Hoc itaque in vernacula sacrorum poematum interpretatione cernitur, ubi plerumque invenias etiam disjecti membra poetæ; quod in Græcis aut Latinis, eodem modo conversis, longe aliter eveniret. Poema Hebræum, Græcis aut Latinis versibus redditum, sententiarum formis ad peregrini sermonis indolem jam accommodatis (id est confusis perditisque), nativi ornatus et propriæ venustatis non exiguam faciet jacturam." Modern rhyme, however, answers to the genius of the Hebrew verse in all those particulars, in which the Greek and Latin measures differ from it; and the English language in modern use has peculiar facilities for the transfusion of the very spirit of the Hebrew, in consequence of the great variety of which it is susceptible, both in the form of its stanzas and in the length of its lines; not that it is possible for any verse, that is measured by syllables, to correspond exactly to the structure of that which probably had no syllabic limitation, but that it is scarcely possible for the variations of Hebrew poetry to deviate into such irregularities, that the genius of English poetry, in the hands of a competent master, cannot easily follow it. Only in this case it should be remembered that his productions will always labour under one disadvantage: they will be compared with a version, which, in addition to its intrinsic excellence, has the charm of antiquity to recommend it, and possesses the advantage of having the national ear conformed to its melody.

It may be further added, that the chief peculiarities of Hebrew poetry, mentioned by Lowth, and which are applicable to the present question, are those in which the examples he cites, if happily translated, would probably appear to more advantage in English rhyme than in any other known medium of translation. With a view to illustrate my meaning, I

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will only further venture to offer one or two specimens from the Psalms themselves. They certainly are not offered as examples of any skill in versification, to which they have no pretension; and I protest also against any inference to the prejudice of my argument from their admitted inferiority to the authorised prose-version. Let them be compared only with the original, the arrangement of which they imitate; and then, if they shew to those who have a taste for such speculations, that there is a possibility of having a faithful translation of the Book of Psalms in verse, which shall represent both the spirit and manner of the original, but still more, if they should induce some, who are capable of such a work, to attempt the task, my end will be completely answered.

First, our verse of four feet, with regular rhymes, called, in books of psalmody, long metre, is exactly suited to the parallelism of the Hebrew; and even our common metre or stanza of four lines, consisting alternately of four and three feet, has some advantages connected with the same end. Our verse of five feet may also be occasionally appropriate. Again, where the length of the Hebrew sentences is irregular, correspondent irregularities may be introduced in the translation: and thus, while some of the translated Psalms would remain as regular as our present versions, others, according to the shape of the original, would assume the appearance of an irregular ode. —I subjoin two short specimens, such as they are, of each class.

I. PSALM xviii. 24—28 and 35.

JEHOVAH will my truth requite,
And own my cleanness in His sight.
Thou by the good art good confess'd;
The just thy justice shall attest;
Thy purity the pure shall own;
The froward view thy pow'r alone.
Thou wilt exalt the weak and low,
And with a look the proud o'erthrow.
Thou art, JEHOVAH, all my might,
My lamp, that guides me through the night.
Thy mercy is my shield of fate;
And thy salvation makes me great.

PSALM xxii. 4—7 and 16—19.

In Thee our fathers have believ'd;
In Thee they hop'd and were reliev'd.
To Thee they cry'd, Thou heard'st them all:
In Thee they hop'd, and could not fall.
But I a worm, no man appear,
The nation's jest, the rabble's sneer.
Who see me, strange derision make,
They ope' their lips, their heads they shake.
About me sinners take their seat;
They pierce my hands, they pierce my feet.
Lo! all my bones I see and know.
They stand; they gaze; they mock my woe.
My garments they asunder tear,
And by the lot my vesture share.
Be not far off, JEHOVAH! haste,
Thou in whose help my hope is plac'd.

II. PSALM xix. 7—10.

JEHOVAH's law in truth is laid,
To lead the soul aright;
JEHOVAH's statutes perfect made,
To give the heart delight.

JEHOVAH's word is try'd and sure:
It makes the simple wise:
JEHOVAH's high commands are pure,
And fill with light the eyes.

How righteous is JEHOVAH's fear,
A fear for ever due!
How all his ways at once appear
Holy and just and true.

Above fine gold in value plac'd,
When flames the dross repel;
Sweeter than honey to the taste,
Tho' trickling from the cell!

PSALM cxxi.

I. To the hills will lift my sight,
From which my help is given:
My help is from JEHOVAH's might,
Who made the earth and heav'n.

He will not rest or cease to keep
Thy footsteps from the snare:
He will not rest, He will not sleep,
While Israel is His care.

JEHOVAH, as a shade, shall run,
Attendant on thy right;
By day to shield thee from the sun,
And from the moon by night.

JEHOVAH's strength, JEHOVAH's love,
Shall still thy soul befriend;
Thy wand'rings guide, thy fears remove,
Till time shall have an end.

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III. PSALM xix. 1—6.

THE heav'ns attest the glory of the Lord;
The skies the wonder of His works record;
And day to day and night to night declare
With speechless eloquence his watchful care.
O'er all the earth they stretch his glorious fame,
Through ev'ry land his Providence proclaim.
How he hath spread them, like a tent, they say,
Thro' which the sun performs his destin'd way;
Who, like a bridegroom, from his chamber hies,
And paces, like a giant, through the skies,
Till, from extremest east to distant west,
All nature has his genial heat confess'd.

PSALM xxxvii. 12—27.

WHAT, though th' ungodly vent his false complaints,
Or gnash with angry teeth against the saints?
JEHOVAH laughs his idle vaunt to scorn,
And calls to being that predestin'd morn,
When, though they draw the sword and bend the bow
To slay the needy, and the just o'erthrow,
Their sword shall pierce their own presumptuous hearts,
Their bow be shiver'd to a thousand parts.
Therefore a pittance, by the just acquir'd,
Is more than sinners' wealth to be desir'd;
Since, when th' oppressor's arms apart are rent,
JEHOVAH will protect the innocent.
JEHOVAH will his servants' lives defend;
And their inheritance shall never end.
They shall not be asham'd in time of woe,
Nor hunger in the days of famine know;
While sinners, whom he hates, will soon decay,
And into smoke, like fat, consume away.
The wicked borrows, heedless to restore;
Yet still the good forgives, and lends the more:
For, whom He blesses must possess the world,
And whom He curses from the earth be hurl'd;
For still JEHOVAH guides those feet aright,
That ever in his righteous paths delight.
What, though they stumble; they again shall stand,
Upheld and strengthened by JEHOVAH's hand.
Once young, now old, I yet could ne'er attest
The good forsaken, or his seed unblest;
For what he gave with lavishness of love,
His sons receiv'd in blessings from above.
Then follow good! from every ill abstain!
So shall thy life for evermore remain.

IV. PSALM xxv. 3—13.

THY ways, JEHOVAH, let me know,
And all thy paths in pity show!
Lead me with thine unerring rod!
For thou art my salvation's God.
I seek thee ev'ry day.
JEHOVAH, think upon thy love,
And let thy mercies endless prove!
Oh, think not on my faults of youth!
Think on thine own eternal truth!
And grace shall bear the sway.
JEHOVAH is so good and true,
E'en sinners shall his paths pursue.
He lifts the sorrower from the dust;
He makes the humbled sinner just.
To all who will his laws approve,
His laws are just, his ways are love.
JEHOVAH, for thine own great name
Thou wilt preserve my soul from blame,
Though doom'd by sin to endless shame!
Is there, who fears JEHOVAH's sway?
He will direct him in his way.
His spirit shall in comfort rest;
Earth by his seed shall be possess'd;
And he himself, e'en here below,
His covenant and secret know.

PSALM xxxix.

I SAID—"I will my ways correct,
"Nor shall my tongue rebel;
"My lips shall with a curb be check'd,
"While sinners near me dwell."
In sacred silence long I mourn'd,
And e'en from praise refrain'd,
Till, as my thoughts my bosom burn'd,
My voice at length complain'd:—
"JEHOVAH, let me know my end!
"Say, to what date my days extend,
"And when to death's sad bourn I tend!"
"Lo! Thou hast set me, as a span,
"Shorter my life than thought may scan;—
"All, all is vain, that comes to man.
"He hunts a shade, that flies before;
"Still bent to make his little more,
"Tho' ignorant who shall reap his store:
"And now what is my hope? In thee,
"JEHOVAH, I confide.
"From all my follies set me free,
"Nor let the poor deride!"

C. C.

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To the Editor of the Christian Observer.

MY own observation having led me to doubt whether it be expedient, on the whole, to teach the deaf and dumb to articulate sounds, as is the customary practice in the various excellent seminaries which have been instituted in Great Britain for their instruction, I was induced to apply to a friend who, I knew, had taken a particular interest in this subject, for information upon it. He has seen much of the methods which are practised at the deaf and dumb institutions both in England and in France, and can himself converse intelligibly, and even rapidly, with the deaf and dumb in both countries. It appeared to me, therefore, probable that it would be in his power to throw some light on a question of no small importance to these objects of general commiseration. I transmit to you an extract from his reply to my inquiries; and if his remarks shall appear to you to deserve the attention of the public, I am persuaded you will not refuse them a place in your useful miscellany.

B.

"All language is employed either to convey from one mind to another what is passing within itself, or to excite certain trains of thought or emotion in the one which is addressed. This is true even with regard to words denoting objects of sense, and still more emphatically with regard to terms of generalization or abstraction, and those which express the emotions of the heart, the purposes of the will, or the operations of the mind. My grand effort, then, would be, as soon as possible, to teach my pupils that they have within them something which feels and thinks; that this something is called the soul; that it is unlike any thing which they can see, taste, smell, or touch; that it will never die; and that, when the body is laid in the grave, it will be happy or miserable. It is wonderful to see the readiness with which they understand these truths; and Mr.——'s mode of unfolding them by the analytic process is most admirable. I would next lead them, by easy conversation, to mark the *various states* of this soul; and this, by the way, they are as capable of doing as those who can employ written or spoken language. I would refer them to their dreams, to their recollections of home and kindred, to their forgetfulness, to their hopes and wishes, their fears and passions. Thus they are taught to exercise *reflex* acts of mind; and I uniformly observe that those who can mark and describe, with the greatest precision, the operations of their own minds, make the most rapid progress in the acquisition of written language, and of religious truth. The reason of this is obvious. *Every word* we employ denotes some *relation* existing between the human *mind* considered as an observer, an agent, or a patient,—and some *external object* or *internal* emotion, purpose, or thought. Take the whole range of the visible creation, of the thousand influences which it has upon us; of the various modes by which we are affected by our fellow men; of all moral, religious, and intellectual agency; and you will find, that the soul stands as it were in the centre of this mighty amphitheatre of existences, which it either regards with the eye of cool observation, or yields to, as the procuring causes of the various changes it experiences in all its various operations. It must then know *itself*, in order to know these innumerable relations which it sustains, and to be able to comprehend the terms which denote them. And I believe it will be found, that in every endeavour which we make to ascertain the precise meaning of a word, we involuntarily look back through the history of our own minds, and call to remembrance the various occasions upon which and modes *by* which we were

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affected by the object which such a word is intended to denote.—I say, 'A tree is green;' you imdiately think of some particular tree which through the medium of the eye once affected *your mind*. I say, 'Honesty is the best policy;' you involuntarily recal instances of your own conduct, or of conduct in others which has been addressed to *your own* mind, in order to fix the import of these words. I say, 'although' is a word denoting the existence of something in spite of the existence of some other thing, which might seem to prevent the existence of the former. You forthwith think of some occasion in which *your own mind* was affected, in that manner which the term 'although' is intended to denote. I speak to you of myself, or of God the great Father of our spirits; and every conception which you can possibly form of my mind, or of the Eternal Mind, must be derived from what you know of your own.

"Now, if I could only succeed in getting pupils to mark accurately the states of their minds, when certain objects, either physical, moral, or intellectual, are presented to their view; I should have only to tell them, that such states, under such circumstances, are described by such and such words, and my work would be done. Bring the object and the mind into contact, which can easily be done by gestures; bid the pupil notice the effect of this contact upon his own mind; the *name* then is only setting up a sort of land-mark, to which you can afterwards easily refer in the progress of the future discovery of truth and acquisition of words.

"There is really no more intrinsic connexion between written and spoken words and ideas, than between *signs* and ideas: indeed, the language of the deaf and dumb is abundantly more significant than any other, in as much as it denotes that change which takes place in our bodies and countenances by the movements of the soul; and so far as intellectual processes bear any analogy to the motions of matter, it shadows forth this analogy in very striking and significant emblems. 'What moves my foot?' I asked a class of deaf and dumb one day, after having explained to them *purely* by signs, that when I thought and wished to have my foot move, it did so. 'Your mind moves your foot' was the universal reply. I then told them purely by signs, that I could not controul the motion of my heart. 'What moves my heart?' Some answered, 'God moves your heart;' and others, 'God's mind moves your heart.'

"You ask of me my reasons for thinking that the deaf and dumb ought not to be taught articulation. Without going into any elaborate discussion of this subject, I beg leave to refer you to some remarks on the inexpediency of this branch of the education of the deaf and dumb, from the pen of one of the first philosophers of the age, who resided in Edinburgh many years, and had a continual opportunity of witnessing the efforts of Mr. Braidwood, who was probably the most successful teacher of articulation to the deaf and dumb that ever lived; I mean Dugald Stewart, who, in his account of James Mitchell, the deaf, dumb, and blind lad, expresses himself very strongly on this subject; and so strongly, that if the opinion of so great a man, and so profound an observer of the human mind, is worth any thing, it must be decisive so far as human authority can have weight.

"I believe, too, the experience of all the schools for the deaf and dumb, in which articulation is taught, will prove that the instances of success for any useful, practical purpose, are so rare as to render the general attempt inexpedient. It was matter of wonder to me, while I often witnessed the intercourse of the deaf and dumb with each other, and with their instructors too, to observe how sel-

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dom they resorted to the language of the lips. Am I not correct in this? To make this language of articulation truly useful to them, it is not enough that they learn to utter many single words or some common phrases, or even to understand tolerably well their instructors, with the peculiar motions of whose organs of speech they become familiar. They ought to make such proficiency as to be able to make themselves understood by the mass of mankind, and also themselves to understand the continued discourse of a stranger. I very much doubt whether one in one hundred, after *six years'* instruction, can do this. Let the experiment be made by one hour's conversation on indifferent subjects. Now this business of articulation is attended with numerous inconveniencies: it is not the natural language of the deaf and dumb, and is therefore peculiarly irksome to them: it is purely mechanical, and conveys not one *new* idea to the mind; (whereas the language of signs is abundantly significant by its analogical character:) it confuses the minds of the pupils, by directing their attention to too great a variety of objects, being something like the effort which we should have to make to acquire *two* languages at the same time: it involves immense labour and fatigue both on the part of the instructors and the pupils, inasmuch as the syllabic division of words, their accent, and the difference between orthoepy and orthography, must be clearly communicated—a task of tremendous difficulty, and in most cases a hopeless one: it prevents the instructor from devoting his labours to more pupils, and to a more important part of education—the actual communication of knowledge, and the unfolding of the powers of the human mind; and it discourages the pupils by its extreme irksomeness: whereas, communication by their own language of signs, the basis of all their instruction, and of which our written and spoken language is only a *translation*, is easy and delightful to them. I might also add, that it diverts the mind of the instructor from that to which all his ingenuity and skill should be directed, improving the language of signs, on which every step in the instruction of the deaf and dumb must of *necessity* rest.

"Besides, how much more interesting to a person of feeling and taste (though this, to be sure, is a thing of minor consideration) is the silent language of the countenance, gestures, and the fingers, than the harsh and discordant sounds which they must utter who cannot regulate and modify the tones of their voice!

"But I will rest the whole matter on two experiments. Let a pupil of the French school, who has been taught one year, be compared with one of equal intelligence in the English school who has been taught two years, and I will venture to say, the former will have made as much progress in *written* language and in the true import of words as the latter.

"The other experiment to which I allude is, that two pupils shall be required to communicate their thoughts intelligibly to a stranger who has learned the finger alphabet (which may be learned in a few hours); the one by articulation, and the other by this alphabet; and also to receive answers—in the one case from the lips, and in the other from the hand; and let it be noticed which of the two will accomplish this object with the most dispatch. I will pledge myself to talk more rapidly with a well-instructed deaf and dumb person on any subject proposed, by means of the finger alphabet, than any deaf and dumb person taught articulation can do with yourself. There are in this city, I dare say, one hundred acquaintances of my deaf and dumb friend Mr.———, whom you know, who can converse with him on the fingers with five times the rapidity

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with which the most adroit penman can write. Can the deaf and dumb who articulate carry on conversation with this rapidity? By the way, it is matter of astonishment to me, that the schools in Great Britain should persist in using the alphabet on both hands, when the French alphabet on one is just as distinct, and more graceful, flowing, and rapid; while it leaves one hand at liberty to make signs, or for various other useful purposes. It is often of immense advantage to be explaining by a sign with one hand, the very word which you are spelling with the other. But my thoughts have carried me too far. Pardon my prolixity, and also the hurried manner in which I write; but I am stealing the time for writing from the hours of slumber. Adieu."

To the Editor of the Christian Observer.

In reference to an observation, in a letter in your last Number, signed "C. C.," I request permission to state, that as far as we pray for the person of the King, your correspondent and I agree. But in praying that the King may vanquish his enemies (for we know our kings do not go in person to battle), we mean only that the ruler of the country, or, in other words, the government, whatever it may be, may defeat the enemies of the country. Royalty is not suspended; but we pray that the *King* personally may be in health, to return to the exercise of government functions; that is, to become the efficient, as well as nominal or official, ruler of the people. I am, &c.

For the Christian Observer.

ON AMBITION AS A MOTIVE IN EDUCATION.

There are few feelings which mankind have more in common than a veneration for antiquity. The world is thought to have been wisest and happiest in its infancy; and as old age speaks with enthusiasm of the joys of youth, so the poet sings of golden days that are past, and even the historian not unusually extols the wisdom and the virtue of the ancients, almost to the exclusion of every thing excellent in more modern periods.

Hence it is, that opinions formed in those auspicious times, and embraced, age after age, by common consent, are deemed almost sacred; and he who would attack them has to combat with one of the strongest prejudices of mankind. Yet these opinions, when examined, may sometimes be found erroneous. At any rate, it is not perhaps altogether unprofitable, occasionally to consider the foundation of some of those maxims, which are most universally adopted, and the influence of which is very great and extensive upon individual and public happiness.

It is, for example, a very old and common opinion, that ambition is a motive absolutely necessary to be used in the education of youth. This I propose to consider; with a view to shew, that its influence is directly repugnant to the real spirit of Christianity, and productive of many evil and unhappy consequences. And here, lest I should be viewed as about to declaim against that generous and laudable desire of excellence which, under the guidance of a purer principle, is consistent with the strictest virtue, and most disinterested benevolence; it may be useful, for a moment, to consider the different kinds and degrees of ambition, especially as mankind differ not a little in their views of this subject.

A most exalted species of this passion, if indeed it can bear the name, is that which aims at increased excellence and influence of character, chiefly for the sake of rendering the sphere of usefulness

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more extensive. Here the end in view not only makes this kind of ambition justifiable, but even renders it praiseworthy; for thus it becomes one of the means which virtue uses to extend its operations. It is benevolence expanding itself; and has been felt, by not a few of the truly good and great, in all ages.

A second species of this passion is also directed to the acquisition of excellence: but its final object is simply self-gratification in the attainment of glory. This is the ambition which is most honourable among men; which fires the soul of the hero, prompting to deeds of vast enterprise, panting for universal applause, and aiming at immortality.

Another and a more ignoble kind of ambition is that which, like the former, and from the same motive, aims at glory, but can pursue it only at the expense of a competitor. This is that spirit of rivalry which lurks in the very bud of infancy; which accompanies man through all the stages of existence; which is the moving principle in education, and indeed through life; and which has exerted a most powerful influence in the formation of almost every character.

The two latter kinds of ambition, and particularly the last, as employed in the instruction of youth, are those the real nature and effects of which are now to be examined. And can it be supposed, that motives so constantly and powerfully addressed to youth, so fostered by them as proper and laudable incitements to exertion, and so blended with all their plans of industry and enterprize, should not form traits of character that time itself will never wholly obliterate?

Man's first affections centre on himself; and though, with a shew of generosity, they sometimes seem to reach his fellows, it is only that they may accumulate, and return with new vigour to their source. His very deference is exerted to secure esteem; his sensibility to opinion, reputation. In nothing do these feelings sooner and more clearly display themselves than in the love of praise. Even infancy is not insensible to its attractions. This love of praise is natural, and universal, and permanent; and it is to this passion that ambition, as a motive in education, is principally addressed. It is this that it fosters, and cherishes, and expands; until its views are enlarged, and its desires extended, from a confined spot to the whole globe, from an individual to mankind, and from the applause of a moment to the suffrages of futurity. It becomes of vast importance, therefore, to determine whether this love of praise be a virtue or not; and, indeed, this is the hinge on which turns the whole point under consideration.

That this love of praise is *natural* there can be no doubt; and hence some persons would argue its excellence. "Man," say they, "has the same passions and desires which belonged to our ancestor in his primæval purity. The Fall has not changed us as beings, but only as agents. It is simply the nature of the objects towards which our passions are directed, which at present renders them criminal. The love of praise," say they, "was given for wise purposes It softens and ennobles the heart, and is the nurse of great and useful enterprize. Praise," they contend, "is the just meed of labour. It creates a mutual dependence among mankind, uniting them by the refined tie of sensibility to esteem and reputation. Who, then, shall censure what has so long been felt and avowed by the greatest and the best of men?"

But to this let me oppose the genius of Christianity. Select its prominent characteristic, humility. Behold it in the living example of its great Author. Where was his love of praise? Did he shew it in his parentage? His reputed father was a carpenter. In his birth? It was in a manger. In his life? He conversed with publicans and

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sinners. In his followers? They were poor fishermen. In his death? He bled with malefactors. It was his Heavenly Father, and not himself, whom he delighted to honour. But if in this Divine Personage the love of praise was never seen, how can it be justified in those who are bound to imitate his example. We ought to consider and weigh every subject relating to human conduct, not only as men, and as moralists, but as Christians. False and ruinous must be every theory that would form a plan of human life, or invent a system of ethics, different from those which have been given to mankind by their Divine and Omniscient Legislator.

Besides, this love of praise is not less futile than criminal. Its object is human glory—a glory, the acquisition of which depends on casualty and caprice; the continuance of which is at the mercy of a thousand contingencies; and which, at the dissolution of all sublunary scenes, shall with them sink into eternal oblivion.

Ambition, as a motive in education, is further addressed to human pride and vanity. Next to the love of praise, these are the passions which it feeds. It should however be understood, that I am expressly contending with that kind of ambition which involves competition, or a spirit of rivalry; where the excellence in view is comparative, and the success of one candidate is built on the ruin of another.

"Take the instant way;
For honour travels in a strait so narrow,
That but one goes a breast: keep then the path;
For Emulation hath a thousand sons
That one by one pursue: if you give way,
Or hedge aside from the direct forthright,
Like to an enter'd tide they all rush by,
And leave you hindmost."

But a "generous love of praise," and an "honest pride of heart," are lofty expressions, and will not be easily given up by those who have long been used to consider them as indicating really virtuous qualities. Yet even such must allow, that there is at least *one* passion, so mean and despicable in its nature, so devoid of all that is good or noble, so bitter and malignant in its influence, and so destructive to the very breast that cherishes it, that its advocate cannot be found. Yet this passion—I need not say that I mean envy—is the offspring and the almost constant attendant of emulation. A school or a college, as well as the world at large, is ever exhibiting its bitter effects; if not in all their darker shades and with their unmitigated evils, at least with sufficient to shew the injurious nature of the principle which gave them birth.

Now, will it be said, that inordinate love of praise, pride, vanity, envy, slander—which are all amongst the natural, some of them the usual, and the first the inevitable, consequences of that emulous and ambitious spirit which is encouraged in the education of youth—correspond with the pure and simple motive which should be our only guide of conduct, a sense of duty? Are these the rules of life which the minister of Jesus Christ would recommend to his hearers? And if not, how does it occur, that what is criminal in manhood should not be so in youth; that in education motives are to be used, and passions, desires, habits, hopes, and wishes to be formed, which in more advanced years become unworthy and indefensible principles of action?

But youth, it will be replied, is the season of ardour, of enterprize, of impetuosity. Duty is too cold and lifeless a motive to be cherished by such glowing bosoms. It is time enough, when manhood approaches, for the affections to become cool, the judgment to be matured, and reason to operate in the place of passion. Then may the love of praise be checked, and the fire of

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ambition quenched; then may be more clearly developed in theory, and more strongly enforced in practice, those interesting and solemn duties which result from our important relations to God and to each other, as rational, responsible, and immortal beings. Then may at last be taught the serious and mortifying truth, that glory, in all its fascinating forms, is to be forgotten; and time, talents, and opportunities to be dedicated, not to the vain gratification of their possessor, but to the service of Him who gave them.

Rather, may it be answered, in youth does our natural depravity first begin to shew itself: so that education, far from administering to its gratification, should pursue it, through its multiform and changing shapes, to utter destruction. Rather should life be begun aright, and the great motives of duty be instilled into the tender mind, as soon as the understanding is capable of receiving them.

And, after all, what is true glory? It is not the incense of compliment, or the music of flattery. It is not to be born on the shoulders of men, to be master of a world, to fill nations with the terror of a name. Nor is it even to live in eternal remembrance, as a splendid genius, a skilful statesman, a powerful sovereign. It is to act as becomes an immortal being, looking as with angel's ken, beyond the ages of time into an immeasurable futurity; it is to secure the esteem of pure and exalted intelligences, in whose approbation the plaudits of mortals are drowned and forgotten; and, above all, it is to supplicate and obtain the favour of the Wisest and the Best of beings, to whom alone we are ultimately responsible for our actions, and whose approbation is infinitely better than every other enjoyment or possession. Before such objects the glory which ambition proposes to itself shrinks into insignificance; and it is by prompting us to seek an inferior glory that ambition destroys real nobleness of character. For he that eagerly covets praise has necessarily a lively sensibility to the opinion of his fellow-mortals. Applause elevates, and censure depresses him. Like other insects, he can sport only in the sunshine. He has, therefore, no criterion of character, no scale of merit, no plan of action; scarcely has he a wish or a hope but what trembles and varies with the breath of popular opinion. With him fame is virtue, and ignominy vice. Thus his ambition as much destroys independence and decision as nobleness of character.

Another pernicious effect of the use of ambition, as a motive in education, is, that it is extremely unequal in its operations. The genius and the taste of men are as various as their persons. Their minds arrive at maturity at very different periods. Some are bold and enterprising, while others are timid and irresolute. Some have feelings so sensible as to vibrate even to the whispers of praise, while others hear not "the voice of the charmer, charm he never so sweetly." Some glowing spirits merely want direction; most require encouragement, and not a few discipline. But the usual motive in education is intended for all degrees of mental stature. Hence the unsuccessful votaries of emulation are always discouraged, and sometimes ruined and dispirited for life.

It is not unusual to see an amiable temper, an industrious spirit, and a keen sensibility, united with a mind, slow yet sure in its operations; and whose maturity, though late, would not have been the less vigorous, or splendid, or useful. The possessor of such a character is often depressed, and enervated, if not undone, in the very outset of his career, by being driven to tasks which he cannot perform, and invited to contend for honours which he wants nothing but time to obtain. On the other hand, he who

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acquires the earliest and most splendid laurel has to dread its baneful influence. Its leaves may distil something more than the dews of Helicon. Having constantly an object of ambition within view, surrounded with a crowd of competitors, and obtaining frequently the proposed reward of merit, the mind is provoked to exertion by an uniform and, as it were, irresistible necessity. Hence it becomes incapable of action without these incentives. Its appetite is dormant until stimulated by art; and even then it can relish nothing but the richest viands of applause.

But the school and the college, where these mental luxuries are first obtained, must soon be exchanged for the ruder and wider theatre of the world. The little band of rivals separate. Honours, lately within immediate grasp, are now removed even beyond the sphere of distinct vision. The monarch of his class is lost and forgotten amid the numbers and tumults of the world at large. He must be satisfied with, at most, a very small portion of praise, bestowed with a niggardly and reluctant hand, and possessed in common with a thousand competitors. Thus, perhaps, he who was so lately full of hope, and industry, and enterprize, settles down into a gloomy despondency and indolence, neglecting the culture of talents, which, managed by a different course of education, might have raised their possessor to considerable heights of eminence and usefulness.

Thus it would seem, that the use of ambition, as a motive in education, is inimical to the genius of Christianity. It destroys the sense of duty, by exciting an inordinate love of an empty glory. It produces pride, vanity, envy, and slander. It is opposed to real nobleness, and independence, and decision of character. In the race of emulation it makes the slow despond, while it too much elevates the forward. It presents an artificial stimulus to the mind, the elastic power of which must soon, and often fatally, be exhausted. That it has some advantages will not be denied; but they are comparatively few, and it is sufficient to destroy much of their weight, to have shewn that it is almost invariably accompanied by real and immense evils.

Difficulties, I am aware, may be urged which it may not be easy to remove. How, it may be asked, is education to be conducted at public seminaries, without employing and exciting the spirit of emulation? In the present state of things, it might, I confess, be impossible. But it is not there that a change is first to be expected. Rather should reformation begin, with the evil, in the domestic circle and the private school. Here, in the very dawn of life, rivalry is too often encouraged as an incentive to industry, and here can it most easily and effectually be checked. Until a sense of duty can be made to operate, other stimuli may be employed; for instance, curiosity and the natural love of information, than which there is nothing, perhaps, that leads the youthful mind more delightfully and powerfully to the investigation of all useful and necessary truth.

It should not be forgotten that ambition was first displayed in open rebellion against the Throne and Monarchy of Heaven; that it has long deluged the world with innumerable miseries; that the nations are still groaning beneath its effects; that even in private society it is the source of a thousand petty feuds and animosities; and that, in a word, it is destructive of a Christian spirit and real greatness in the breast that fosters it. Let it be recollected, also, farther, that the vast and momentous scheme of things around us is made up of single parts, the existence

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and character of which depend on individuals—often on a single individual—formed for action almost in the cradle; and that, consequently, the destinies of the world, under the guidance of Providence, are in the hands which possess the education of the infant population of the world. Surely truths of such magnitude and importance deserve at least some share of candid and serious reflection; particularly since the evils now described must be removed, not by a few rude and solitary efforts, but in the silent lapse of time, and by the slow progress of individual and general exertion.

A.

REVIEW OF NEW PUBLICATIONS.

Sermons. By the Rev. JOHN MARRIOTT, A.M., Rector of Church-Lawford, Warwickshire, and Domestic Chaplain to his Grace the Duke of Buccleuch and Queensberry. London: Hatchard and Rivington. Exeter: Upham. 1818. pp. viii. and 322. 8s. 6d.

AMONG the benefits to be expected from publishing sermons which have been first delivered from the pulpit, one is, that it enables clergymen, who are in general debarred by their profession from the privilege of often hearing the word of God preached, to become acquainted with the style and manner of each other, and thus to improve their own. Every man, we are told, hath his peculiar gift of God; one after this manner, and another after that: and it is for the advantage of the church of Christ, that every man should have an opportunity of contemplating those gifts, which appear in others, in order that the graces of one may, if possible, be infused into the rest, and the faults of each may be corrected.

The name of Mr. Marriott is not new to many of our readers. We had occasion to introduce a Visitation Sermon from his pen in our twelfth volume (p. 669); and the satisfaction which we then expressed was but an earnest of that with which we regard the present work. The preacher is evidently intent throughout on utility, and not on display; though, doubtless, his personal feelings incidentally appear in the affectionate earnestness of his exhortations and the minuteness and delight with which he unfolds the significations and bearings of particular texts of Scripture. He has evidently studied the Records of Truth, not for contention and argument, but for personal edification; and he never appears so much at home in his preaching as when he is turning over some passage of Scripture apparently for his own delight, and exhibiting it to others in all its rich variety of instruction and consolation. This is the case, for instance, in the following exposition of a passage in Jeremiah.

"We frequently find the inspired writers, and particularly the Psalmist, rising, as though it were by a natural scale, from expressions of the lowest humiliation to strains of exulting and triumphant gratitude. 'O Lord, I am in trouble, my strength faileth me,' is the prelude to, 'but my hope hath been in thee, O Lord; I have said, Thou art my God.' A very beautiful and striking example of this is to be found in the Lamentations of the prophet Jeremiah, the third chapter of which opens with a picture of a soul in distress, drawn with a touching accuracy. Any one who has either experienced or witnessed the sufferings of a soul, that writes bitter things against itself, under serious apprehensions of Divine wrath, will instantly recognize the following traits. 'He hath led me, and brought me into darkness, but not into light. Surely

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against me is he turned; he turneth his hand against me all the day. He hath hedged me about that I cannot get out: he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath bent his bow, and set me as a mark for the arrow. He hath filled me with bitterness, he hath made me drunken with wormwood. And thou hast removed my soul far off from peace: I forgat prosperity. And I said, my strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall.' Thus far all is expressive of anguish of mind, and the lowest humiliation. The next verse shews us the object of this severe but fatherly discipline. 'My soul hath them still in remembrance, and is humbled in me.' This is the proper fruit of a 'godly sorrow;' and blessed is the man, however severe his trials, who is brought to this point by them. For he will not stop here. 'Humble yourselves in the sight of the Lord, and he will lift you up.' And this consequence also is finely pointed out by the prophet, who immediately adds, 'This I recal to my mind, therefore have I hope.' Here he bursts into a warm acknowledgment of the mercies and the faithfulness of God; and, still marking the gradations of feeling with the precision of real experience, rises to a still more confident hope: 'The Lord is my portion, saith my soul, therefore will I hope in him.' Much as I have quoted from this interesting chapter, I cannot help adding the touching retrospect of sufferings and mercies which the soul takes in its happier state: 'I called upon thy name, O Lord, out of the low dungeon; thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life.'" pp. 191—193.

A similar instance of this delighted lingering on scriptural expressions and images occurs in his remarks on 1 Pet. v. 7.

"Mark the word 'all' in the passage of Scripture we are considering, 'casting all your care upon him.' What happy people Christians ought to be, as the servants of a Master, who gives them such a gracious injunction! But are they so? Do they shew a suitable freedom from care and anxiety? Have they the calm and tranquil air of a child, who can trust to a kind father for the supply of all its wants? Do they stand in the easy attitude of him who has been relieved from the weight of a heavy burden? If not; they are rejecting privileges graciously held out to them, and have none but themselves to blame for what they voluntarily endure. For God is not wanting to his promise. He is not backward in receiving their cares, but they in bringing them to him.

"Each one, who still keeps his care, in spite of this command to part with it; who goes mourning all the day long under the very burden which God has offered to bear, thinks that there is something peculiar in it, that makes it adhere to him so that he cannot shake it off. They forget the word 'all,' which leaves no room for a single exception.

"One says, that for temporal things, indeed, he can rest, with most entire and unreserved confidence, on the good providence of God, but that the burden which depresses him is that of his sins and the care of his soul, for which his strength is insufficient. To such a one I would speak most tenderly, as feeling that a wounded spirit demands a light and cautious touch; but I must tell him that he wants faith, and does not see the fulness of Christ. Is then the arm of the Almighty only able to bear the puny weight of worldly cares? Are our sins, however numerous and heavy, more than commensurate to the sufferings of Christ? Blush at the thought of undervaluing the atoning power of that Sacrifice, by which all the sins of truly penitent believers are cast into the depths of the sea. However weighty your burden may be, cast it at the foot of the cross of Christ, and go on your way lightened and rejoicing.

"But you say, My past sins indeed I can by faith lay upon him, who was bruised for our iniquities; but when I think of the force of temptation, and the strength of those evil inclinations which still haunt me, of the subtleness of my great spiritual adversary, and the hold which the world still has upon my heart, is not the utmost degree of anxiety justifiable? And is this a care which I may cast upon God? Surely it is, and most peculiarly so, for no one else has strength to bear it. In no case are the words of the Psalmist more a-

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plicable, 'Cast thy burden upon the Lord, and he shall sustain thee.'

"Mistake me not so far as to suppose, that I would encourage you to relax in a cautious vigilance against spiritual dangers, and a constant activity in the pursuit and improvement of all the Christian graces. I should as soon tell the husbandman not to plough his land, nor scatter the seed upon it, because God has taught him to pray for his daily bread. I would exhort you to a diligent use of the means of grace; but that believing and cheerful use of them, animated itself and animating others by its example, which results from a full conviction that, whoever may plant or water, it is God that giveth the increase, and that his word is irrevocably pledged for the gift of a sufficiency of grace to those, who are willing that his strength should be perfected in their weakness; that it is pledged for the removal of every care, which is really and sincerely cast upon him.

"It is thus that I would endeavour to combat inordinate anxiety in spiritual matters, from the very encouraging words which we are considering. But if some are suffering in this way, far greater numbers are harassed by a continual and excessive care about their temporal concerns, for which also this text, in which we are called to 'cast all our care' upon God, should afford a corrective. He, who well knew how largely worldly matters contribute to the stock of human cares, did not surely mock us with a general injunction, so calculated to delude us, as this would be, if it did not include cares of this description. At this rate, the language of Scripture would be too vague and uncertain in its construction, to form the ground of any reasoning, or a guide to the believer's hope. As long as we take the words of God in their plain and literal sense, with a sincere wish to understand and apply their meaning properly, we may feel a confident trust that the Spirit who dictated them, will not suffer us to fall into any dangerous error. Listen not, therefore, to such as would explain away your comfort, and persuade you that you have cares, which are not included in the sweeping injunction of the Apostle; but boldly 'cast them all upon' God." pp. 263—267.

We are tempted to add, in illustration of the same remark, a commentary, which is incidentally introduced, on Gal. vi. 1.

"'Considering thyself, lest thou also be tempted;' a reason conceived in the spirit of genuine humility, and of proper Christian fellow-feeling; and speaking forcibly to the heart of every one, who knows any thing of the frailty of his own nature, and the weakness of his best resolutions. And yet it is sadly overlooked by many, who reprove with a tone of pharisaical superiority, and a self-confidence quite unbecoming fallen beings, and totally inconsistent with that 'spirit of meekness' which we are thus exhorted to cultivate.

"Who can resist the force of the argument when put home to him?—'Considering thyself, lest thou also be tempted.' And yet, who recollects its force, at the moment when another is 'overtaken with a fault' which excites our indignation; particularly if its consequences affect us personally? O! that the 'spirit of meekness' were to be traced as prominently amongst Christians of the present day as it is in the writings of the first Christians; as it was in the words and actions of Him, who, though he 'knew no sin,' though he was himself 'holy, harmless, and undefiled,' had yet a feeling of our infirmities, and could say, where man would have passed the sentence of summary execution, 'Go, and sin no more.'

"The general tenor of the verse, which we have thus briefly considered, will lead us to the sense of the text; 'Bear ye one another's burdens, and so fulfil the law of Christ;' in which it is evident that the Apostle means to recommend to his disciples in Galatia mutual forbearance, and a considerate and kind readiness to assist in alleviating the evils arising out of the weakness and frailty of our brethren.

"Similar exhortations are to be found in other parts of his writings, especially when he is addressing those, whose peculiar duty it is, as ministers of the Gospel, to strengthen their brethren; to 'bind up that which is broken, and to strengthen that which is sick;' not to 'turn that which is lame out of the way; but rather to heal it.' His advice to such is, that 'the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and

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that they may recover themselves out of the snare of the devil, who are led captive by him at his will.' His advice to us all is, that we should be 'gentle, shewing all meekness unto all men;' that, even in a case where it is necessary to mark our disapprobation of any man's conduct, we should not 'count him as an enemy, but admonish him as a brother;' that they, 'who are strong, ought to bear the infirmities of the weak;' that we should not 'please ourselves, but every one please his neighbour for his good to edification;' that we should not 'judge our brother,' or 'set him at nought, for we shall all stand before the judgment-seat of Christ;' that we should 'follow after the things which make for peace, and things wherewith one may edify another.'

"What a new face society would assume, were this advice generally adopted, and acted upon! How many disputes, heart-burnings, and discomforts of every kind, would it quench in their very beginning; especially in our domestic circles, which too often betray the want of this spirit of mutual forbearance! How many hard sayings would it check! How many ungracious actions would it prevent! How much deeper would it strike at the root of evils of this nature, than those laws of outward civility, which are obeyed while the temper is even, and the provocation slight, but are of no more force against the high swellings of passion, than were the ropes and green withes against the strength of Samson.

"You cannot possibly doubt, but that the diffusion of such a spirit of charitable consideration for mutual weaknesses would promote the happiness of mankind in the highest degree. But how is this to be effected? It can only be by the attempt of each to cultivate such a spirit in his own bosom. But unfortunately, while we are ready enough to complain of the want of it in others, we are blind to our own deficiencies in this respect. Self-love has such a power of softening down our own failings, and casting a strong light on those of our neighbours, that we are very unfair judges on this head; thinking often that others have borne hard on what we have deemed mere venial trespasses, because they were our own; or, on the other hand, that we have shewn forbearance, where in fact we were scarcely put to the trial. True humility would teach us a very different lesson, would indeed exactly reverse these views, and make us think little of our own forbearance, and give others at least full credit for all that they shew. But true humility is not a common quality; and it is so much a part of 'the mind which was in Christ Jesus,' that it is sure to be accompanied with his other characteristic graces, and especially with that spirit of love which leads us to 'bear one another's burdens,' and in so doing, both to follow his example, and to 'fulfil his law.'" pp. 290—293.

The following is a short exposition of the same kind, on the title given to the Almighty, as the Rock of our Salvation:—

"This fine metaphor is frequently repeated in Scripture; and it most happily meets the feelings of those, who, sensible of their own weakness, look anxiously for firmness and stability in that which they choose as their chief support. How gladly does any one under such impressions take up the words of David, and say, 'The Lord is my rock, and my fortress, and my deliverer; the God of my rock, in him will I trust. He is my shield, and the horn of my salvation; my high tower, and my refuge, my Saviour.' How confidently does he say with Moses, 'He is the rock, his work is perfect.'" pp. 163, 164.

So again—

"Ezekiel says of the four living creatures in his sublime vision, 'They went every one straight forward; whither the spirit was to go, they went, and they turned not when they went.' Such is the spirit of subserviency to God's will, and simple reference to his behests, which ought to be in man; but the fall has subverted this goodly order, and put self above God in our hearts; and it is the work of Divine grace, and a work which grace only can effect, to re-establish his throne there, and teach us instinctively, as it were, to look first to him, and to act as his servants, not as our own masters, under the influence of a continual consciousness, that we are his by right, as having been 'bought with a price' of inestimable worth.

"This is indeed to make him 'our God,' and, till we have a principle of this kind formed in our hearts, we cannot trace the new creation there, a discovery fatal to our present hopes of salvation. For it cannot be too often re-

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peated, that this is the only sure test of the soundness of our profession. 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' If self be as much as ever paramount in our hearts, if we have learnt nothing of the art of denying self, and making it our principal object to obey the commands of God, and promote the purposes of his will, what is there 'new' within us? Where can we trace the transforming influence of the Divinity? Where find any satisfactory proof, that the Spirit of God has made our souls his temple and dwelling-place; and purified them? If the God of all the earth be our God,' in the peculiar sense of which we are speaking, this great work must be in part accomplished here, though it cannot be perfected till this mortal shall have put on immortality." pp. 171, 172.

The sermons, therefore, in this volume (it will be readily collected) are chiefly practical. Here are no speculative doctrines, theoretically discussed. It seems to be the direct object of the writer in every instance to seize those plain views of Christian hope and duty, which are matters of universal concern, and not to render the Bible a text-book, or the pulpit an arena, for critical ingenuity.

"It is melancholy," says Mr. Marriott, "indeed to see men falling out about the way which leads to the heavenly Canaan, instead of pressing forward in it with holy emulation and united zeal; warring about the Gospel of peace; and discussing the great truths of Christianity with a self-sufficiency, violence, and acrimony, which prove that they are strangers to the spirit of Christ. To expect any real good to arise from such discussions till they are softened and moderated by that spirit, is to look for figs from thorns, and grapes from thistles." pp. 121, 122.

Hence the doctrines of Christianity appear in these sermons as they ought to do in the life of a Christian, and as they would do in a society in which there were no unbelievers; not as points of profession, but as influencing principles, pervading without exclusive prominence, and actuating by a regular and unintermitted influence. —The subjoined extracts may bear some evidence to this remark. For example: without perplexing himself or his readers with any subtle disquisitions respecting the doctrine of final perseverance, Mr. Marriott thus upholds the unchangeable faithfulness of God:—

"Does he demand strong exertions from 'the faint?' He does; but it is because he is ready, if entreated, to 'give them power.' Does he require, that they, 'who have no might,' should nevertheless fight manfully against the world, the flesh, and the devil? He does; but it is because nothing but their prayers and wishes are wanting to induce him to 'increase their strength.' The Christian's is indeed a dangerous warfare; but if he looks to the great Captain of his salvation for guidance and help, his victory is secure. He knows, not only as God, but as man, not only by his universal knowledge, but by his particular experience, the strength of our trials, and the power of our temptations; and consequently he is well able to judge of the degree of help that we require." p. 31.

A similar remark may be made on the following sentence:—

"Never did the righteous God turn away his face from any man, who thus cast himself upon his saving power, in a humble conviction that he could not save himself, and that he could find salvation in none other but in him, who was made man that he might become a sacrifice for men, and save all who would come unto God by him." p. 157.

But the following is perhaps a still stronger instance of the peaceful manner in which important doctrines are brought forward by Mr. Marriott, not so much to rectify our creed as to explain the secret motives of such conduct as is at once acknowledged and condemned.

"Things present, though so short a space of time will make them things past, outweigh, in common estimation, things to come, which shall last for ever. But what a strange infatuation this is! You would not betray such folly in making a worldly bargain. Of two articles for purchase offered to your choice, you would select the most last-

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ing, though there were only the difference of a few weeks between them. And will you then prefer a treasure, which can last at best but for a few years, to one which, when millions and millions of years are past, will be yours for millions yet to come; for all eternity?

"The simple fact, that so many people are guilty of this gross absurdity, is in itself one of the strongest arguments that can be brought to prove the blindness of the natural man. What, but this, can account for a choice so contrary to his true interests? The fall of Adam, not only vitiated the inclinations of man, but impaired and lowered his faculties. Nothing can make this plainer, than this common, this almost universal error in judgment, which leads men to prefer the interests of time to those of eternity. Blessed be God, that it has pleased him to reveal this fact to us in his written word; for since we know the cause, we know also, from the same Scriptures, where to look for a remedy. It is the fault of our nature: the remedy therefore must be from grace." pp. 109, 110.

The next passage which we transcribe, is selected as a happy example of the manner in which evangelical truths may be adduced to second and enforce the duties of morality.

"You have lost a supposed friend, in a way more painful even than if he had been torn from you by the hand of death. You have discovered that he was unworthy of the name. He has betrayed the confidence which you reposed in him. The arrow has been keen, and it has entered into your soul. And no wonder. But do you look solely to the offending person, in the bitterness of your heart? Remember that your Lord and Master found a traitor amongst his nearest friends, and that, in the very moment when the treason became apparent, he looked beyond this wicked instrument of his suffering, and resigned himself to his Father's will. Think, then, in such a case as I have supposed, that, although your cup is indeed a bitter one, it is given you by your heavenly Father, and consequently to be drunk with patience. And instead of harassing your mind with reflections on the misconduct of him who has offended you, search and try your own ways, and endeavour to discover for what salutary purpose this medicine has been sent, of what malady of the soul it was intended to be the cure.

"Do not say, that it is impossible thus far to subdue your feelings. Do not say, that nature forbids it. For it is not in the strength of nature, but in that of grace, that you are exhorted to accomplish such undertakings." pp. 284, 285.

We are very far, however, from designing to imply, that there is no precise statement of the leading doctrines of Christianity in this volume; and we gladly take this opportunity to extract two passages, in which the necessity of faith in a Redeemer, for the recovery of our fallen nature, is pointedly and successfully enforced.

"We must be sensible of our natural bondage to sin, and tendency to corruption; of our exposure to Divine wrath for multiplied and grievous offences; and of our total want of any plea of excuse for our treasonable preference of the service of Satan to that of God. But the natural mind revolts from such suggestions as these. Pride of heart whispers, that our character might be traced in fairer colours. Love of ease insinuates, that it is better to remain quiet, and not stir up troublesome thoughts in ourselves, which interfere so much with our present gratifications, but to take our chance with the many who are going on in the same way. And, to complete the delusion; infidelity suggests that this number is so great, that God will not, at the last, see fit to execute upon them his threatened vengeance for their forgetfulness of his claims, and their neglect of his covenant. But before we believe this lie, we must forget that numbers did not save a world from the deluge; and that, when Abraham interceded for the threatened city, though God would have spared it for the sake of ten righteous men, could they have been found in it, the Patriarch never thought of pleading the number of the wicked who would perish in its destruction, nor did God shew any merciful regard to it.

"The true state of the case is, that if we would not be grievously and irremediably disappointed in that day, when those, 'who are kept by the power of God through faith unto salvation,' shall be admitted to their glorious inheritance, we must believe the word of God

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in preference to pride of heart, to love of ease, and to any glozing falsehoods, however plausible, which infidelity may suggest. That word 'concludes all under sin,' and declares plainly that 'the blood of Christ,' and that alone, 'cleanseth from all sin;' that he is 'the propitiation for our sins,' and that there is 'no other name given under heaven among men, whereby we can be saved.' Let us not pretend to accept that word as the revealed will of God, and yet lean upon any other hope of salvation than that which he so exclusively holds out to us." pp. 166—168.

"People who live in the neglect of God, or contented with a mere lifeless form of occasional worship, without any other reference to him, and yet have no anxiety about the consequences which they have reason to apprehend, may fancy that they believe the Scriptures; but can only do so from an entire inattention to their contents. Dangers which we believe to be real, and, still more, which we believe to be certain, have, by the very construction of our nature, a more violent effect upon us. We could not actually believe that the threats contained in the Bible, against those who 'live without God in the world,' will be executed upon us, and yet be so much at ease, so careless and indifferent on the subject. We lose ourselves in the mass, as the soldier who, in marching to battle, hopes that, though thousands may fall around him, he shall yet escape. But the cases are widely different. The sword of Divine justice will fall, not with the random fury of indiscriminate slaughter, but with a dreadful accuracy of selection. Every sinner should therefore feel as if he were contending singly against God, and be as fully assured, as though it were so, that the vengeance of God would light upon him. Every one who has not sought reconciliation through a Mediator, and a real interest in the covenant of peace, should feel the same sense of danger, as though these words were addressed to him individually, 'Ye are they that forsake the Lord, that forget my holy mountain; therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not.'

"Had we, in real earnest, the fear upon our minds, that God would thus recompence our former work into our bosoms,' were such a feeling and conviction general, a higher notion would surely be entertained of the hope of being saved from the guilt and consequences of sin, which is held out to us in Christ: more amongst us would be crying out in the sincerity of genuine apprehension, 'What shall I do to be saved?' and be led by the answer of that Spirit, who 'answers before we call, and hears while we are yet speaking:' to say further in the prevailing language of the heart, 'I am thine, save me;' save me from the punishment too well deserved for the sins I have already committed, and from the future commission of those sins.

"For these prayers must never be disjoined. Rest assured that we do not offer the former with any sincerity of heart, with any gracious conviction of the heinousness of our offences, of the 'exceeding sinfulness of sin,' unless we add the latter to it, and that with an equal degree of earnestness for its attainment. And attained it will be most undoubtedly, if thus asked for. He that truly hungers and thirsts after righteousness shall be filled. He that is a branch of the true vine shall be enabled to bring forth fruit unto holiness. He that looks humbly but confidently to the refining and purifying power of Christ for that sanctification, of which he greatly feels his want; he that vigilantly watches, and readily obeys the motions of his spirit, striving to shun the hidden things of darkness, and to walk in the light of life, shall go on conquering and to conquer; he shall make daily advances in the enlightening of the understanding, in the strengthening of the inner man, in tenderness of conscience, in spirituality of mind, in patience, meekness, and faith, in the love of Christ, and in that high and sublime, but generally very gradual work of the Spirit, by which the destined heirs of glory are at length, to use the Apostle's noble expression, 'filled with all the fulness of God.' Such advances, as will easily be seen, can only be made by those who are saved from the weakening and retarding power of in-dwelling sin, as all those will be who say to God in the full sense which I have pointed out, 'I am thine, save me.' May it please him to dictate this prayer to many, to all who now hear me; to put into our hearts the spirit of dedication to himself; and to seal us his in body, soul, and spirit, to the day of the Lord Jesus!" pp. 158—161.

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Yet, valuable as are these observations, we cannot but wish that the writer had in general been more specific in describing the persons to whom his exhortations are severally addressed. On the whole, we see but little in the work before us of that marked distinction between the converted and the unconverted, which meets us in every page of Scripture, and the maintenance of which is essential towards giving to scriptural admonitions their appropriate weight and character. Mr. Marriott either leaves, in general, the thoughtless sinner unaddressed, or else would seem to presume, what we fear facts will not warrant, that all who hear him are favourably disposed to receive the testimony of Scripture, and are prepared to acknowledge the evidence of its holy sanctions, and feel the value of its consolations; so as to render it unnecessary to call in question their personal safety, or raise their hearts to the conception of spiritual desires. The deadness of the natural mind to such impressions, he doubtless both knows and admits; but he has hardly, we fear, provided a stimulus sufficiently active for the necessities of the case.

It is not easy to justify an observation like this by particular examples; because it relates rather to an omission, pervading, in some measure, the whole work, than to any particular instance of incorrectness.

We are fully persuaded, that Mr. Marriott thinks with us respecting the leading doctrines of the Gospel, and especially that of the necessity of a change of heart, though he may give occasion to regret, that he has not, in all instances, made that distinction in his exhortations which the opposite characters of different hearers require. Indeed, he has himself, in the following passage, said every thing that we could desire on this subject; so that we have only to wish that he had recollected his own doctrines on every occasion when they were to be practically applied.

"The natural man cannot love God; he cannot 'delight himself in the Lord,' nor cleave to God, nor choose the things which please him. This can only be effected by the assistance of that Holy Spirit, who enables us to appreciate what Christ has done and suffered on our behalf; to receive his Gospel as 'the power of God unto salvation;' and thereby quiets those dreadful apprehensions, which are raised by strong convictions of our exposure to the wrath of God. Without this hope of being reconciled through a Mediator, how can the trembling sinner love God, in whom he can see nothing but just indignation, combined with infinite power of inflicting punishment; from whom he can expect nothing but the execution of the severe threats denounced against the workers of iniquity? But when he finds that he has yet a hope; that God has 'manifested his love towards us, by sending his only-begotten Son into the world to be a propitiation for our sins, that whosoever believeth on him might not perish, but have everlasting life;' when this amazing instance of Divine love is not merely received as an historical truth, but brought home to his heart with a sense of personal interest in it, then he feels the truth of that saying, 'we love God, because he first loved us.' And he derives especial encouragement from the gracious promise of adoption, from the assurance that to 'as many as received him' Christ 'gave power to become the sons of God, even to them that believe on his name.' He exults in the thought, that, as 'a member of Christ,' he may be truly called 'a child of God.' He finds that he can look to God under no character so consoling, so endearing, as that of a reconciled Father; and he loves him with a force even beyond that of natural affection; he loves him 'with all his heart, with all his mind, with all his soul, and with all his strength.'" pp. 174, 175.

Mr. Marriott excels in nothing more than in that forcible delineation of a state of sin, which carries irresistible conviction of its folly.

"That may be truly alleged in this case, which was falsely asserted by the defenders of the African slave trade, namely, that the slaves themselves were insensible to the evils, from which those who advocated their cause were desirous to deliver them. It is lamentably the case with respect to the slaves of

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sin, and forms one of the greatest obstacles to their release. They cannot but be aware of their submission to its commands; yet because their inclination falls in with them, they will not allow, indeed they do not actually feel, that it is a state of slavery.

"They may perhaps even contend against this assertion, and say, that the term is wrongly applied to those who are only following their own inclination. But the man who can argue thus must be the most abject amongst the slaves of sin, however he may disown the name; for he can never have struggled against his chain, otherwise he must have felt its pressure. Born to this slavery, he has performed the tasks enjoined him with a willing mind, and has therefore fancied himself his own master. But let the Spirit of God once touch the heart, the seat of the inclination; let him work there something of a will to eschew evil, and do good; and the domineering power of sin is then soon perceived. Thus the prophet describes God's method of humbling his soul, by saying 'he hath made my chain heavy.' If you have never yet been sensible of your servitude to sin, you can never have learnt the first lesson which the Holy Spirit teaches, and must still, however unconscious of it, be in the bonds of iniquity. If you have never felt how difficult it is to throw off the yoke of sin, and disobey its injunctions, it is not because you are 'free from sin,' but because, according to the phrase of the Apostle, you are 'free from righteousness.'" pp. 68, 69.

"Whatever it be, of which we are in search; whether it be riches, honour, praise, pleasure, or any other of the objects, which mankind so eagerly pursue; if its enjoyment be confined to this state of existence; if we bid it an eternal farewell, when we close our eyes in death; it will then appear (think as we may now) as 'a dream of a night-vision. It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite.'

"'Well, then,' some may perhaps say, 'we cannot indeed deny this; we must acknowledge that our life is like a dream: but what of this, if it is a pleasant one? If these shadowy, and short-lived objects, of which we are in pursuit, amuse us, and keep time from hanging heavy on our hands, why should we be disturbed from such a slumber?' As a reply to this, let me ask you a question. Suppose a house to be on fire, in which you were asleep, and enjoying the most delightful dream that could offer itself to the imagination. Should you wish, for the sake of this dream, to be left undisturbed till the flames were around you, and the opportunity of escape gone by? No, you will say, for what pleasures of a dream could repay us for the loss of some years of life? On the same principle, but on still stronger grounds, I say, what pleasures of life can compensate for the loss of eternal happiness? The reason why the sleeper is to be awakened is this, that if he awake not in time, he will be roused by that flame, whose 'smoke ascendeth up for ever.' This is no matter of sounding words, made use of to excite groundless alarms, and to terrify rather than convince. It is a plain statement of a plain fact, of which the Bible gives us due warning, and to the truth of which the day of judgment will bear awful testimony. Every sinner must either flee from the wrath to come, or feel its weight. Those surely are not fleeing from it, who never think of it, who do not so much as inquire whether they are exposed to it; any more than the dreamer is trying to escape from the fire, of which he is insensible. The object of their pursuit, therefore, is of as little consequence as the matter of his dreams, as to this great point of escape.

"O! then let us rouse ourselves, and consider whether we have hitherto lived as those who are awake, or as idle dreamers. Let us ask whether the objects, we are most eagerly pursuing, will retain their substance and importance, in a future state of existence; or vanish, like empty shadows, at the approach of death. Let us think whether the cry of fire has reached our ears, whether we have been made sensible that we must either lay hold of the opportunity of escape, which is now afforded us, or perish everlastingly; must either 'obtain salvation by our Lord Jesus Christ,' or 'be appointed to wrath.' If you are yet in this dangerous sleep, 'it is high time to awake out of it.' Since, through the tender mercy of God, the day-spring from on high hath visited the land in which you live, let it not be a vain thing unto you. 'What meanest thou, O sleeper? Arise; call upon thy God; if so be that God will think upon thee, that thou perish not.'"

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"But the text we are considering marks, by a still stronger expression, the too prevalent insensibility to the great realities of eternity, and want of a living principle within: 'Awake thou that sleepest, and arise from the dead.' And, strong as this metaphor may appear, is it not fully justified by the state in which sinners are by nature? They have no more symptoms of the divine life, than a dead body has of the natural life. They have no spiritual warmth pervading them, and answering to the excitement, which spiritual topics, and the daily exercise of the soul would otherwise apply. They breathe not, in that which is truly the breath of the spiritual life, humble but earnest prayer. They move not, in any way of advance, towards the great object of our existence here, which is our training and education, as it were, for an endless hereafter. They move not, in any way of approach towards the great fountain of light and life, of bliss and glory. What can be said of that person, who, at the close of his life, is no nearer to heaven, no farther advanced in any preparation for a future state, than when he first entered this, which he allows to be a state of trial for it? Surely such a one 'is dead while he liveth.'" pp. 132—135.

"If the testimony of the dead would not avail, where that of Moses and the Prophets was ineffectual, how should it be more successful, where that of Christ and his Apostles has failed to excite a lively interest about the things of eternity? In fact, the first murmurs of this eternal regret are heard on this side the grave; and no one who has witnessed many death-bed scenes, can plead that he has never heard them. There, too often, the dawning rays of eternity burst on the benighted soul, for the first time, with any clearness of impression, and wake it from its long and feverish dream about riches, and honours, and pleasures, and all the confusion of vanity, to the overwhelming realities of another world. It is awful to witness the blank of disappointment, the self-condemning wonder, and the horror of despair, which ensue. It is awful, but it is useful; and it were well if every one, who is now making the transitory concerns of time his chief or only object, could take a lesson from such a scene.

"But men, instead of courting, shrink from such opportunities of learning, what is no easy lesson, how to die well. For scenes of infinitely less importance they prepare themselves with much study and forethought, but they venture upon that most awful scene, a death-bed, without the slightest previous consideration; as though, because all men must die, all men could die well. And why is this, but that the still, and small, but penetrating voice of conscience, tells them, that he, who would die well, must live well; that he who would lean with confidence on the Saviour then, must now take up his cross, and deny himself, and follow him?

"Let me entreat you, my beloved brethren, not to go on thus blindly to the closing scene of your existence. Remember the Apostle's warning, and 'fear, lest, a promise being left us of entering into' God's 'rest, any of you should seem to come short of it." pp. 254—256.

In concluding our remarks on these sermons, we would venture to suggest another defect, which, though of a subordinate kind, materially impairs their effect: we mean, a want of orderly arrangement. Mr. Marriott seems hardly to be aware, how much a clear method assists not only the memory, but the apprehension. His sermons are short, and many of them consist of little more than, first, an expansion or explanation of the text, and then a few miscellaneous reflections, such as naturally grow out of it. But the most ample experience, we think, would warrant us in asserting, that the attention, which would be fatigued by even a short sermon of this kind, where the drift is not obvious, or the succession of subjects laid out beforehand, would often suffice to carry off three times as much matter, where some mechanical assistance is afforded by the speaker towards a full perception of his scope and object. The preacher himself also is assisted in such a case, being enabled by the very arrangement which he has suggested, to lay greater variety of matter before his audience; and that even with increased force and energy, so as to build them up more completely

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in the faith and knowledge of the Gospel.

Let us take an example in the two sermons, entitled "Holiness, the Result of our Acceptance of the Promises of God." The first of these sermons begins by explaining what those promises are; then expatiates on the effects which the acceptance of them might be expected to produce upon our hearts; and infers, that, where no such effect follows, the promises are not really believed; which is proved by a reference to the natural effect of any promise from an earthly benefactor. Then the Divine promises are summed up under the heads of present grace and future glory; and an inquiry is instituted, how far these promises may justly be regarded by any individual as addressed to himself. In the second sermon, faith in these promises is shewn to be the only effectual motive to holiness; and several particular sins are adduced, the commission of which is decisive evidence, that such faith does not belong to the sinner: after which we are exhorted to cleanse ourselves, not only from those sins, which have been mentioned, but *from all* sin, as destructive of the holiness enjoined by the Gospel. Now we will venture to suggest, that, had Mr. Marriott in the outset of these sermons announced his intention of treating some such points as the following; namely, first to explain what promises are made to believers; secondly, to shew the connexion between faith in those promises, and holiness of life; and thirdly, to suggest such rules and motives as might assist us in acquiring both that faith and holiness; two important effects would in all probability have followed. He would himself have been led to expatiate further, and with more distinctness, on the promises themselves, and on their blessed effects; and the remarks, thus suggested, though they might have added to the length of the sermons, would have added likewise so much to their force and perspicuity as to relieve instead of wearying the attention; and that too, even if the two sermons had been combined into one; while the superior light thrown upon each statement, by its connexion with the rest, would habituate the hearer to contemplate every part of the subject calmly and systematically in its proper order and relation.

May we be permitted, on this occasion, to recommend a particular oration of Cicero's to the attention of those who have a prejudice against formal divisions in sermons? The oration we mean is that for the Manilian law; in which, as is the case also in all discourses from the pulpit, the orator was to choose his own topics for speaking, and not to follow the order of any previous debate. Accordingly, he lays out his subject with all the method and precision of a divine of the seventeenth century; and recurs to it at every pause, so as to furnish a clear view of his design and object. "I propose," says he, "to treat first of the character of the war, next of its extent, lastly of the choice of a commander. The character of the war is as follows;" and then he disposes of the subject thus opened: after which he says,—"Having spoken of the character of the war, I will now say a few words of its extent; for it may be shewn, that the character of the war is such as to render it unavoidable, while its extent is such as to make it formidable." When this second head has been finished, he again returns to his original division and says; "I think I have now shewn at sufficient length, that this war is necessary in its character, dangerous in its extent. It remains for me to speak of the choice of a commander, to whose conduct the management of it may be entrusted." After therefore introducing the name of Cneius Pompey, he says; "I am of opinion, that

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these four requisites are essential to constitute a consummate general; military science, conduct, character, good fortune." And here, therefore, a new division is entered upon: for he proceeds discussing each of these qualities, as they belonged to Pompey, and introducing each of them with these words: "Who therefore ever excelled, or had opportunity to excel, this man in military science?" "Then what description can adequately represent his conduct? And, as character is of great weight, both for the management of a war and for the authority of a general; certainly, there can be no doubt of the pre-eminence of the same commander in this requisite also. It remains, that I should speak with caution and brevity, as a man should speak on subjects, that depend upon the will of Heaven, on his good fortune, a quality which, while no one can profess it for himself, we may fitly record and remember concerning another." These four heads are successively handled at more or less length; and then the speaker adopts the following recapitulation: "Wherefore, since the war is so necessary, that it must not be neglected; so extensive, that it ought to be managed with the utmost nicety; and since you have it in your power to commit it to a commander in whom are united eminent military science, distinguished conduct, the greatest character, admirable fortune; will you hesitate, O Romans, to employ this great advantage, offered and presented to you by the immortal Gods, for the preservation and honour of the state?" Having thus brought the discussion of the several topics proposed by him successively to a close, the remainder of the oration is devoted to an examination of the contrary views of others, and to an exhortation suited to give greater effect to his own.

It is true, that Cicero does not adopt this artificial distribution to the same extent in other orations: and the reason may perhaps be the very same which will apply also to a distinction between all other public harangues and sermons, that in those he had to speak on a subject of debate which had been already familiarized to the minds of his hearers, at least in the outline; while in this he was to choose his own topics, as well as to determine his manner of treating them. At all events, we think the evidence of this example, taken from one of the most elegant of all his orations, sufficient to rescue the practice of formal division from the suspicion of barbarism, which seems in some minds to attach to it; while it moreover affords a model of attention to method without stiffness, and form without formality, which Mr. Marriott will excuse us for wishing to see more exactly and frequently imitated.

It may be thought, perhaps, that we attribute too much importance to the mere mechanism of a sermon: and yet we are convinced, that this volume, excellent as it is, has lost much of its force by a want of attention to these particulars.—He who would do real good by teaching, must study to win and rivet the ear of his audience; and, if there be any arts which help to the accomplishment of that desirable end, they ought not to be neglected. We cannot too earnestly press upon the author's attention, that to consecrate the art and method of profane oratory to the service of Religion is no disparagement of the cause he handles, but rather an elevation of earthly weapons to a nobler and more exalting service.

The Testimony of Natural Theology to Christianity. By THOMAS GISBORNE, M. A. London: Cadell and Davies. 1818. 12mo. pp. 298.

WE have been acquainted with Mr. Gisborne before, as the antagonist,

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or rather, we would say, the commentator, of the late eminent Archdeacon Paley; and we are not sorry to welcome him again in the same capacity. We are not sure that his comment on the Moral Philosophy of that eminent writer stands amongst the most popular or the most successful of his works, however it may deserve to do so: but we are sure the present remarks on the same author's Natural Theology will not deservedly stand amongst his least popular, as we do not think it amongst his least successful. In addition to his just observations on what was generally considered as faulty, or defective, in the well-known and much-admired Natural Theology of Dr. Paley, he has given us what may be considered a new and original system of his own: and has entered on the laudable and long-desired undertaking, to redeem the voice of Nature from that too un-Christian language which many persons had made her speak.

The whole question of Natural Theology; or, as Mr. Gisborne defines it in his first page, "that knowledge concerning the Deity, and our relations to Him, which, by observation and natural reasoning, man is capable of attaining;" is involved in much obscurity, and leads to many very startling reflections. To separate it at once from some very leading and perplexing inquiries, it may be necessary to make a distinction, in the outset, between what nature is capable of teaching and what man is capable of learning. If the inquiry were simply, or at all, what man is capable of learning from the voice of Nature, many of those who are best informed in the history of man would be ready to reply, Nothing. But for the same reason, perhaps, it might be with great truth affirmed, that even from Revelation itself man is of himself capable of learning nothing. And the reason in both cases is the same: that something beyond the voice of Nature, something even beyond the bare letter of Revelation, is necessary to awaken the dormant attention of fallen man; to stimulate his prostrate powers of reason and reflection, and to quicken his affections and other faculties, naturally "dead in trespasses and sins." That "carnal mind," which is naturally "enmity against God," must by some internal, some Divine process, be converted into the "spiritual mind," before the knowledge and the love of God, which are "life and peace," will be effectually conveyed to it from any quarter. So far it must be acknowledged by the sound Christian divine, that natural and revealed theology, if not upon a par, are at least similarly situated in relation to the understanding and the will of corrupt man.

Another question, with which it would be desirable to have nothing to do in the present discussion, is, how far the Spirit of God is availing to enforce the lessons of natural religion; as we know he does, and has promised to do, the lessons of Revelation; supposing the appearances of nature to lead clearly to the hypothesis of One First Cause of all, necessarily and eternally existent, omnipotent, omniscient, all-bountiful, yet all holy, all just, and all merciful. The question might still be asked, Do the lessons of Nature stand on a similar advantage with those of Revelation, in having the secret grace of God to assist the humble inquirer, and direct the willing learner? Now, it will be scarcely maintained, that we have any data from Scripture to determine this question, except only that passage quoted by Mr. Gisborne in his second page, from Rom. i.; which teaches rather that "the invisible things" (attributes) "of God" might be collected "from the things that are made," and therefore *ought* to be, than that, in point of fact, they *are so* collected by the heathen world: whilst the fact seems awfully implied in that and other passages

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that "the world by wisdom" (whatever it was they might have had), in point of fact, "knew not God;" and that the heathen nations were truly ἄθεοι ἐν κοσμῳ. It is clear, indeed, from ancient records, that the heathens did reason from natural appearances to the attributes of God; and it is likewise clear, that they had some notions of Him in all the characters stated above; even to his attribute of mercy, upon the intervention of sacrifical mediation. But how far these notions were derived from those reasonings, can scarcely be with any certainty conjectured. Tradition might account for all their practical axioms on this subject: and it is well known, that the latest and most advanced philosophers actually denied the existence of a God, and attributed the course of nature and providence to blind chance. The reasonings on which this philosophic conclusion was founded, are known also at a much earlier period to have led to the notion entertained by Zoroaster, Aristotle, Plutarch, and other philosophers, (even long before the extensive sect of the Manichees, their legitimate successors), of two principles, or deities, a good and a bad one, to whom respectively all the good and all the evil, natural and moral, in the world, are to be attributed. The grosser conceptions, by more vulgar or more poetical minds, of lewd and immoral gods, just "such as themselves," need not be further alleged as illustrative of the actual result of pagan minds, reasoning from existing appearances, to the attributes of the Deity.

But, as we are not disposed to enter further into this question, which meets us in the very outset of natural theology, neither are we prepared to give any full decision on another and very interesting primary inquiry; namely, as to the *conclusiveness* of any hypothesis respecting the attributes of the Deity, supposed to be gathered by the light of nature and natural reason, and capable of solving the various natural phenomena which led to its assumption. Supposing, for instance, nature has guided us, by an independent and accurate consideration of its phenomena, to the conclusion, or rather the hypothesis, of One Efficient Cause of all, intelligent, powerful, just, merciful, &c. as alone able to meet all the reasonings and objections on every side that might be brought against any other hypothesis; still are we held bound by this hypothesis? Are we obliged to accept it as true, and to believe and act upon those views and those relations which it would necessarily establish between the supposed Creator and his creatures? We should certainly be prepared, if necessary, to maintain that we are: for considering man in his moral capacity, as a being always acting upon probabilities, it seems reasonable that he should act upon that which is the *most* probable account of things that can be procured; at least till a more probable account should be offered, or till it should be made out to be his natural interest not to seek for, or to act upon, *any* mere rational account of things at all. Still, however, it must be admitted, that such an obligation, standing by itself, would be of a very imperfect kind. It would for ever remain liable to this logical objection, that it is *only* an hypothesis, framed to meet a difficulty, and with no independent confirmation from its correspondence to known facts. Such an hypothesis can only be supposed to arise *ab ignorantiâ*, and to stand till another as probable, or more so, can be invented. And this again would depend upon the varied construction of men's minds, and the uncertainty of human reason, prejudice, caprice, and passion.—Bayle, in his article of Manichees, has in fact given a very ingenious, though somewhat mischievous, instance of an interminable contest between the respective advocates of one First Cause and of two First Causes,

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each party grounding its opinions on the appearances and facts of nature.

But that which renders this whole question inapplicable to us as Christians, and irrelevant to the case of natural theology, as handled, whether by Dr. Paley or Mr. Gisborne, is this, that we are Christians, and have a revelation to appeal to, standing, we may say, on an entirely different footing of internal evidence, of miracles and prophecy, to which *we* appeal as conclusive evidence on the subject, and bring those very arguments to be *tested*, as it were, which we derive from natural appearances. Believing, on the ground of this Revelation, (which, be it remembered, as Christians, we can never wholly lose sight of), that there is a God of such and such attributes, we look abroad with confidence for traces of the same attributes in the field of nature and rational existence: and when we find, which we are not slow nor unwilling to find, the same general features of Divinity in nature that we find in revelation, we are at once satisfied; we need look no further, and desire no more than what we have discovered.

This is the plain state of the case, we are persuaded, with the *Christian* pupil of natural theology; and may be well illustrated in natural science, by our state of belief in regard to the Newtonian philosophy. We *might* have assented to the reasonableness and possibility of the hypothesis of an attracting or gravitating influence amongst the heavenly bodies, because such an assumption so well sustains the immortal, the *celestial* demonstrations of the great father of modern astronomy. Still, however, if there were nothing like gravitation discernible, as far as we knew, in nature herself, we should yield but a suspended assent to the assumptions of the philosopher, considered as the *vera causa* of the motions he had so beautifully investigated. But now that our attention is directed to the real existence of gravitation, as the indisputable medium of all voluntary motions which we can trace towards the earth's surface, we have no reason whatever to doubt that such a mutual attraction as gravitation exists in other masses of matter beyond our reach. We now cheerfully rest on the power of gravitation as the true and natural cause, or rather medium, of the motions of the heavenly bodies; and we listen with an undivided and unhesitating conviction to all those irrefragable propositions which deduce the laws of that attracting force from the observed phenomena of the planetary system. And we may further add, in reference to this same illustration, that as it is now a point very unworthy of discussion, whether Sir Isaac Newton was first led to his propositions and his theorems by observing the fact of gravitation on the earth's surface, or whether his theoretical reasonings first directed his attention to the *fact* on which they ultimately rest: so it is with us a matter of very little consequence to decide, whether our discovery of the natural attributes of Deity results from our previous knowledge of Revelation, or whether Nature would always have spoken to us the same undeviating lessons of theology, even though the Old and New Testament had never been written for our instruction, or had remained fast locked in ignorance, under the key of the Inquisition.

The real question, and the only practical one which we can bring ourselves to contemplate as Christians, in the whole theory of natural theology, is this, Whether or not the voice of Nature may be made, without violence, to speak the same language as the book of Revelation—whether they appear to harmonize with each other—and, not so much whether the pupil of nature would be *necessarily* led by the study of the works around

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him to a correct knowledge of the revealed attributes of Deity; as, whether the pupil of revelation will find in the works of nature a confirmation of the knowledge which *he* has derived from a higher source.

Whether, indeed, this has been the question for the most part contemplated by the numerous writers on natural theology, may admit a serious doubt. It would be romantic in the highest degree to attempt any thing like a survey of their several and often varying opinions. But we shall trespass so much on our readers' attention as to make an observation on one who stands pre-eminent in the host of writers on this subject, and to whom we are always glad to find an opportunity of paying our humble tribute of profound and grateful respect; we mean Bishop Butler. His great work on the "Analogy of Natural and Revealed Religion to the known Constitution and Course of Nature"—a piece of the closest reasoning to be found in modern times, and perhaps not thoroughly understood even by many of its professed admirers — seems to us in nothing more judicious than in this, that it leaves the question of the *discovery* of the Divine attributes from nature just where it found it. The author professes only to view things that undeniably *are*, and which he calls the constitution and course of nature; and *from* these to argue, that other things of the like sort *may be*. He supposes, indeed, an intelligent Author of nature itself as, on the whole, the most rational hypothesis to account for the existence of nature: but even this he does not undertake to prove; and his argument, as he tells us, would do as well, if even blind necessity were the cause of all that is and of all that will be. He proves no attributes whatever of Deity from the works around us; and clearly leaves the question open, how we came by our ideas either of a mere providential, or moral, or revealed Governor of the world; whilst his only object throughout his work is to shew, that the ideas we have, from whatever source, of those divine acts which are usually attributed to the God of natural and revealed religion, are not inconsistent with those circumstances which actually take place around us, in the providential course of nature. He even allows every objection that may be urged against any supposed natural or revealed attributes of God, and still maintains, that things may happen according to those suppositions, because the same objections would equally be against any supposed author of nature for the things which actually happen around us. The general laws of nature exist and operate in spite of all objections; so may the system of natural and revealed religion. All this is clear and cogent reasoning. It stands perfectly apart from those more difficult inquiries before hinted at, whether *any* attributes of God, and *what*, are discoverable by the light of nature and natural reasoning; and though it catechises nature with the most rigid and scrutinizing exactness, it pretends not to have received any oracular *dicta* from her, besides these plain conclusions of common sense, that what has been may be again; and that certain fixed laws, according to which events are happening every day before our eyes, are not incredible when predicated of a possible spiritual world and future state of existence.

Very different from this, it must be owned, has been the undertaking of most other writers on natural theology. Theirs has been the far more critical and at least uncertain task of scanning the works of nature, with a view to determine what must be the First Cause of this "wondrous frame," and what must be His nature, perfections, and attributes. In the prosecution

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of this arduous undertaking, they have had to choose between a number of various and conflicting hypotheses, of which really little could be predicated *a priori*, except that they cannot be all true, and to reconcile all difficulties in that one which on the whole should appear the most probable. These elaborate theses have been for the most part considered and denominated demonstrations; and they have very variously, and, we presume to think, for the most part confusedly, classed the *demonstrated* attributes of Deity into natural and moral, or primary and secondary, or essential and actual, or other terms with more or less distinctness, but with an equal share of inappropriateness as it respects all legitimate ideas of the one essential and unchangeable Jehovah. With intense labour of thought, and a mathematical precision peculiar to himself, the acute Dr. Clark reasoned out *a priori* the whole series of Divine attributes precisely as they stand recorded in the Scriptures of truth. On a more popular but certainly, on the whole, a more defective plan, Ray and Derham, with many imitators, extracted only a part of the Divine attributes alluded to from a most entertaining, though not a particularly edifying or very comprehensive, view of natural phenomena. A number of interesting and pleasant speculations on those visible and material substances in the earth and sky, with which we are naturally but too apt to be absorbed, form the principal topics of these latter theorists; to which more modern writers have added speculations somewhat deeper on the Divine benevolence. Dr. Paley has here taken up the subject. He has selected such *natural* attributes of Deity as it had struck him, from preceding writers, could be fairly ascribed to the God of nature: he adds a chapter on the unity of the Deity, not exactly knowing whether to call that a natural attribute or not; and another and larger chapter on the goodness or, more properly, the benevolence of God—an attribute more immediately obvious to Dr. Paley from his constitutionally warm and sanguine views of human happiness. With this one *moral* attribute, as we presume it is to be called, (though equally proved from *nature*, with the attributes called natural), Dr. Paley closes his argument and quits the ground of natural theology.

Now the wonder here with us is not so much, as it is with Mr. Gisborne, that Dr. Paley has forgotten to enumerate and *discover* the justice, truth, mercy, and holiness of the Deity from his works of nature and from natural reasoning, which Dr. Clarke had discovered to his hand; or that one attribute is called *natural* and another *moral*, when all alike seem to be proved by these writers from *nature* alone; but our surprise is rather this, that it has never occurred to these several writers to inquire, whether from nature alone any attributes of Deity can be confidently and conclusively deduced; and whether the vacillating and varying statements of writers do not shew the uncertainty, at least, of natural theology as apart from the revealed knowledge of God in the holy Scriptures. And our general wish has always been, that, instead of these difficult and independent inquiries from nature, or *a priori* into the supposed demonstrable attributes of God, which have always resembled, as they have too often led to build up, that most baseless of all fabrics, modern Deism—writers would have taken *that book*, on which, after all, our whole knowledge, or at least certainty, with respect to any one of the most obvious attributes of Deity ultimately rests; and that they would have extracted from thence *every* attribute of God, *every* fact in his moral government, or in the history of his actual dealings

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with mankind in this lower world, and have fairly tried them *all* by such data as natural appearances would have furnished to their hands. We should then, we are persuaded, have learned much sooner than we have, to look upon Nature in her true light: we should have received from her many of our most valuable lessons, and have avoided all the mischief which her garbled evidence has been perverted to produce. In one word, though we should not have had, perhaps, so many long and pretended *demonstrations*, from which few but the really willing and *pre*-convinced receive conviction, of a few limited and supposed primary attributes of the Deity: we should also have avoided that approximation to what is called Deism, which pervades almost all books containing those demonstrations; and we should have obtained, what is far more valuable, strong concurrent evidence, and striking and growing illustrations, of all those peculiar and inestimable doctrines of the Bible and of Christianity, which, after all, constitute "the whole of man."

To bring this very lengthened introduction towards a close, we must repeat, in reference to Mr. Gisborne's animadversions in the opening of his work, on Dr. Paley's Treatise of Natural Theology, that this latter writer is properly stated by Mr. Gisborne to have confined the natural attributes of the Deity to the terms, "omnipotence, omniscience, omnipresence, eternity, self-existence, necessary existence, spirituality." After, then, alluding to the single addition of goodness to the Divine attributes, made by Dr. Paley in a subsequent chapter, Mr. Gisborne thus develops, in pp. 7—9, his own system.

"Now although Dr. Paley, in the conclusion of his treatise, justly remarks, that natural theology, by inspiring a devout frame of mind, prepares the true Theist for receiving any credible communication of Divine knowledge; yet it must be observed, that his view of natural theology, if my representation of that view be accurate, contains nothing concerning holiness as an attribute of God; nothing as to the earth being at present, to the lowest known depth beneath its surface, in such a state of ruinous disorder, and exhibiting such concomitant phenomena, that it cannot be supposed to have originally proceeded thus from the forming hand of its Creator; nothing of man being now in a fallen state through transgression; nothing therefore of his being actually placed partly under penal discipline, partly under hopes and indications and means of mercy. It will be the object of the following pages to prove that, towards the knowledge and confirmation of these and other fundamental truths lying at the root of the gracious plan of salvation through a Redeemer, natural theology affords, in addition to its developement of the attributes already enumerated by Dr. Paley, specific and appropriate and most valuable aid. I conceive that natural theology not only has for its office to promote by the developement of those attributes the conversion of an Atheist or of a Polytheist into a rational Theist, and by preparatory influence to dispose him to listen to any credible revelation; but that it is able, and that it is intended, by ulterior and direct facts and arguments within its own province, powerfully to assist the advancement of the Deist into a Christian.

"I mean not, then, to retrace the ground which has been so ably traversed and made good in the work to which I have referred. My purpose is, to commence from the point at which that work terminates; and to advance, as I may be able, on the additional and extensive range left open to inquiry."

Thus Mr. Gisborne announces his laudable intention of winning back, to the cause of natural theology, all that ground which Dr. Paley had surrendered from it, and even of still further increasing its dimensions. Doubtless they may be increased, and on the very side to which Mr. Gisborne has now directed our attention. And if we are disposed to express any dissatisfaction at all in taking up a work from so eminent a writer, and a work abounding with such masterly strokes of a rich and well furnished

mind as the present, and on such a subject, it is, that he has not given the full force of his talents to the elucidation of the whole argument, on which we have so faintly touched; that he has proceeded on the ground-work of Dr. Paley himself, who seems to have tottered on his own foundation; and that he has not really or to the bottom investigated that main question, whether we are to infer all or any of the Divine attributes immediately from natural appearances themselves, or from natural appearances as seen through the medium of a Divine revelation.

In a subsequent passage, Mr. Gisborne hints at this very use of Scripture, and sanctions an appeal to nature, on the ground of two passages in the sacred writings, which seem to him to do the same, in support of two very important attributes of the Deity. We can only say, that with the Scripture in his hand, the pupil of revealed theology can never too frequently appeal to nature and her works for illustrations of his faith. At the same time, we do not feel quite confident in the application of the first of his passages (Rom. i. 18. 20) to the discovery of the wrath of God, in his holy displeasure "against all ungodliness," from the works of nature: since we rather apprehend the declaration of St. Paul in that passage, is only this, that "*now* the wrath of God is *revealed* against those who hold the truth in unrighteousness,"—*revealed*, that is, not by devastations in the works of nature, but by positive declarations from the mouth of Christ and his Evangelists. —The other instance is marked with some obscurity in the expression, but we apprehend the meaning is clear. It is the inference of a merciful, patient, and forgiving spirit in the Divine Mind, deduced by our Lord himself from the indiscriminate act of the Divine Providence, in "making his sun to shine on the evil and the good, and sending rain on the just and the unjust." In this passage, Mr. Gisborne conceives our Saviour to declare,

"that the voice of natural theology pronounces the Deity to be a God, not of benevolence only, but of mercy, and of holiness. It is as though he exclaimed; Behold in the diurnal effulgence of light, behold in every shower that descends upon the earth, *a proof that God discriminates every human character; that He loves righteousness; that He abhors iniquity;* that He is slow to anger and of long-suffering forbearance; that He waits to be gracious; that by prolongation of kindnesses He invites the sinner to repentance." p. 12.

Mr. Gisborne, we conceive, must have meant to say, "a proof that *though* God discriminates," &c. *yet* "he is slow to anger," &c.

The second chapter, which we shall also notice with some degree of particularity, as continuing to develop the views of Mr. Gisborne in reference to his general subject, treats of "the present state of the exterior strata of the earth; and on the moral conclusions which the phenomena suggest." We must only so far apologize to our readers for the length of the following striking and characteristic extract from the beginning of this chapter, as that it may preclude the possibility of offering many more quotations of length from the work, which teems with passages of a very rich texture, and descriptions of a glowing and animated kind.

"Suppose a traveller, penetrating into regions placed beyond the sphere of his antecedent knowledge, suddenly to find himself on the confines of a city lying in ruins. Suppose the desolation, though bearing marks of ancient date, to manifest unequivocal proofs that it was not effected by the mouldering hand of time, but has been the result of design and of violence. Dislocated arches, pendent battlements, interrupted aqueducts, towers undermined and subverted, while they record the primeval strength and magnificence of the structures, proclaim the determined purpose, the persevering exertions, with

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which force had urged forward the work of destruction, Suppose farther that, in surveying the reliques which have survived through the silent lapse of ages, the stranger discovers a present race of inhabitants, who have reared their huts amidst the wreck. He inquires the history of the scene before him. He is informed that the city, once distinguished by splendour, by beauty, by every arrangement and provision for the security, the accommodation, the happiness of its occupiers, was reduced to its existing situation by the deliberate resolve and act of its own lawful Sovereign, the very Sovereign by whom it had been erected, the Emperor of that part of the world. 'Was he a ferocious tyrant?' 'No,' it is the universal reply: 'He was a monarch pre-eminent for consistency, forbearance, and benignity.' 'Was his judgment blinded or misled by erroneous intelligence as to the plans and proceedings of his subjects?' 'He knew every thing but too well. He understood with undeviating accuracy: he decided with unimpeachable wisdom.' 'The case, then,' cries the traveller, 'is plain: the conclusion is inevitable. Your forefathers assuredly were ungrateful rebels; and thus plucked down devastation upon their city, themselves, and their posterity.'

"The actual appearance of the globe, on which we dwell, is in strict analogy with the picture of our hypothetical city.

"The earth, whatever may be the configuration, whatever may have been the perturbation or the repose, of its deep and hidden recesses, is in its superior strata a mass of ruins. It is not of one land, or of one clime, that the assertion is made; but of all lands, but of all climes, but of the earth universally. Wherever the steep front of mountains discloses their interior construction; wherever native caverns and fissures reveal the disposition of the component materials; wherever the operations of the miner have pierced the successive layers, beneath which coal or metal is deposited: convulsion and disruption and disarrangement are visible. Though the smoothness and uniformity which the hand of cultivation expands over some portions of the globe, and the shaggy mantle of thickets and forests with which nature veils other portions hitherto unreplenished and unsubdued by mankind, combine to obscure the vestiges of the shocks which our planet has experienced; as a fair skin and ornamental attire conceal internal fractures and disorganisations in the human frame; to the eye of the contemplative inquirer exploring the surface of the earth, there is apparent many a scar testifying ancient concussion and collision and laceration; and many a wound yet unhealed, and opening into unknown and unfathomable profundity." pp. 14—16.

The facts which Mr. Gisborne brings forward in support of this view of the earth's strata, and which he judiciously selects from the works of the best geologists, particularly Kirwan, Townshend, de Luc, Saussure; with allusion to Pennant, Shaw, and other Zoologists; are of the most curious kind, ably reasoned out, and exhibiting the most laudable of all purposes, that of making the works of philosophy and the researches of science conducive to the illustration and confirmation of Divine truth. In the course of the chapter, our author combats the *hypothesis* of an antecedent globe, gratuitously and unnecessarily assumed to account for these appearances without the aid of the *revealed* theory of the earth; and removes "difficulties" started by philosophers, particularly respecting so speedy an induration of the hard substances of which the earth is composed as the supposed period of the Flood would require. He then proceeds, apparently in the course of his argument, to the following passage, to which it is necessary further to call the attention of the reader.

"The account of the creation given in the first chapter of Genesis, though it may not negative the possibility that the chaotic mixture of terrene and aqueous particles might be derived from the dissolution of an antecedent globe, seems to contain nothing to favour such a theory. The phraseology of the first verse, the subsequent recital of the production of light, of the separation of the earthy from the fluid atoms into their respective collections; of the progressive formation of herbs and trees, of fishes, of birds, of beasts, of

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man; rarely, I think, would convey to the mind of a reader unprepossessed by system any other idea than that of a primary creation of the whole." p. 42.

And farther, he remarks, "the hypothesis, if it could be verified, would fail to invalidate our general argument." He then resumes the thread of his argument, and after a very full statement of the interesting phenomena exhibited all over the globe, indicative of a most extensive convulsion, and indeed, most evidently of an universal deluge, Mr. Gisborne thus proceeds:—

"A convulsion thus effected by the hand of the Creator, and reducing, at the time of its occurrence, the inhabited surface of the earth into a state of desolation and ruin, does not appear to admit of any other explanation than the following; that a moral change calling for such an event had taken place in that portion of the inhabitants of the earth, which was endued with moral agency and responsibility; in other words, that mankind had offended their Creator, by transgression of his laws, and had brought upon themselves penal consequences of disobedience. For other suppositions, abstractedly capable of being assigned for the subversion of an inhabited globe, as that the Deity purposed to employ it in a new mode, or no longer to employ it at all, are negatived by the fact, that He was pleased to continue to employ it, and to re-people it, in whatever way, with tribes of beings similar to those which he had destroyed.

"The universality of this overwhelming convulsion, and the corresponding co-extensiveness of the destruction, prove the general infliction, and consequently, the state of transgression to have been universal. It was not a partial visitation upon a separate portion of offenders, like the fiery tempest on Sodom and Gomorrah. It was the descent of avenging justice to envelope a world lying wholly under the penalty of sin." pp. 64—66.

"Whether the penal infliction, followed sooner or later after the offence, natural theology could not," as Mr. Gisborne remarks, "undertake to infer." But "in either case, the holiness of the Deity, in His detestation of sin, His justice in punishing a guilty world, His mercy in preserving a remnant of the fallen race, and the testimony of natural theology to these Divine attributes, are the same." pp. 69, 70.

"In every region, in every portion of every region, the surface testifies that its form was produced by the action of water, by the action of retiring water; testifies that no mode of instrumental agency, within the circle of our experience, and the cognizance of our judgment, could have produced the existing form of the surface of the earth, but the action of retiring water." pp. 71, 72.

Now, in these several passages, taken together, and embracing, as we have endeavoured to make them, the whole argument of the chapter, we presume Mr. Gisborne does not *principally* intend to compare the existing interior state of the earth with the Mosaic account of the Creation and the Flood; although such a comparison is highly useful, and, as far as it is carried in the present chapter, is well handled by the able and philosophic pen of our author. Neither do we think he mainly intends to frame an *analogical* argument, similar to those most admirable statements before-mentioned, of Bishop Butler, according to which our author might be supposed to argue thus:—"The Scriptures tell you of an holy, just, and avenging Deity, who, though he keeps mercy for thousands, yet will by no means spare the guilty, and visits the sins of the fathers to the third and fourth generation: look round and see the footsteps of the same Being in this his visible creation: see stratum intercepted by stratum, mass piled on mass, and the whole world itself exhibiting little short of a ruin, effected at some time, under the influence of some destructive general law, established by the unseen Providence of the world, and thereby affording proof that the work of destruction to such a Being is not a strange work, and *may* again be exercised at some future period, as our Scriptures assure us it will, and

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has been already, for man's revolt." This, indeed, we apprehend to be *partly* Mr. Gisborne's view, and, as far as it is, it strongly reminds us of that eminent prelate's own reasoning, nearly in reference to this same subject*.

To this mode of argument we should also fully assent; and taking that scripture account of things in our hands, which makes mankind to be wicked, and the world to have been struck in consequence with a curse, we should strongly hold that the state of the world at present looks very much like it, is perfectly reconcileable to it, and indeed bears ample marks both of wickedness on the one side, and of the stroke of vengeance on the other. Nor should we the less strongly hold, that a certain mixed appearance of good and bad in the present face of things, strongly savoured of that attribute of mercy, mixed with justice, which the Scriptures unfold.

But, once more, if Mr. Gisborne intends further to assert, that prior to our knowledge of the scriptural ideas, by simply looking upon this earth's face, and reasoning on its multiform phenomena, we should be naturally led, led by purely natural theology, to the conclusions he has pointed out respecting the holiness, justice, and mercy of God, and the guilt and consequent punishment of man, we should feel inclined to demur as to the probability of such conclusions ever being, at least with any thing like conclusiveness, drawn by such frail, weak-sighted, and erring mortals as ourselves. Waving, as we have before said, the improbability of *any* deductions being *naturally* drawn at all from external appearances; and granting, for argument's sake, that marks of intelligence would irresistibly lead to the discovery and full belief of an intelligent cause; all we should necessarily do further would be, from seeing marks of destruction and devastation, to infer a destroying cause. This, it is true, might lead to some conjectures respecting the reason for such a cause so operating. But, Scripture apart, not seeing *crime* in direct and exclusive connexion with, or closely preceding, this destruction, it would be abundantly open for us to debate whether crime had been indeed the impelling motive for it; or whether the natural imperfection of created things (as some *have* argued) might not involve much greater subversions than these in the very condition of their being. Perhaps malevolence might be imputed to the destroying cause; the hypothesis of the good and evil principle might be had recourse to. Or at the best the manifest tokens of havoc and devastation on the total face of this habitable speck of earth, "this punctual spot," scarcely visible in the general creation, might be supposed no more important, no further indicative of a settled plan of destructive vengeance in any supposed Governor of the world, than the accidental overthrow of an ant-hill by the foot of a thoughtless child, attended with the death of thousands per-

* "Whoever will consider the manifold miseries, and the extreme wickedness of the world; that the best have great wrongnesses within themselves; but that the generality grow more profligate and corrupt with age; that heathen moralists thought the present state to be a state of punishment: *and what might be added, that the earth, our habitation, has the appearances of being a ruin:* Whoever, I say, will consider these and other obvious things, will think he has little reason to object against the scripture account, that mankind is in a state of degradation, against this being the fact; how difficult soever he may think it to account for, or even to form a distinct conception of the occasions and circumstances of it. But that the crime of our first parents was the occasion of our being placed in a more disadvantageous condition, is a thing throughout and particularly analogous to what we see in the daily course of natural providence." —*Butler's Analogy, Part II. c. V. pp.* 240, 241. Ed. London, 1798.

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lings of animated beings in the little busy community, and with subversion and ruin to many a well-reared temple and well-stored granary in their pigmy metropolis.

Such, we presume, might be the state of conjecture prior to the suggestions of Scripture. It might be a question whether the ideas of *crime*, and of *punishment*, would even so much as present themselves to the mere philosophical inquirer into these phenomena. But we open our Bible, bring them, as believers, to *that* infallible test, and our doubts are at once resolved, our ignorance informed, and we read in the works, in the "destructions wrought in the earth," a clear and awful illustration of the perfections of an all-holy Jehovah.

In the third chapter, Mr. Gisborne pursues much the same train of argument in regard to the external state of the earth; and gives the most interesting and scientific compendium of the arguments for the Flood, and of the varied phenomena it has left on the surface of our globe, that we think would easily be found in the same space in any other work. In this chapter he more fully develops that peculiar and very original view which he has drawn, from the works of nature, of the attributes of God. It is, in fact, Mr. Gisborne's most laudable and truly Christian endeavour throughout this volume, to educe from nature the particular attribute of mercy in the Divine proceedings: and to discover, in its general face, marks of a punishment as yet partial and suspended, as if on a race who had grievously transgressed, and yet who may justly consider themselves, from all appearances, as "under hope of heavenly grace." In the present chapter he treads nearly the same ground of argument as in the preceding. He demonstrates most ably, both through the *eye* and the *ear* of natural theology, the concurrent proofs not only from visible phenomena, but from audible report and universal tradition, the fact of the Mosaic Flood. He also argues again, somewhat analogically, that, agreeably to the scripture hypothesis of "mercy rejoicing against judgment," marks of indescribable mercy in the construction of nature abound in every direction almost to efface the memory of a catastrophe intended as a punishment and a warning to a race, some of whom are spared to re-people the world, and, as it might seem, to re-enact the scenes of their destined trial. This, doubtless, is a confirmation of the scripture account of things, strong and full, and sufficiently explicit for all practical purposes. But whether, again, all this would have presented itself to the understanding of the mere pupil of natural theology, through his eye and his ear, without the aid of the glasses, or the auditory tubes, if we may so speak, of Christianity, will, as before stated, admit of some doubt; and as far as it appears to be answered in the affirmative, in the pages of Mr. Gisborne*, will be assented to accord-

* In the conclusion of this chapter, Mr. Gisborne himself states a doubt whether the fact of the Flood be, or not, within the province of natural theology. He claims it, however, peremptorily to that department, as being *a fact* independent of all revelation, and standing on general tradition, &c. "Every such fact," he adds, "natural theology claims; and will employ:" and none so readily as those which, "it is perceived by fair and direct induction, sustain some of the special and peculiar truths which lie at the root of the gracious plan of salvation through a Redeemer." Now if the *fact* of an universal deluge stand clear of all revelation, and the tradition would have been conclusive supposing no revelation had existed, as we think it would, this clearly would have been within the province of natural theology. But is it not crowding this province with more than its legitimate subjects, when we presume it to be capable without the aid of revelation, *by fair and direct induction*, to deduce from the supposed

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ing, or not, as we suppose that Nature and natural reasoning, by themselves, will convey to the mind adequate or distinct notions of the Divine attributes. We trust, that, without any further enlargement, our readers will perceive this *three-fold* view, under which we have been led to contemplate the general argument in Mr. Gisborne's work: and any doubts we may have expressed, with respect to the clearness with which he has in all cases separated them from each other, will not affect the decision which we can most conscientiously pronounce with respect to the general, and we might say inestimable, value of the whole, the truly Christian and scriptural tone which marks every page of the work, the very considerable originality in its statements, which, at least, will not be considered as detracting from its merits, and the exquisite charms of innumerable passages, such as the following, which we cannot refrain from giving, though we had almost pledged ourselves to give no further lengthened extracts.

"Would you receive and cherish a strong impression of the extent of the mercy displayed in the renewal of the face of the earth? Would you endeavour to render justice to the subject? Contemplate the number of the diversified effects on the surface of the globe, which have been wrought, arranged, and harmonised, by the Divine benignity through the agency of the retiring deluge: and combine in your survey of them the two connected characteristics, utility and beauty; utility to meet the necessities and multiply the comforts of man; beauty graciously superadded to cheer his eye and delight his heart, with which the general aspect of nature is impressed. Observe the mountains, of every form and of every elevation. See them now rising in bold acclivities; now accumulated in a succession of gracefully sweeping ascents; now towering in rugged precipices; now rearing above the clouds their spiry pinnacles glittering with perpetual snow. View their sides, now darkened with unbounded forests; now spreading to the sun their ample slopes covered with herbage, the summer resorts of the flocks and the herds of subjacent regions; now scooped into sheltered concavities; now enclosing within their ranges glens green as the emerald, and watered by streams pellucid and sparkling as crystal. Pursue these glens as they unite and enlarge themselves: mark their rivulets uniting and enlarging themselves also: until the glen becomes a valley, and the valley expands into a rich vale or a spacious plain, each varied and bounded by hills and knolls and gentle uplands, in some parts chiefly adapted for pasturage, in others for the plough; each intersected and refreshed by rivers flowing onward from country to country, and with streams continually augmented by collateral accessions, until they are finally lost in the ocean. There new modes of beauty await the beholder; winding shores, bold capes, rugged promontories, deeply indented bays, harbours penetrating far inland and protected from every blast. But in these vast and magnificent features of Nature, the gracious Author of all things has not exhausted the attractions with which He purposed to decorate inanimate objects. He pours forth beauties in detail, and with unsparing prodigality of munificence, and for whatever other reasons, for human gratification also, on the several portions, however inconsiderable, of which the large component parts of the splendid whole consist: on the rock, on the fractured stone, on the thicket, on the single tree, on the bush, on the mossy bank, on the plant, on the flower, on the leaf. Of all these works of his wondrous hand He is continually varying and enhancing the attractions by the diversified modes and accessions of beauty with which He invests them, by the alterations of seasons, by the countless and rapid changes of light and shade, by the characteristic effects of the rising, the meridian, the setting sun, by the subdued glow of twilight, by the soft radiance of the moon; and by the hues, the actions, and the music of the animal tribes with which they are peopled. While natural theology perceives the Creator thus lavishing sources of pure and innocent pleasure on the abode of a race of transgressors: well may she listen with admiring yet undoubting faith to the voice

fact of a *flood some of the special and peculiar truths of salvation through a Redeemer.* Surely one greater than the sage of natural theology is here.

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of Revelation, which tells her that the eternal delights ordained for the redeemed of the Lord in those new heavens and that new earth wherein dwelleth righteousness, ordained for them by Him who is able to do exceeding abundantly above all that we ask or think, shall be such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." pp. 79—82.

Can we do less than acknowledge, in a passage like this, at once the poet, the painter, the orator, and the Christian?

In Chap. IV. Mr. Gisborne pursues the "conclusions deducible from the nature and the position of the mineral contents of the earth." These, particularly coal and iron, though prodigiously serviceable to man in the state of moral discipline and tempered judgment in which he is now placed, he considers as scarcely applicable to him in a state of innocence, at least in the situations in which they are now arranged, and under the circumstances and forms in which they are now commonly enveloped. Having, in an entertaining manner, exhibited the use of iron and its prodigious importance in the eyes of a savage, he anticipates an objection to this statement, from the probability of these subterraneous contents having existed in the bowels of the earth previously to any supposed lapse or transgression of its moral inhabitants, and indeed as coeval with its first creation. This objection he ingeniously and not unfairly silences by presuming, on his part, such a prescience in the Divine Mind, and such an orderly distribution of all his works accordingly, even "from the beginning," as to have prepared the different substances of the earth in their various strata, and respective collections, with a view to the preknown transgression of his creatures, and for the trials for which he had destined them in consequence of that foreknowledge. We shall only observe on this reply, which is open to the impartial judgment of every reader, that it is perfectly reconcileable with the scripture account of man's fall, by no means adverse to that original declaration of the Creator, that "every thing He had made was very good," (that is, subservient to *every* design He had himself in view), and equally probable with any other reason that could be alleged by the mere natural theologist for the placing of such things, as it were so untowardly, in the recesses of the earth.

The fifth chapter, "on certain other circumstances connected with the surface of the earth," contains a full and most entertaining historical and chronological detail of earthquakes, and volcanic eruptions, in different eras and in different parts of the habitable world. It also points out how very considerable a proportion of the whole dry land of the globe is consigned to polar snows, naked rocks, moving sands, irremediable drought, and saline impregnations. Such symptoms of declension from a state imagined once by poets, where "omnis feret omnia tellus," and partially realized in the short-lived happiness and innocence of Eden, Mr. Gisborne conceives naturally inapplicable, but to beings inheriting or exhibiting their father's depravity, and under discipline and trial for a happier portion. The subject obviously leads to that most important topic—death; and, in answer to the inquiry how far, and under what circumstances, that "last enemy" would appear to the pupil of natural theology, under his severest, and to us, alas! appropriate aspect, as an avenging person, a destroying angel sent from above, to wave over our heads the rod of punishment and the sword of wrath, Mr. Gisborne replies by stating, that "death, in its simple character, is not necessarily a proof, that the beings to whom it attaches have offended their Creator." The *circumstances* of death must decide the que-

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ation, and, in fact, do decide it in our own case, to the view of the natural theologist, unfavourably to human innocence and the esteem of man with his Maker.

"Death, sudden, widely-spreading, supervening in an unknown and a horrid form, bears the aspect, not of a placid dismission from existence; not of a gracious transplantation into another and a nobler province of the universal empire of the Almighty; but of the execution of judicial sentence upon a race of transgressors. When the disciples of our Saviour showed themselves disposed to infer that the eighteen on whom the tower in Siloam fell, and the Galileans whose blood Pilate had mingled with their sacrifices, must have been sinners above the rest of their countrymen; the feeling, though in its application unauthorised and erroneous, was in its principle natural and reasonable. It did not become the disciples to institute needless and fruitless comparisons between the supposed guilt of the dead and of the living. The catastrophe which had taken place did not of necessity imply that the dead had been more sinful than their countrymen in general, or than the very disciples: but it did at least imply that the dead belonged to a race lying under the penalty of sin. If men had not forfeited by departure from holiness the primeval favour of a God of Love; the eighteen would not have been overwhelmed by the falling tower, nor would the blood of the sacrificing Galileans have flowed in a blended stream with that of the victims." pp. 115, 116.

The use of the scriptural passage is peculiarly discriminating, and ingenious, and much to the point in this place. And to this quotation we should be very happy, passing over Chap. VI. on "the nature of earthly objects provided for the use of man," and proceeding to Chap. VII. on "circumstances connected with the structure and the nature of the human frame;" to add from that another quotation containing some admirable remarks, on the awful peculiarities of human death, its mode and time of approach, as indicative of something *not right*, not according to what might have been expected of the primitive law of creation, and the original simple benevolence of the Creator, to unoffending creatures. We find, however, that we must forbear, and we shall here make the observation which has struck us in this comparison of nature's testimony with that of Scripture, on the subject of death; namely, that here, according to the statement of Mr. Gisborne, some difference does exist between them, in as much as natural theology is not supposed to account the mere circumstances of death any sufficient ground for suspecting the curse of the Creator; whereas, Revelation distinctly informs us, that death itself—not its *circumstances*, but death itself—has been inflicted upon us in consequence of man's rebellion. "Dust thou art, and unto dust shalt thou return." We should humbly suggest whether this may not wear the appearance of a certain degree of inconsistency, voluntarily admitted in order to make good the claim of natural theology to an original independence of scripture testimony: whereas the truth of this particular argument perhaps, as well as of the case in general, might be better maintained by boldly taking Scripture for our guide, and assuming death itself as evidently revolting, even on the grounds of natural theology, to reflecting, rational, and moral agents. The very circumstance of having

"To die, and go we know not whither,"

is a thing calculated to strike, and does, in fact, strike a terror irresistibly into every such being; a terror, which, for any thing we know, is most imperfectly shared with us by the brute creation; at least which may well be pleaded, as it respects ourselves, to prove the event which occasions it a most unnatural and revolting appointment for merely passing from one state to another; and which, under its lightest circumstances, may be considered as an apt illustration, and most suitable accompaniment of the primeval curse inflicted for transgression.

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We shall only add further, respecting chapters six and seven, that bringing nearer home the questions of natural theology; returning upwards from the primeval strata and organic remains, beneath the earth's surface, and downwards from the height of Cotopaxi and the Andes, to those points in natural history more immediately in contact with man *as man*, and with our daily interests and concerns; they cannot fail of being read with the deepest feeling. They contain, indeed, some of the most striking remarks, some of the closest and most intelligent observations, on natural objects around us, on human conveniencies and on human life, with some of the most curious and novel speculations that we think were ever put together in the same space. Amongst a multitude of circumstances equally well and appropriately introduced, as indicative of our present degraded condition; we might select a remark on our food, in page 152.

"That a holy and pure being, in the full radiance of his Creator's approbation and love, should be constrained, for the preservation of his existence, or of his strength, continually to dip his hand in blood; to deprive of happiness and of life a fellow-creature, differing indeed from himself in form, and qualities, and powers, but the workmanship of the same hand from which his own existence flowed: this would be a supposition inconsistent, I think, with any semblance of probability."

We should most willingly accompany Mr. Gisborne through the remainder of the chapters in this very interesting work, for the purpose of assisting, in some humble measure, the judgment of our readers, but, in a much higher degree, informing our own respecting the important matters contained in its pages. But we find ourselves constrained to terminate our labours, on a full presumption that those who have willingly accompanied our progress thus far, will be disposed to inform themselves, by a more direct method, of the entire nature and contents of this volume. And we shall now, therefore, content ourselves with giving the subject of the six succeeding chapters, in the very luminous summary which the author has inserted in the concluding one, of the whole argument and its several parts. He there takes up the course of his statements which we have left in the seventh chapter, and thus proceeds:—

"Seventhly. In the tendencies and the faculties of the human mind; tendencies, demonstrating by hourly experience to reason and observation a nature radically corrupted, a nature, however, capable of being restored by Divine grace, as examples of characters transformed under that sacred influence testify, to the love and the practice of righteousness; faculties, bearing amidst their debasement and their limitations marks of their high origin, but in their exertions exposed to continual hazard of disappointment, and retaining a feeble and transitory hold on their acquisitions; we read the same disclosures respecting man, his condition, and his prospects, which from the antecedent lines of argument we have already deduced.

"Eighthly. While in the various branches of human occupation tokens of the Divine benignity are intermingled in a proportion sufficient to justify the hope, that the guilty race is not excluded from mercy: the amount of labour, of pain, of solicitude, of precariousness, of disappointment, is so great as to be inconsistent with any conceivable state of holy beings, and evidently to bear a penal character.

"Ninthly. All the preceding propositions are strengthened by the argument from negation; by the absence, namely, or the practical non-existence, of any fact contrary to any of them.

"Tenthly. The situation of man upon earth, marked, on the one hand, with the impress of penal inflictions for sin, and, on the other, with signs of mercy and means of grace, is in every part stamped with the character of moral discipline. This moral discipline is in perpetual and universal operation; and is specifically suited, not only to inculcate and to enforce those general verities which are common to true religion

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under every dispensation, but to guide and prepare men profitably to receive the particular dispensation, through which it was ordained in the Divine wisdom that mercy should be conveyed.

"Eleventhly. The number, the variety, the precision, and the importance of the coincidences, resemblances, and analogies, existing between the actual state of things among mankind, as it is ascertainable by observation, and the Scriptures, attest the truth of the sacred volume, and pointedly corroborate the doctrines of the Gospel.

"Such then appears to be the evidence, preparatory as well as collateral, which Natural Theology, having first established by other arguments the existence and various attributes of the Deity, brings more particularly forward in confirmation of the fall of man, and of the dispensation which the Divine mercy has appointed for his redemption." pp. 277—280.

In the whole course of this most important and interesting argument, we discern, more or less, the same marks of an enlightened genius, the same occasional mixture of the lofty and the pathetic, with the same uniformly copious, and even in some instances majestic, flow of diction * and command of appropriate sentiment on all subjects; with perhaps also a similar oscillation in the reasoning to that which we have before noticed, and sometimes an obscure, and sometimes an untenable position, in respect to the genuine claims of natural theology. In chapters eight and nine particularly, we discover, almost for the first time, what we had been anxiously looking for from the opening of the volume, a direct confirmation from natural theology of the scripture doctrine of human corruption. We had seen but little force in prior reasonings respecting the disorders of the earth, both upon, and below, and above its surface, as demonstrative of human guilt, till this also was made out by some independent testimony. And we cannot help offering an humble opinion, that had the eighth chapter stood first, in the very front of the argument, and proved at once by the plain, strong, and concurrent voice of Reason and Revelation, that man is a sinner, we should have gone forward with much greater satisfaction to the delineation of natural evils and disorders; and have much more readily deduced from them a confirmation of that all-important fact, the displeasure of God at the crimes of his creatures. In short, to express our whole meaning in a few words, it appears to us, that the four points which, on Mr. Gisborne's plan are to be distinctly realized, are these: *man's guilt, the disorder of nature, God's*

* We have endeavoured here to use terms appropriate to our exact feeling, in regard to Mr. Gisborne's general style. But we should also hint, that as *majesty* is sometimes rather encumbered than beautified by the redundant flow of its magnificent drapery, so, in our judgment, the style of our author, in some few instances, suffers from the weight more than it gains from the splendour of his periods. We should particularly suggest, whether the frequent reiteration of the same word in successive sentences, or portions of sentences, does not give the whole somewhat of a heavy and unnatural appearance. Our copy of the work contains many a pencil mark through certain words of this kind, which, in our opinion, are not at all missed from the structure, and even less, from the effect and force of the sentence. Mr. Gisborne has also advanced a claim on our lexicographers, which they will best know how to appreciate for the addition of certain new and weighty verbals to our language; such as friability, applicability, inexplicability, attainability. Instances of our former remark are too numerous to need any specification. We think the following sentence, however, an apt case in point. "In every region, in every portion of every region, the surface testifies that its form was produced by the action of water, by the action of *retiring* water; testifies that no mode of instrumental agency, within the circle of our experience, and the cognizance of our judgment, could have produced the existing form of the surface of the earth, but the action of retiring water." pp. 71, 72. See also, pp. 156, 162, 163, 168, &c. &c.

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justice, and the intervention of mercy. The Scriptures speak strongly and fully upon all these several points; and so, when properly interpreted, does the voice of Reason drawn from a view of the things around us. Reason, indeed, can scarcely be said directly to infer human guilt from the disorders of nature, or from both, *seen separately*, either God's justice or God's mercy. But when Scripture tells us of the fall of man, Reason looks round, and sees every thing in man, his conduct, his heart, his history, to confirm the doctrine. When Scripture tells us of a curse, the curse of God pronounced on nature, "Cursed is the ground for thy sake," Reason again looks round, and sees nothing to disprove and every thing to corroborate the fact, that Nature *is not* as she first came forth from the hands of her Maker. When, moreover, Scripture tells us plainly of the justice of God in this matter, and that He is indeed "a God to whom vengeance belongeth," and who "will repay the sinner to his face;" Reason again looks round, and sees a multitude of instances in which punishment does actually follow crime, and where we are better or worse off, visibly and sensibly, for the course of conduct we choose; and hence she is persuaded that the scripture account of God's justice is a true one, and that even these disorders of nature, though not visibly and immediately following on crime, may yet be ordered according to that general law, otherwise observed, which does affix punishment to crime. And finally, when Scripture informs us of a compassionate movement in the Divine Mind, intermixed with the designs of justice, and both together operating under the name, and with the implied effects, of that mixed attribute called Mercy; Reason once more looks round, and discovers many corresponding symptoms in nature of this very same attribute in the God of nature. She finds this world, with all its disorders, evidently not a scene of unmixed punishment, but most fitted for one of trial and probation. She finds every thing in it at once to awaken sentiments of awe towards a just, and of gratitude towards a bountiful, God; enough that "He should not be left without witness" to the willing and attentive mind, and yet should not force himself upon the obstinate or the inconsiderate; in fine, enough to encourage hope upon the adoption of a full and unreserved repentance, and yet also to enkindle fears upon a wilful continuance in disobedience and disaffection towards him.

That these are substantially the views under which Mr. Gisborne has composed his valuable work, we are fully persuaded: and the twelfth chapter particularly, containing the eleventh head in his general summary, as given above, will be found to trace, almost or quite in the manner we have proposed, and which indeed coincides with the plan of Bishop Butler, to whom Mr. Gisborne refers in this chapter, those very "coincidences, resemblances, and *analogies*, to be found between the actual state of things as manifest to natural theology and the Scriptures." We shall not enter further into this very interesting and useful chapter, nor further into the argument it embraces, than to express upon that, as well as upon the whole work, our high sense of its valuable matter, and of the lofty and correct standard it assumes throughout, of sound gospel principles, and the purest evangelical practice. It is this which in the clearest manner stamps the mark of originality and of high worth on Mr. Gisborne's view of the whole subject; and we hail the day with infinite satisfaction, in which the purest doctrines of Revelation, and the knowledge of Jesus Christ and him crucified, have been assumed as the legitimate standard, and ultimate aim of sound

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natural theology. We are indeed aware that some writers before, Dr. Paley amongst them, and we might add also the name of a still more recent and very original reasoner on the state, natural and moral, of the human race, Mr Malthus*, have treated the subject with an instructive reference, and even deference, to the scriptural view of things, and of our condition here, as in a preparatory state of trial and probation. But the whole has been hitherto summed up in a very few words. Writers have seemed to think they were *intruding* upon the ground of natural theology with such observations. They have seemed to think, what we have humbly endeavoured to hint at as an error, that natural religion was one thing, revealed religion another: that one was rather matter of experience, the other of faith: that no one could dispute Deism; but that Deists might dispute Christianity: and that, in short, one was all plain, and the other all mystery; Providence, the simple language of nature, and redemption with its adjunct doctrines, the inconceivable dictum of an improved Revelation. Now it is our hope, that a new order and view of things is about to arise: that the conclusions of nature and revelation alike will be found "plain to him that understandeth, and right to them that find knowledge:" that difficulties will be acknowledged to exist on every plan, but not fewer on that of Nature than on that of Revelation; difficulties which *perhaps* might have for ever hid from our view, if left to ourselves and our own blinded reason and hardened heart, the doctrines of both; difficulties which still, whatever view of things we adopt, try the honesty of faith, the humility of reason, and the morality of the heart; and which indeed alike have *retired* only before the glorious light of Divine Revelation, and can *vanish* only before the superior and internal illumination of God's Holy Spirit.

* See also Quarterly Review, Art. Malthus, July, 1817, p. 398.—"Above all, can we fail to observe, that this principle (of population), imposed as it is by a Creator, whom we see and feel to be benevolent, is a strong corroboration of the truth of that revelation which declares mankind to be placed here in a preparatory state. Have we not every reason, from analogy, to believe, that if He had intended this for their final destination, He would have rendered perfection attainable; and that as He has not placed perfection within their reach, He designs this world as a state of discipline."—This is manly, conclusive, and *Christian* reasoning.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Critical Examination of Mr. Bellamy's Translation of Genesis, by J. W. Whitaker;—Personal Observations in China, by Dr. Clarke Abel, 1 vol. folio;—Introduction to the Critical Study of the Holy Scriptures, by T. H. Horne, 3 vols. 8vo.;—Historical Account of Travels in Asia, by Hugh Murray;—Miscellaneous Works of the late Judge Harding, by Mr. John Nichols;—Recollections of Japan, by Captain Golownin;—Sermons, by the Rev. C. R. Marturin, Curate of Saint Peter's, Dublin.

In the press:—Memoirs on the present State of Science and Scientific Institutions in France, by Dr. A. B. Granville;—Geographical and Statistical Description of Scotland, by Dr. James Playfair;—Travels in England, by Dr. Spiker; published at Berlin; now translated into English;—Sketch of B. H. Haydon, Esq. by Mr. Carey.

Complete Edition of Eusebius.—In 1816, a learned Armenian at Venice, of the name of Zohrab, with Angelo Maio, at Milan, published in Latin, from authentic MSS. a considerable portion of the Chronicon of Eusebius, considering the

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work, usually known under that title, as little more than a collection of fragments of modern industry, rather than the original work of Eusebius. They also gave the learned reason to hope for a complete edition of the work, which, though lost among the Greeks, was preserved among the Armenians, in a valuable MS. in the Ambrosian library. They have at length determined to fulfil their intention, and to publish the contents of the MS. in Latin, accompanied with notes and a preliminary discourse. The work is offered by subscription, which, it is added, will be received by the chief booksellers throughout Europe.

Netherlands Prize Essay.—A prize has been proposed by the first class of the Royal Institute of Sciences, Belles Lettres, and Arts of the Netherlands, on the following subject:—"A theory, whether deduced from the operations of nature herself, or founded on experiments, on the connexion and proportion which exist between the declivity, the rapidity, and the depth of a river; from which may be determined, with certainty, to what point the capacity of such river will be augmented after the execution of certain cuts," &c. The value of the prize is *three hundred* florins. The papers may be written in Dutch, French, English, Latin, or German: and must be sent, free of postage to the secretary M. Vrolik, at the Hague, before the end of the year 1818.

Persian Toleration.—It is said that the present Prince Royal of Persia has greatly exerted himself to correct the excesses of religious zeal in the Mussulmans employed in his service, and to protect the Christians who might suffer from their violence. To sanction his proceedings, he was desirous of obtaining the support of the superiors of the Mohammedan priesthood, the natural guardians of the Mussulman laws; and therefore assembled a divan composed of Sheick ul-Islam, and the principal Ulemas (doctors of the law) of the city of Tauris. He proposed for their determination the following questions, which they answered *seriatim*. First, *Was the Lord Jesus a true prophet sent from God?* answer, *Yes*. Secondly, *Are the laws promulgated in his honourable Gospel just or not?* Answered unanimously, *Yes, they are just*. Thirdly, *According to our own laws may the laws of the Lord Jesus, promulgated in his honourable Gospel, be blasphemed;* answered unanimously, *No, it is unjust*. It is added, that after these decisions, to which the Ulemas gave the form of a *fatha*, or judicial sentence, the Prince Royal ordered one of his domestics to receive a hundred blows, in punishment for an insult offered to a Christian; and then dismissed him from his service, as an example to those who might be inclined to dishonour Jesus Christ, and to insult the professors of Christianity.

Statue of Memnon.—The statue of Memnon, mentioned in our last Number, now lies in the yard of the British Museum, and consists of one solid block of granite, weighing about nine tons. The face is in high preservation, and is remarkably expressive. The same vessel has also brought presents of antiquity from the Bey of Tripoli to the Prince Regent, consisting of columns, cornices, chapiters, &c. found at Lebida. The columns are mostly of one solid piece, one weighing nearly fifteen tons, and being twenty-two feet in length. They were selected by Captain W. H. Smyth, of the royal navy, assisted by the British Consul at Tripoli.

Mammoth.—It is stated that there have been recently discovered, on the south side of the Isle of Wight, the bones of that stupendous animal, the Mammoth; several of the vertibræ, or joints of the back-bone, measure thirty-six inches in circumference: they correspond exactly in form, colour, and texture, to the bones found on the banks of the Ohio, in North America.—Also, in the parish of Northwood, on the north side of the island, the bones of the Crocodile, it is added, have recently been found, by the Rev. Mr. Hughes, of Newport. They seem to have belonged to an animal of that species, whose body did not exceed twelve feet in length. Their calcareous nature is not altered; but the bones of the Mammoth found on the south side of the island contain iron.

New South Wales.—We learn from recent accounts, that the colony continues in a flourishing condition: considerable exports of fine wool have been already made, and will probably be much increased in the course of a few seasons. The increase of cultivation and live stock, from the end of 1813 to the end of 1815, has been, in acres cultivated, 3,756, pasture 46,645, horses and mules 437, and sheep 3,706. From 1800 to 1815, or in 15 years, the increase of stock was surprising, being from 163 horses, their highest number for the first twelve years,

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to 2828, from 1044 horned cattle to 25, 279, and from 6,124 sheep to 62,476, without taking into the account the immense quantities of cattle annually killed for the supply of his Majesty's stores and the general consumption. The climate of the colony being found favourable to the silk-worm, means are adopting for rearing it to some extent.

A river of considerable magnitude has been found in the interior of New Holland, running through a most beautiful country, rich in soil, limestone, slate, and good timber, by Mr. Oxley, the surveyor-general. Its course is northerly, in latitude 32 deg. 45 min. S. and 148 deg. 58 min. E. longitude.

African Expedition.— Another enterprize is undertaken to explore the termination of the Niger. Captain Gray, of the Royal African corps, who is intrusted with the immediate charge of the expedition, is represented as every way qualified for solving this geographical enigma, having been seven years in Africa, and being well acquainted with the Jaloff language. The route is to be that of the Gambia river, which he had already entered. A transport had been dispatched to the Cape de Verd Islands, to procure horses and mules, the return of which was soon expected, when Captain Gray would directly commence his journey into the interior. The rainy season had terminated, and the weather was considered as favourable. Mr. Ritchie, late private secretary to Sir Charles Stuart, at Paris, and Captain Marryat, of the Royal Navy, are to attempt a journey towards Tombuctoo. The former gentleman is appointed Vice-Consul at Mourzouk, in the interior, the capital of Fezzan, a depeudency of Tripoli, whose Governor is son of the Bey of that kingdom. The protection of the Bey is guaranteed to them: the journey, therefore, is not so perilous as by other routes, although they have the great Zaharrah to pass, and must be eight days without meeting with water. The French have been before us, and a Spaniard, who travelled in Egypt for Bonaparte, under the assumed name of Ali Bey, has actually set off. It is already known that Mr. Bowdich, and some other gentlemen from Cape Coast Castle, have penetrated into the Ashantee country, and been well received. Information has been received by this means, which, it is thought, gives more probability to the death of Mungo Park than any that has hitherto appeared. Mr. Bowdich met with some Moorish merchants who had been at Haoussa, who stated that while they were at that place a White man was seen going down the Niger in a large canoe, in which all the other persons were Blacks. This was reported to the king, who immediately sent some of his people to advise him to return, and to tell him that if he proceeded much farther he would be destroyed by the cataracts. The White man, mistaking the good intentions of the king, persisted in his voyage. The king sent a large party to seize him and bring him to Haoussa, which, after some opposition, they effected. Here he was detained by the king for two years, at the end of which time he became ill of a fever and died. The merchants who related this tale declared that they had seen the White man at Haoussa. Whether this person was Mungo Park or his companion, Lieutenant Martyn, the last known survivor of the party besides himself, no means exist of ascertaining, although there is strong reason for supposing that no other White persons could have been in the interior of Africa in the situation described.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the first Lessons of the Sunday Morning Service, from the first to the thirteenth Sunday after Trinity; together with four Sermons on other Subjects; by the Rev. R. Burrows, D.D. 8vo. 10s. 6d.

The Literary and Scientific Pursuits which are encouraged and enforced in the University of Cambridge, briefly described and vindicated: with various Notes. 8vo. 6s. 6d.

Annals of Scottish Episcopacy, from the year 1788, to the year 1816, inclusive; being the Period during which the late Right Rev. John Skinner, of Aberdeen, held the office of Senior Bishop and Primus; of whom a Biographical Memoir is prefixed; by the Rev. J. Skinner, M.A. 12s.

A Sketch of the History of Churches in England: applied to the Purposes of the Society for promoting the Enlargement and Building of Churches and Chapels: to which is added, a Sermon on the Honour of God in Places of public Worship; by John Brewster, M.A. 2s. 6d.

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A neat edition of the Septuagint, with Apocrypha, in one volume: the text is taken from the Oxford edition of Boe. 8vo. 28s.

MISCELLANEOUS.

Travels in Canada, and the United States of America, in 1816 and 1817; by F. Hall, Esq. 8vo. 14s.

A Second Journey through Persia to Constantinople, between the Years 1810 and 1816: with a Journal of the Voyage by the Brazils and Bombay to the Persian Gulph; together with an Account of the Proceedings of his Majesty's Embassy under his Excellency Sir Gore Ousley, Bart., K.S.L. 4to. with maps, coloured costumes, and other engravings from the designs of the author; by Jas. Morier, Esq. 3*l.* 13s. 6d.

A Journey from India to England, through Persia, Georgia, Russia, Poland, and Prussia, in the Year 1817; by Lieut. Col. Johnson, C. B. 4to. 2*l.* 2s.

A Journey round the Coast of Kent; containing Remarks on the Principal Objects worthy of Notice throughout the whole of that interesting Border and the contiguous District; by L. Fussel, Esq. 8vo. 9s.

No. I. of Chronological and Historical Illustrations of Ancient English Architecture; by J. Brittou, F.S.A.

J. Souter's Catalogue of Books, selected for the Use of Parochial Lending-Libraries. 8d.

Memoirs of her Royal Highness the late Princess Charlotte; by T. Green. 8vo. 12s.

Memoirs of John, Duke of Marlborough; with his Original Correspondence, collected from the Family Records at Blenheim, and other authentic Sources; by W. Coxe, M.A.; illustrated with portraits, maps, and military plans. Vol. II. 4to. 3*l.* 3s.

Biographical Conversations on the most eminent Voyagers of different Nations, from Columbus to Cooke; by the Rev. W. Bingley. 12mo. 7s.

Universal Commerce; or, the Commerce of all the Mercantile Cities and Towns of the World. 8vo. 10s. 6d.

European Commerce; or, Complete Mercantile Guide to the Continent of Europe; by C. W. Rordansz. 8vo. 18s.

The first volume of the Philosophical Library; being a Collection of the most Rare and Valuable Reprints of Ancient Morality, &c. 8vo. 15s. 6d.

The School-Fellows: a Moral Tale: by the Author of "the Twin Sisters," &c. &c. 12mo. 4s.

An Autumn near the Rhine, or Sketches of Courts, Society, and Scenery, in some of the German States bordering on the Rhine: with a map of Eastern Germany. 8vo. 14s.

Meditations of a Neophyte, with Notes. Post 8vo. 6s. 6d.

Cursory Observations, chiefly relating to the Conversation and Manners of Private Society. 1s. 6d.

A Grammar of Music: to which are prefixed, Observations explanatory of the Properties and Powers of Music as a Science, &c.; by T. Busby, Mus. Doc. 9s.

A Dictionary of the English Language; in which the Words are deduced from their Originals, and illustrated in their different Significations by Examples from the best Writers: to which are prefixed, a History of the Language, and an English Grammar; by the Rev. H. J. Todd, M.A. F.S.A. 5 vols. 4to. 11*l.* 11s.

Translations from Camoens, and other Poets: with Original Poetry; by the Author of "Modern Greece," and the "Restoration of the Works of Art to Italy." 8vo. 4s.

The Principles of Population and Production investigated; by George Purvess, LL.D. 8vo. 10s. 6d.

An Inquiry concerning the Population of Nations: containing a Refutation of Mr. Malthus's Essay on Population; by George Ensor, Esq. 8vo. 12s.

RELIGIOUS INTELLIGENCE.

DR. BRAY'S SOCIETY FOR PROVIDING PARSONAGE AND PAROCHIAL LIBRARIES.

A CORRESPONDENT, in our Number for last March, p. 159, having suggested the importance of providing *parsonage libraries* for the resident clergy, we feel much pleasure in giving a brief account of what has been already done on this subject by the Society usually designated, "the Associates of Dr. Bray." A principal design of this association is precisely the same as that which our correspondent suggests; namely, the founding of parochial and lending libraries in England and Wales. The *fixed parochial library* was intended for the immediate use of the minister of the parish; the *lending library* for the benefit of the neighbouring clergy, as well as the minister of the parish himself. In order to encourage and

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perpetuate this undertaking, an Act of Parliament was passed in the seventh year of Queen Anne, entitled, "An Act for the better Preservation of parochial Libraries in that Part of Great Britain called England." By the most correct account which can be obtained, it appears that upward of fifty libraries were founded by Dr. Bray in America, and other countries abroad, and sixty-one *parochial libraries* in England and Wales. Of the former number, thirty were founded in Maryland, where Dr. Bray was appointed Commissary by the Bishop of London, in the year 1696.

Of the parochial libraries the most extensive was that at St. Botolph's, Aldgate, which is mentioned in the account as comprising 330 volumes. Independently of the above exertions, Dr. Bray sent into America upwards of 34,000 religious books for general distribution; and also founded sixty-seven *lending* libraries in England and Wales, and sixteen in the Isle of Man.—Dr. Bray died February the 15th, 1730, in the seventy-third year of his age, having bequeathed a valuable collection of Martyrological Memoirs which he had formed to the Library of Sion College, London. The collection is stated to be curious and important. He bequeathed also his own private library to the incumbents of Sheldon in Warwickshire, of which parish he was Rector, and made a provision for a lending library in the Highlands of Scotland.

Since Dr. Bray's decease, eighty-six parochial libraries have been founded; of which five are in the diocese of York; thirty-five in that of Chester; and thirty-four in the bishoprick of St. David's. Four have been established within the last three years. In 1815 at Peniston, Yorkshire; in 1816 at Princes Risborough, Bucks; in 1817 at East Hadden, Northamptonshire; and in 1817 at Guilden Morden, Herts.

Since the year 1753 there have also been established fifty-three lending libraries; and the number of books distributed among them amounts to 18,310. The last established *lending library* was at St. Bees, Cumberland, in the diocese of Chester, 1818, to which the number of books sent was 217.

The present number of associates amounts to no more than eighty-one. The Committee meet for admission of members, receiving applications for books, and other business of the Society, the first Friday morning in each month, at No. 52, Hatton Garden; and all applications are to be addressed to the Rev. Samuel Wix, M.A. F.R.S., St. Bartholomew's Hospital; or the Rev. Wm. Parker, M.A., at the house of the Society for promoting Christian Knowledge, Bartlett's Buildings.—The number and description of the books are regulated by the nature of the application under the discretion of the Committee.

The above statement will probably afford the information which our correspondent wishes. There is, however, another branch of utility, which is supported by this association; namely, SCHOOLS, originally designed for the instruction of Negro children. These were opened in different parts of America in 1760; but, from the changing circumstances of that country, the associates were induced to commence schools in other situations: and they have now, on their regular establishment, three in Nova Scotia; two in Philadelphia, to which a third is in contemplation; and one at Nassau in New Providence, one of the Bahama Islands.

William Wilberforce, Esq., M.P., who is a member of the Society, having represented that the colony of Sierra Leone, in Africa, was a great and rapidly increasing colony, consisting of at least 10,000 souls, and with schools, in which 1,000 children are educated under the chaplain, and that a donation of books would be highly useful, it was resolved that books, to the amount of twenty-five pounds, should be forwarded to the Rev. Wm. Gurnon, the chaplain. The books were accordingly selected and sent in the month of October last.

A correspondent, in addressing us on the subject of this Society, remarks; "The advantage of such a charitable design is sufficiently obvious. Christian benevolence cannot be directed to a more important object than the promotion of learning and piety in the parochial clergy. Whatever tends to heighten the tone of spiritual attainments amongst our clergy, increases their respectability, enlarges the sphere of their moral and religious influence, and renders to the community at large the most essential service, laying the foundation of both temporal and eternal benefit." In this point of view this institution of Dr. Bray's is certainly entitled to the zealous support of all who feel interested in the welfare of the cause of religion, and the respectability and pre-eminence of the

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Church of England. It is only necessary to add, that the association receives presents of books, as well as pecuniary contributions.

GRAND JUNCTION CANAL ASSOCIATION.

Another correspondent (*vide* Answers to Correspondents for July last, page 488,) having referred us to the immoral habits of the boatmen employed on the numerous canals of this kingdom, and the importance of attending to the supply of their religious wants, we have endeavoured to obtain the particulars of what has been hitherto attempted on their behalf.

In 1815, a clergyman resident at a spot where he had many opportunities of conversing with the bargemen of several canals, which intersect the district in his neighbourhood, suggested the idea of supplying every barge with a copy of the holy Scriptures, and also the men who are stationed at the engine houses and the locks. These last, from the confined nature of their employment, have very seldom an opportunity, even if willing, of attending a place of worship. The boatmen very generally discovered great satisfaction at the proposed supply, and expressed their readiness to purchase Bibles and Testaments at reduced prices. Twenty-three Bibles and twenty-two Testaments were in a short time disposed of, and an association was formed, composed principally of ladies, for supplying the boats, &c. A small depository of books was also established in the vicinity, near the spot where the Aylesbury and Wendover branches fall into the line of the Grand Junction Canal. Since this period, the depository has been supplied to the amount of upwards of ten pounds' worth of Bibles from the Association.

The success which attended this attempt suggested the idea of extending the plan, by the establishment of an institution at Paddington, for the exclusive object of supplying the whole line of the inland navigation.

It appeared, upon inquiry, that the number of boats was between four and five hundred; that the number of men on the line of the Grand Junction Canal, the collateral branches, with the engine and lock houses, might be estimated at six thousand; and that, including their wives and children, the number of persons to be taken into consideration was probably not less than twenty thousand. These may be said almost to live upon the water, and, by the peculiar nature of their occupation, are precluded from all opportunity of attending public worship on the Sabbath-day. For this deprivation no remedy seemed to offer itself equal to that of providing every barge with copies of the holy Scriptures. To carry this into effect, on March 20, 1816, was formed at Paddington,

THE GRAND JUNCTION AND GENERAL CANAL ASSOCIATION.

Patrons: The Hon. and Right Rev. the Lord Bishop of Durham; the Right Rev. the Lord Bishop of Norwich; the Hon. and Right Rev. the Lord Bishop of Gloucester; Charles Harvey, Esq. M. P.—*President*, Rev. Basil Woodd.—*Secretary* (gratis), Rev. John Bull, &c.—*Treasurer*, John Bacon, Esq.—*Collector*, Mr. Annes, King-street, Edgeware Road.

A depository of Bibles and Testaments was established at Mr. Harrison's Wharf, on the Paddington Basin, and thirty of the Wharfingers became weekly subscribers to the Association.

By these means we understand that a considerable supply of copies of the holy Scriptures has been provided and distributed throughout the whole line of the inland navigation. Endeavours have also been adopted to form depôts at different points of the Grand Junction Canal. Independently of this institution, a supply of Common Prayer Books has been provided, partly gratuitously, and partly at reduced prices. Upon investigating the character of the persons connected with the barges, it was found that many of the boys who navigate them, and the children of the families who live in them, could not read; that many of the elder boys spent the afternoon of the Sabbath-day loitering about the boats and the canal yard, and that their language was most profane and offensive. This circumstance produced, in August, 1816, the adoption of another plan for their benefit, by means of the CANAL SCHOOL, which is held at Paddington every evening in the week; and is free for all children connected with the barges, and the men who work on the wharfs and banks of the canal. It consists of about one hundred and thirty children, boys and girls, together with several boys and young men, about sixteen and eighteen years of age. The conduct and deportment of these young persons is stated to be very gratifying: they learn to read the Scriptures, to repeat the catechism, and to join in the

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worship of God, with which the business of the school always concludes. The school is also open on Sunday mornings; and in the afternoon the children attend Divine service at a neighbouring episcopal chapel, where they occasionally, in their turn, repeat their catechism with other schools. There is reason to hope that real benefit has already arisen from these plans, which are supported by annual and occasional subscriptions.

OXFORD & OXFORDSHIRE AUXILIARY BIBLE SOCIETY.

The Fifth Report of this Society announces the improving state of the funds: 763*l.* have been received, of which 560*l.* have been remitted to the Parent Institution: 1086 Bibles and 700 Testaments have been distributed during the year; a larger number than at any previous period. We can give only the following passages from the speeches and Report.

The Senior Proctor, after stating various benefits resulting from the Society, remarked, that "though the advocates of the Society might here take their stand, yet he could not but hope that the very provision which had been the occasion of so much offence, the union of Christians of different denominations on common grounds, without any compromise of principle, would promote a spirit of charity and concord; for mutual misapprehensions and prejudices were not likely to be removed by studied separation, and the indulgence of unfavourable suspicions. He had no wish to convert into a field of debate what he knew had been, and he trusted would continue to be, an occasion of exciting the liveliest sympathy of Christian feeling. He believed that it was a gracious appointment of Providence, that most points of duty (though ingenuity might still seem to render them disputable) carried their evidence so strongly on the face of them, that a plain man, who only wished to act right, would feel little or no difficulty. If this were not the case, it is obvious that the greater part of charitable exertions must be either totally suspended, or so far chilled as to lose all their warmth and vigour. It was in this light, he thought, that the claims of the Bible Society would be generally seen; it carried a strong presumption in its favour, and came, if he could trust his own feelings, so powerfully recommended to the heart, that an ingenuous mind would be disposed to regret that it had ever been made a subject of discussion. He was convinced that, in matters of this nature, a Christian spirit was the safest casuist."

The Principal of Magdalene Hall concluded with reading extracts from his correspondence with the Archdeacon of Bombay, one of their original members, and now president of the Bible Society in that settlement, announcing the translation of St. Matthew's Gospel into the Mahratta and Guzarat language; and others from a friend in Italy, shewing the impossibility of procuring a copy of the Testament in that country; which the Principal confirmed from his own personal knowledge of most of its principal cities. He conceived that if Italy had been the only country completely destitute of the Bible, and there was no reason to expect that the want would be supplied from any attempt within itself, any foreign society undertaking to render so great a service to thirty millions of Christians was entitled to the thanks and co-operation of every believer. But what he had said of Italy, there could be no doubt, was as applicable to Spain and some other countries; still more, if possible, to the Mohammedan and Pagan states, which make up the greater part of the globe. While, then, this deficiency remains, and the most sanguine will hardly maintain that it is likely to cease, the Bible Society, he observed, will be hailed as an universal blessing by all whose charity extends beyond the narrow limits of Britain. Nor, if it be ever suffered to expire, will they find its loss compensated by any or all the many religious associations which are the glory of our country, however pure they may be in their object, or unblameable in their administration.

The Rev. Mr. Marsh, of Nuneham, in allusion to the progress of the Society, remarked, that "the single fact, that it was instituted in a corner, and in the course of ten years had overspread the whole of the civilized world, was itself sufficiently striking: it was indeed a fact to which no parallel can be found in history. But he would not say that it was alone decisive. The simplicity of its plan, the general reception of the Bible as the word of God, the free intercourse now happily subsisting between different nations, were natural causes which materially facilitated its progress. But the chief consideration, which had led many to believe that a

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Divine influence had accompanied it, was, that together with the distribution of the Bible, which is the gift of man, there has gone forth an increasing desire for it, which is the gift of God."

After proving this position by various recent facts, he continued to remark, that, "extraordinary as these occurrences were, it was surely more extraordinary still, that all this increasing desire of the Bible should occur at the very time when the British and Foreign Bible Society arose to meet it. These unconcerted coincidences, he said, were among the most authentic marks of the finger of Providence. Christianity was dispensed when the state of the world allowed of its being universally propagated; and, may we not add, the new system of instruction was invented at the very moment when the British and Foreign Bible Society arose to furnish the materials: the British and Foreign Bible Society itself originated when an increasing desire of the Bible was about to give it scope and efficiency. Again, it was a distinguishing feature of this Society, that it furnished nothing but what was equally held in esteem among all classes of Christians. But yet, how could the innocence of this principle be recognized, or the utility of it perceived, unless there were a kindlier disposition among Christians to each other, unless there were an abatement of prejudice, a desire to conciliate, a more truly catholic spirit arising amongst us? If it has pleased Almighty Providence to shed abroad these favourable dispositions at the very time when the British and Foreign Bible Society arose to take advantage of them, may we not augur from it his favour to the Society's cause? The great advantage also which is derived from the circulation of authorized versions, in discountenancing those which are heretical, is a benefit the value of which is greatly enhanced by its occurring at a period when active measures are taking for giving currency to those which are dangerous. We know that such measures have been adopted at home and abroad, particularly in Geneva; and we know too, that the superior facility given to the supply of the received translations, by the operations of the Bible Society, has been mainly instrumental in rendering them abortive."

The following are passages from the Report:—"At home, notwithstanding the apathy of many, and the opposition of a few, the Society has reason to be grateful to Providence for the support it continues to receive from persons of every condition and all religious persuasions. Such support is unexampled in the history of charitable societies, and, as such, has been regarded by many as honourable to the British public. And honourable it unquestionably is, in some degree, if we are just in presuming that no other people would, year after year, voluntarily raise so large a proportion of their wealth for a religious object, and include foreigners as well as natives within their bounty. Yet add to it the sums expended for the same purpose by similar institutions, and even then how small and insignificant will it appear as a national tribute of piety to all who know the scarcity, and can at all appreciate the worth, of the gift that it bestows."

"The Bible Society has completed its fourteenth year. Its acts may be read in most of the languages of Europe; they have been performed in almost every country: all its proceedings have been public; and for many a year they have been watched by vigilant adversaries. Its constitution has been stated to be dangerous, its tendency to be alarming: even its object has been condemned by some as insufficient; by others, who are yet believers in revelation, as pernicious. But unremitting enmity has been unable to substantiate its surmises; no misapplication of revenue, no deviation from its avowed principles, has been detected. Let all, then, who yet hesitate, examine its Reports for themselves, and read its genuine character in the grateful acknowledgment of nations. If the result be a conviction that the charges brought against us are unfounded, it will not be enough to acquit our Society of guilt: it will be their duty to assist it in its beneficent career by their prayers and contributions, unless they can find or organize another institution as able and as willing to send the word of God to the ends of the world. If our Society is fit to exist, it is worthy of all that wealth, or genius, or learning, can do to advance it. It would be needless to remind those who have avowed their attachment to the cause, that its claims cannot be satisfied by a cold or timid adherence. We read that Christian charity constrains us to spend and be spent in the service of our brethren; and that it calls upon those that labour

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out of their deep poverty to abound in liberality: it assuredly then requires from all in prosperous circumstances much more than a small portion of superfluous wealth, for the promotion of piety and virtue; for this virtue is not delineated in such glowing colours in holy writ to excite a barren admiration, but to encourage activity. May all of us, and all who in every country are associated in this noble cause, shew by their own practice our value of the book that we bestow. It is thus alone that we can expect the Divine blessing to crown our labours; it is thus, rather than by an elaborate defence, that we shall silence objections, and convert opposition into friendship."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

NOTHING has as yet transpired as to the effect likely to be produced on the relations between Spain and the United States, by the forcible occupation of Florida; but there are strong indications that the latter power means to retain what it has seized.—A circumstance which took place soon after the capture of Pensacola is thought by some to have put to hazard our own relations of amity with that country. Two Englishmen, of the names of Armstrong and Armbrister, were seized by General Jackson, and subjected to a military trial, on the charge of having instigated the Indians in that neighbourhood to acts of hostility against the subjects of the United States. The particulars of the trial have not transpired. It is only known that it was brief, and ended in the condemnation to death, and the almost immediate execution of the unhappy individuals. It would be altogether rash to pronounce upon the *political* character of this proceeding until all the facts of the case are known. At the same time, it seems, under all its circumstances, to involve a very unnecessary stretch of severity, and something of wanton cruelty, on the part of the American General; and this, indeed, seems to be the impression, not in this country only, but, if we may judge from the American journals, throughout a great part of the United States. If the act was in itself unjustifiable, according to the received law of nations, we trust the American Government will have the virtue and magnanimity to disavow it, and thus to prevent the breach of friendly intercourse between the two countries.

The government of Spain has addressed a manifesto to the great powers of Europe on the subject of her South American Colonies, in which she solicits their mediation to restore her refractory subjects to their allegiance. She promises on her part a complete amnesty for the past, liberal regulations on the subject of commercial intercourse with other friendly nations, a perfect equality as to civil and military employments between her Spanish and American subjects, possessing suitable qualifications, and a readiness to accede to such measures, consistent with her rights and dignity, as may be proposed to her by her high allies.

The Congress will not assemble at Aix la Chapelle until the 27th of September.

DOMESTIC.

The internal state of the country continues tranquil; and although most of the spinners and weavers of Manchester continue to hold out for higher wages, yet scarcely any thing like tumult has occurred among them.—Her Majesty's health, which we stated in our last to be in a very precarious state, has unexpectedly and considerably improved.—The harvest is nearly concluded, the weather having been more uniformly and intensely hot than has been remembered for many years. The crops of wheat have in some measure suffered from want of rain, but are represented as being, upon the whole, a full average supply, and of good quality. The long continued drought has, however, done considerable injury to the crops of barley and beans, and to the gardens and grasslands throughout the country, and especially round London.

In the dearth of other matters, the newspapers have been chiefly filled during the last month with the details of the assizes. Two trials involving circumstances of peculiar atrocity—namely, that of Charles Hussey, for the murder of Mr. Bird, and Mary Simmons, his housekeeper, at Greenwich; and that of G. Chennell and J. Chalcraft, for the murder of Mr. Chennell, and Elizabeth Wilson, his housekeeper, at Godalming—have excited great and general interest.

In several circumstances a considerable resemblance appears between these two awful deeds; with the particulars, however, of which, we shall not harrow up the minds of our readers. With regard to Hussey, the evidence, which was circumstantial, was indubitably strong; and indeed a considerable part of the stolen property was found secreted in his possession. He had vehemently denied all participation in the murder; nor did he publicly confess his guilt even on the scaffold; and it was generally supposed that he had died without making any disclosure. Shortly after his execution, however, a paper was conveyed to the daily journals by the Rev. Mr. Rudge, the clergyman who attended him, giving an account of Hussey's full confession of his having planned and instigated the robbery; but the murder he attributes to two other individuals, whom he states to have sailed within a few days after for the East Indies, and who perpetrated the bloody work while he kept watch without. Mr. Rudge very prudently withheld this information from the public for a short time, until due measures could be taken by Government for apprehending the persons mentioned by Hussey, but whose names have not been disclosed.—We should greatly doubt whether much credit is due to this confession, after his pertinacious denial of guilt almost to the very close of life. It deserves, however, the fullest investigation.

The murder of Mr. Chennell and Mary Simmons was, if possible, perpetrated under still blacker circumstances than that of Mr. Bird and his housekeeper; the murderers being no other than the *servant* and the *son* of the deceased. Their guilt appeared indubitable to the jury, from a long train of closely connected circumstantial evidence; and both the court and the public at large appear to have been fully satisfied with the verdict. Nothing indeed was wanting but the confession of the criminals themselves, who, we greatly lament to say, persisted to the last in their denial, notwithstanding the most conclusive proofs of their guilt. At the same time we do not think that any material weight ought to be attached to circumstances of this kind, or that any feeling of distrust respecting the justice of a verdict where the evidence has been full and conclusive, ought to arise in the minds of a jury, or of the public, merely for want of this melancholy satisfaction; which, however, as it is naturally felt to be a satisfaction, ought not to be left unsought whenever it is attainable. False shame, infidel principles, the dread of entailing a stigma on relations and friends, a horrid secret oath, perhaps in some cases mere obstinacy, and, more perhaps than all, a half-cherished hope of the *possibility* of escape, even on the scaffold, as long as the crime is strenuously denied, and innocence asserted, may prevent a hardened criminal, one especially who is capable of a cool premeditated murder, from acknowledging the justice of his sentence; and many of these motives may continue to operate at the very moment when he is conscious he is about to appear at that Higher Bar, where it must be for ever ratified, and a far more awful doom awarded than any human tribunal can inflict.

ANSWERS TO CORRESPONDENTS.

EUBULUS; A CONSTANT READER; R. B.; C. E. S.; J. G. C.; LAICUS; A NORTH-COUNTRY MAN; LENIDA; A STUDENT; VERITAS; and SCIPIO ÆMILIANUS; have been received, and are under consideration.

It is not our custom to insert anonymous Reviews.

We cannot solve LAICUS's difficulty. The paper to which he alludes has been in our possession a considerable time: it came to us in the usual course.

We have received a reply to the WESTMORELAND YEOMAN, on Cambridge Discipline, which will appear in our next.

We thank B.W. for his communications: his papers have been forwarded as desired.

We are requested by a respectable Tea-dealer, of the name of Palmer, to state, that the person of that name, whom we mentioned in our last as a vendor of Imitation Tea, was a Mr. *Edward* Palmer of Red Lion Street, Whitechapel.

ERRATA.

Page 279, col. 2, line 4, *for* capable, *read* incapable.
428, —— 1, —— 23, *for* seems, *read* seem.
441, —— 2, —— 8, *for* king stable, *read* king's table.
445, —— 2, *transpose* the first line, to read after the sixth.
451, —— 1, last line, *for* rejoice, *read* refuse.
512, —— 2, line 7, in several copies, *for* all, *read* call.

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THE
CHRISTIAN OBSERVER.

No. 201.] *SEPTEMBER*, 1818. [No. 9. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 496.)

No. IX.

OUR readers have now been made acquainted with the arguments by which our author would invalidate the scriptural testimony to the Deity of Christ; whether that testimony be given by ascribing to him any of the incommunicable names of God, any of the attributes or peculiar offices of God, or the worship which is due exclusively to God. Of course, he combats the Deity of Christ at greater length than any other part of the system advocated by Trinitarians, because it is the foundation, the fall of which involves the ruin of the whole fabric. No one who denies the Deity of Christ would be strenuous in asserting that of the Holy Ghost. Nevertheless, on this part of the subject likewise, I have some objections to answer. "The Spirit is spoken of," says the author, "as an operation, gift, or communication from God; consequently, to pray to the Spirit is to pray to the operation instead of the being who operates, to the gift instead of the giver. The worship of the Spirit supposes the distinct personality of the Spirit, that it is a being distinct from that God whose Spirit it is; but it might as well be supposed that the spirit of a man is a person distinct from the man. The personality of the Spirit is incapable of proof. The usual mode of attempting to prove it, by its personification, and the things attributed to it, is manifestly absurd; for in the same way wisdom, folly, and love might be proved real persons, seeing they also are personified, and have various actions attributed to them: in fact, on the same ground as Christians worship the Spirit, they might worship any of the Divine perfections; for they all operate and act in the œconomy of nature, in the government of the world, and in the dispensation of the Gospel. The only rational and consistent plan is to worship the one God, who is possessed of all possible perfection." —Whether the Holy Ghost be a person or an operation, whether that holy name may be put on a level with wisdom and love, or any of the Divine perfections, or is the name of one member of the eternal Godhead, is a question of serious importance, and is not to be lightly discussed. It is assumed by Mr. Wright, that whatever is said in Scripture concerning the Holy Ghost, as a person, is figurative, and to be understood as a personification. But how will this representation agree with the fact? We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." Is the Holy Ghost personified here? If so, it would appear, that the Father and the Son are personified also: for we are baptized in the name of one of them as much as of the others. Or, is the Holy Ghost an operation? for, if so, we are baptized in the name of two persons and an operation; or, to state our author's creed more explicitly, of God, a man, and an operation. Surely,

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language cannot speak more plainly to any point than this does to the distinct personality of the sacred Three, whose names are thus united in one form of baptism; nor could we wish for a plainer commentary upon it than is afforded in the apostolical benediction, which prays, that we may receive grace from our Lord Jesus Christ, love from God, and fellowship with the Holy Ghost, implying that all three are persons, who exercise distinct though concurrent offices in our sanctification. Can a similar proof be offered for the personality of wisdom, folly, and love? Again; in Acts xiii. 2, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Is this an operation personified? Acts v. 9: "Ye have agreed together to tempt the Spirit of the Lord." Rom. viii. 26: "The Spirit also helpeth our infirmities: ... the Spirit maketh intercession for us with groanings which cannot be uttered." Whatever may be urged concerning the Spirit of God speaking, still, when it is said that he intercedes between man and God, he must be a person, and a distinct person too; not indeed from God, but from the other two persons in the Godhead. It is true he is said to be grieved, resisted, provoked, blasphemed; as well as to speak, to intercede, and to inspire: and yet this accumulated evidence cannot cure our author of an opinion, that a person, so described, is no better than an operation personified.

It should be observed, however, that we do not hold, as this writer would insinuate, that the Spirit is a being, distinct from that God whose Spirit he is. We say only, that the Holy Ghost is a distinct *person* from the person of the Father and the person of the Son; while, on the other hand, we maintain, that they are all but One Being; and, believing them, as we do, to be of one power, majesty, and eternity, we offer our prayers to them all without distinction. And for this practice we have also the countenance of holy prophets, even before the completion of the great scheme of Redemption. "It was revealed unto Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ: and he came by the Spirit into the temple, and said, Lord, now lettest thou thy servant depart in peace according to thy word." (Luke ii. 26, 27, 29.) Whose word? It was the Holy Ghost who revealed to him the facts of which he spake. Nevertheless, as the Holy Spirit dwells in the hearts of his people and inspires their prayers, he is more frequently viewed as the author than the object of prayer: for which reason he is not perhaps so often addressed separately in prayer by Christians as the other persons in the Godhead, and is even omitted in such prayers as occur in 1 Thess. i. 1. "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." If, however, he be truly God, he cannot but be a fit object of prayer. He is, moreover, the direct and immediate object of praise, and godly love and fear, and shares conjointly with the Father and the Son in every act of religious adoration.

Such are the observations which I have to make on the attempt of this author to disprove the doctrine of a Trinity, as revealed in Scripture; and to explain away the name and offices of Deity, which are every where ascribed to the Son and to the Holy Ghost.—I proceed next to consider the union of two natures in the person of our Saviour, which is the more necessary, because one method, by which the author labours to disprove the essential Deity of the Son, is by accumulating those texts which, as we think, are spoken of him in his human nature only, and applying them to his whole nature. He even adduces his birth, growth, sufferings, and death, in proof of his nature not being truly Divine; as if there were any one who

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believed these things of his Divine nature, or imagined, that, because the man Christ Jesus died and suffered, therefore the God did so. Ideas like these were indeed entertained by some sects in early ages, but have long been exploded; nor have they, I believe, been revived by any sect since the era of the Reformation. We hold, that every text, which predicates dependence or subjection of the Son, is applied to him in his human nature exclusively; in which nature he was subject to the Father, entirely dependent upon him, and had a will separate and distinct from the will of God, though in all respects conformed to it. All this, therefore, has nothing to do with that supremacy of the Son of God for which we contend, at the same time that we acknowledge his subjection; for that supremacy is the supremacy of one eternal, infinite Being, of which the Son is an integral part, second in order, but co-equal in power, majesty, and eternity, according to those Scriptures: John i. 1, "The word was God;" and, John x. 30, "I and my Father are one."

To those, therefore, who thus think, the following dilemma, in which our author has shut up his argument, is

Telum imbelle sine ictu.

"To prove the supremacy of Jesus Christ, that he is perfectly equal with the Father, it should be shown, either, that the Father did not make him what he is, did not ordain him to his office and work, is not his God, and head over him; or, that Christ hath made the Father what *he* is, and ordained him Father, that he is the Father's God, and the head of God. Until the one or other of these things can be shown, the equality of Christ with the Father cannot be made out; for he who is made, ordained, and has a God and head, can never be equal with him who made and ordained him, and is his God and head; unless a reciprocity of these things were possible, which no one will attempt to prove: consequently, the exclusive supremacy of the Father cannot be refuted."—All those texts which represent the Father as the God of Christ, and head over him, we interpret of his human nature; and that we do so rightly may be fairly presumed from this single consideration, that the Father is never called the God of the Holy Ghost or head over him, although he is always placed after the Son in order, whenever they are named together. The reason appears to be because the Holy Ghost has but one nature, and in that nature he is one with the Father; whereas the Son has two natures, and is consequently at the same time equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood. Although, therefore, we believe in the supremacy of the one God in Three Persons, in which Godhead the Three are One, we yet hold, in perfect consistency with this belief, that the Second Person in that Trinity, when he took upon him our nature, was ordained to his work and office by the Father.

This statement furnishes a sufficient answer to the author's reasoning in the following passage. "Christ is declared to be a prophet whom God raised up; but can it be true that God raised himself up to be a prophet, yet true it must be supposed, unless it be admitted that the person he raised up as a prophet is a being distinct from him. Either we must admit that God and Christ are two distinct beings, or be guilty of the absurdity of supposing that God anointed and made himself Christ, that he is his own Son and servant, and raised himself up to be a prophet."—God did not raise himself up to be a prophet. But yet God the Father raised up the man Christ Jesus. He was raised as a man; as a man he was anointed; as a man he died, suffered,

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and was buried, although as God he was incapable of change or suffering. So, also, when our Lord speaks of himself and the Father as two, saying (John viii. 17, 18), "The testimony of two men is true: I am one that bear witness of myself; and the Father that sent me beareth witness of me;" I admit that the man Christ Jesus was so completely distinct from God the Father, that their testimony in that respect was not identical, but that the evidence of the Father corroborated the evidence of the Son. They were essentially distinguished from each other, as God and man, the sender and the sent, although all the fulness of the Godhead dwelt even bodily in the Son. In him the two natures were indeed united, yet they were distinct. The manhood of the Son was as entirely distinct from the Godhead of the Father as one man is from another. The worship, therefore, paid by Christ to the Father, was offered to a being essentially distinct from the man Christ Jesus: and yet in that man there also resided that which was itself the fit and only object of worship, the fulness of the Godhead.

This two-fold nature of Christ solves all those inferences from his Deity, by means of which the author attempts to reduce the advocates of that doctrine to the confession of an absurdity. "If Christ be truly God," he argues, "it follows, that God is Christ; for in that case, the terms God and Christ are only different names for the same being: consequently, whatsoever is said of Christ ought to be strictly true of God; just as whatever was true of Simon was also true of Peter, Simon and Peter being different names of one and the same being. If Christ be truly God, it must be proper to supply the word God wherever he is spoken of in the Scriptures. Let the reader supply the word God wherever he meets with the term Christ, and see how things will then appear. It is more than probable, that he will be shocked at reading, that God was conceived and born, that he grew in wisdom and in stature, that he was crucified and slain, that he was buried, and raised again the third day from the dead: yet if Christ be truly God, all these things must be strictly true of God, for they are strictly true of Christ."—This reasoning, indeed, applies conclusively to those, if any such there be, who maintain the Deity of Christ, but deny his humanity. But to those who believe in both, it has evidently no reference: for although, if Christ be nothing but God, it must be proper to supply the word God, wherever he is spoken of in the Scriptures, yet if he be both God and man, it cannot be proper to substitute the name of God in those places where he is spoken of as a man; nor, in fact, does there seem any more absurdity in saying that the man Jesus underwent all the changes of human nature, while the Deity, thus for a time associated to that nature, is unchangeable, than to say, that a man eats, drinks, and dies, while yet we know that the human soul is incapable of sustenance from material food and is also imperishable.

It is true, that our author calls this an absurd distinction, and asks some questions triumphantly upon it; as, "I am aware that some persons will endeavour to repel the foregoing arguments by saying, 'Some things are spoken of Christ simply as man, others are spoken of him as God, and others in his complex character as God and man.' But we ask on what authority this distinction is founded, and where we are to find an infallible guide, who can draw the line with certainty, and inform us how we are to know when he is spoken of in one character, and when in the other?"—I should not have expected that an advocate for the absolute competency, if not

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supremacy, of human reason in matters of religion would be at a loss for a guide which, if not infallible, might yet sufficiently inform him on so plain a point. That is spoken of Christ as a man, which is applicable to human nature only. That is spoken of him as God, which is applicable to the Divine nature. In some places both natures are referred to together in one form of expression. But in all these questions reason, when candidly and dispassionately exercised, with a willingness humbly to follow where Revelation leads, is a sufficient guide to truth.

The author speaks much more to the purpose of his argument, when he says, that "not a single passage of Scripture can be found in which it is said that Christ had two natures." And again; "The Apostles of Christ made no such distinctions." Now, though I allow the relevancy of this position I cannot admit its truth, and would refer Mr. Wright at once to two texts, where the two natures are expressly asserted: John i. 1. 14; "The Word was God; and the Word was made flesh:" Phil. ii. 6, 7; "Christ Jesus, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." I cannot, therefore, concede, that our mode of arguing is correctly represented in what follows, when the evidence we cite is positive, not presumptive, and respecting which the imagination, if exercised at all, must be exercised to get rid of a testimony so direct, rather than to receive it. "His possessing two natures is first presumed, then passages of Scripture are construed agreeably to it, and imagination supplies the want of proof." Are no such distinctions, then, I would ask, made in the texts which have been just cited? Is no such distinction implied in Heb. v. 7, where reference is made to the "days of his flesh?" Or is the participation of two distinct natures, the human and the Divine, by our blessed Saviour, altogether a modern invention? Yet our author proceeds to argue: "The above distinction is utterly inadmissible, even on the hypothesis of those who make it." But the reasoning by which he would dispose of this distinction is rendered palpably inconclusive by the introduction of an important term into the inference, which has not occurred in any part of the premises; and we are therefore at full liberty to adopt his premises, without by any means admitting his conclusion. His argument is as follows: "For if simply as man he be not the Christ, as they affirm, then those things which are spoken of him merely as man cannot be true of him as the Christ; and if the Godhead cannot be anointed, and pure Deity be not the Christ, and they will not venture to affirm that it is, it follows, that what is spoken of him as God cannot be applicable to him as the Christ." So far, then, I agree with the author. Whatever relates to Jesus as the Christ, relates to him as man: and this, added to his having appeared in our form, is a sufficient reason for the greater frequency of the allusions in Scripture to his human nature than to his Divine, as well as for his calling himself the Son of Man, rather than of God. But I cannot admit, that "consequently nothing but what is spoken of him as a creature anointed can relate to him as the Christ." The word *creature* vitiates the inference: otherwise had it been only said, that nothing but what is spoken of him, as a man, can relate to him as the Christ, the deduction would have been undeniable. But, though our Lord took upon him a created nature; he was not a creature; for a creature cannot *take*, he must *receive*.

In the arguments which follow, to prove the real humanity of Christ,

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I perfectly agree with our author. But when he afterwards contends, that "those who maintain that Christ is truly God, in effect deny that Jesus, the man of Nazareth, was the Christ;" — when, in confirmation of this dogma, he adds, "According to the hypothesis which makes him the self-existent God, the man of Nazareth was but a diminutive part of the real Christ, and this diminutive part of him only was crucified; and we have salvation through a Christ, of whom a small part only died for us; but this is contrary to the plain testimony of the Apostles;"—I would refer him to his own distinction for an answer, and affirm, that what is spoken of Christ as God cannot be applicable to him as the Christ (p. 140), and that consequently the whole Christ died for us, when the whole of his human nature underwent dissolution, even though the Divine nature remained necessarily unharmed and impassive. Which also I look upon as a sufficient reply to all the declamation subsequently indulged. (Vide pp. 287—289.)

Hence, while I grant, in as ample terms as the author can desire, that our blessed Saviour was in respect to his human nature inferior to the Father, this admission involves no concession in regard to that truly Divine nature in which he was one with him from the beginning. It is, therefore, vain to heap up texts which relate to the humanity of Christ, and to endeavour by them to disprove his Deity; for it would be easy to collect an opposite set of texts, which relate to his Deity, and with equal conclusiveness to disprove by them his humanity, as will be seen in the following example. Mr. Wright remarks:— "The arguments which prove that Christ is inferior to God may be thus briefly stated:—True and proper Deity comprehends self-existence, absolute independence, immutability, uninterrupted blessedness, and all infinite perfections. The being to whom all these do not belong is not God by nature, consequently must be inferior to him who is truly God: but Christ was not self-existent, for he received life from the Father; he was made; nor independent, for he prayed to, and trusted in, his God; nor immutable, for he passed through many changes; nor was his blessedness uninterrupted, for he was a man of sorrows and acquainted with grief; nor did he possess all infinite perfections, for he said he could of his own self do nothing, and he received all things of the Father."—Now would it not be equally logical in a Trinitarian to reason in the following manner; and, indeed, much more so, since an affirmative argument is more certain than a negative one? True and proper Deity, he might say, comprehends self-existence, absolute independence, immutability, uninterrupted blessedness, and all infinite perfections. The being to whom all these belong is God by nature, consequently is not inferior to any who is truly God. But Christ was self-existent ("for in him was life, and without him was not any thing made that was made." John i. 4. 3); and independent ("for he was one with the Father." John x. 30); and immutable (for it was said to him, "The heavens shall perish, but thou remainest." Heb. i. 11); and his blessedness is uninterrupted ("for he is over all, God, blessed for ever." Rom. ix. 5); and he possesses all infinite perfections ("for what things soever the Father doeth, these also doeth the Son likewise." John v. 19.)

Mr. Wright is much more successful, however, in pointing out the difficulties with which the system opposed to him is encumbered, than in establishing his own. Thus he says; "Had Christ been infinite in wisdom, he could not have grown in wisdom; but we are told he grew in wisdom. Had his knowledge been infinite, there could have been no need for the Father

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to show him any thing, or to give him any direction; but he spoke of the Father's showing him things, and giving him commands for his direction. He confessed himself ignorant of the time when a certain event should take place. 'But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father,' Mark xiii. 32. Some will say, 'he did not know as man, but he knew as God;' but will they inform us how the same individual person could know a thing, and be ignorant of it, at the same time? Will they admit that merely as man he was the Son of God? for the Son, he declares, did not know. Do they mean to divide the Son of God into two persons, or intelligent agents, and to say that the one understood that of which the other was ignorant? Until they can obviate these difficulties, we must believe the plain assertion of Christ, in its most obvious sense, and maintain that his knowledge was not infinite."—I frankly and distinctly admit, that it is impossible for us to conceive how our blessed Saviour could unite an imperfect nature to a perfect one, an infinite to a finite substance, a partially ignorant though infallible soul to an omniscient spirit. But the thing itself may not be impossible, because our conceptions are imperfect. We believe that the Son of God is omnipotent; and an omnipotent Being may do many things which we are not able to explain. If we were to suspend our belief of many undoubted facts recorded in the Gospels, such as the miraculous supply of five thousand persons, besides women and children, with four loaves and two fishes, and the increase of the remnant above the original quantity, till we are able to obviate all the difficulties attending them, we must remain for ever incredulous. Therefore I deny the position, that "those who contend that the Son is God, ought to show how the same person could do all things of himself, and yet could do nothing of himself." It is sufficient for them to shew the fact: it is not necessary that they should explain it.

Still these difficulties are the grand stumbling-block in our author's way, if we may judge by the resentment with which he spurns them. "Their hypothesis involves the contradictions, that Jesus is both the Creator and a creature; that he knew all things, yet remained ignorant of some things; that he could of himself do all things, yet could of himself do nothing! The advocates for this jargon, falsely called Gospel, are under the necessity of maintaining that Christ sometimes spoke of himself as man only, at other times as God; and by this riddle of two intelligent natures in one person, what he asserted is made to be true of him, and not true of him: hence the absurdity has been credited, that he said he did not know what he was as fully acquainted with as the Father, that he could of his own self do nothing, when, viewed in his own proper person, he could do all things, and that he was immortal and unchangeable, though he actually died! Can a system thus inexplicable and self-contradictory be a revelation to babes in understanding, or a Gospel intended for the poor? As Jesus and his Apostles gave not the least hint of his speaking of himself sometimes as man merely, sometimes as God, it is rational to conclude that this distinction is as false as it is absurd."—Undoubtedly, if the doctrine be absurd, it must be false. But it is more easy to call it inexplicable jargon and absurdity, than to refute it. Why might not our Saviour, when speaking with human lips, speak of himself as a man only, especially on those subjects which concerned the work which was to be performed by him in his human nature?

But the charge becomes graver, as we advance. "The doctrine of

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two natures in Christ degrades his character, by rendering his integrity questionable. How can the supposition, that he said he knew not what he did actually know, that he could of his own self do nothing when he could of himself do all things, ever be reconciled with undeviating integrity? To say that these things are a mystery, by no means obviates the difficulty. How would the Jews, and even his own disciples, understand him, when he spoke of what he did not know, and could not do? They would hardly suppose he knew what he professed to be ignorant of, or that he could of himself do all things, when he said, 'I can of my own self do nothing.' How long will Christians, without blushing, maintain notions which tend to impeach the integrity of the person they pretend to exalt? If a man, in the most solemn manner, declared himself ignorant of a thing which he knew perfectly, and afterwards explained his meaning to be that he did not know it as a mere animal, but that he knew it as a rational creature, would not all the world charge him with having made use of guile and hypocrisy, and say that the distinction he made could not clear him of the guilt of wilful falsehood? And shall he, in whose mouth was no guile, continue to be insulted, by his professed friends, by having similar equivocation ascribed to him? Had there been two natures in Christ, how could his person be without the knowledge which either of his natures possessed? Did his Divine nature keep his human nature ignorant and impotent? On the ground of his simple humanity, and on that ground only, the character of Christ appears unsullied, and his integrity unimpeachable."—I admit indeed, nay, I contend, that whatever disparages the truth of the word of Christ is the true way to dishonour him; and for one, I view all such practices in abhorrence. But to fasten this charge upon our blessed Lord is to assume again the very point to be proved, by taking it for granted that his words will not bear the construction which we put upon them. In the case too which is here adduced as parallel, it should be observed, that our animal and rational parts are not two distinct natures in us, like the human and Divine natures in Christ. We have indeed a material and a rational part. But these two make up the complete animal, and are so far from being distinct, that they perpetually affect each other, and are both, more or less, concerned in every act of our lives. But the human nature of Christ was perfectly distinct from the divine. It impaired not the perfections of the Godhead, to which it was united; neither was it exalted by that connexion above its prescribed capacities. It became him to be made like unto his brethren in all things: and therefore he took a human soul as well as a human body; though the former was not omniscient, any more than the latter was omnipresent. Locality is as opposite to our notions of Deity as ignorance is: and yet although we cannot comprehend how partial ignorance can thus co-exist in one person with omniscience, or weakness with omnipotence, or local habitation with ubiquity, we must acknowledge the fact of such an union; and we trace proofs of its reality in every part of the Gospel. How else are we to reconcile these texts? John v. 18, "The Son can do nothing of himself;" with John i. 3, "All things were made by him:" Mark xiii. 32, "Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son;" with John xvi. 30, "Thou knowest all things:" Matt. xviii. 20, "Where two or three are gathered together in my Name, there am I in the midst of them;" with Acts iii. 20, 21, "He shall send Jesus Christ, whom the heaven must receive

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until the times of restitution of all things?"

This distinctness in our Lord's two natures solves the objection in the following extract. "To maintain that Christ is any other than one of the human race, diminishes the splendour of all his virtues. If truly God, how could he be a proper subject of temptation; for God cannot be tempted with evil? Temptations, in that case, could cost him no struggle, and the virtue of his resisting them would be destroyed. No effort would be required for him to preserve himself pure, nor any exertion in his performing the most exalted acts of virtue and goodness. His sufferings would be without reality; for God could not suffer. Every idea of resignation and submission, in his supposed severe conflicts, would be destroyed. The admiration of his superior virtue, arising from the consideration of the labour it must cost him to attain it, might cease."—This would be a true objection to the heresy which confounds the two natures in Christ. But as we maintain that "we have not an High Priest which cannot be touched with the feeling of our infirmities, but one who was in all points tempted like as we are," surely there is no force in the objection, which, to be valid, must suppose that we maintain that He only suffered in appearance. We believe his sufferings to have been real, his virtues real, his obedience real, his temptations real: for though a perfect being could not choose that which is wrong, he might yet by permission be *tempted* to do so, and the resistance of that temptation would be one proof of his perfection.

I cordially subscribe to the sentiments which follow, and with them shall conclude the present paper. "If Christ be one of the human race, he is our brother, and intimately acquainted with all our feelings. All the fulness that dwells in him is, in that case, brought very near to us, seeing it dwells in one to whom we are so nearly allied. Recollecting that he is one of the family of mankind, we feel a peculiar interest in the things recorded of him. It affords a very high degree of pleasure to contemplate a man, at the head of the Gospel dispensation, exalted to the throne of glory, and appointed heir of all things. His being one of our race endears him to us, and increases our interest in all he hath attained. The joy we feel in the prospect of his coming is increased by the consideration that, when we see him, we shall see a man like ourselves, though in a glorified state, and that the person appointed to be our judge is our elder brother."

(To be continued.)

To the Editor of the Christian Observer.

I BEG leave to remind O. G., (in your Number for July, p. 481)—who seems to consider the assertion of some commentators, "that the name of Job is not once mentioned either by our Saviour or his Apostles" as true—of the passage in St. James v. 11: Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, "Ye have heard of the patience of Job."

VERITAS.

FAMILY SERMONS. No. CXVII.

Gal. v. 7.—*Ye did run well, who did hinder you that ye should not obey the truth?*

IT is a melancholy idea connected with every human good, that it is liable to change and decay. If we look at the works of God, they are fixed and durable: the same sun shines upon us which shone upon our forefathers; the same earth supports our steps that supported theirs; and, to a considerable extent, the rocks, and oceans, and rivers characterize the landscape of nature, which marked it in earlier times. Not so with man;—the place that knew him, soon knows him no more; change and uncertainty are inscribed on him, and on all his works;

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his noblest structures fade before the hand of time;—in a few years his boasted labours are forgotten, and cold oblivion closes the scene of all his achievements.

This perpetual change, this tendency to desolation and decay, apply also to the human mind and character. Scarcely any person is the same long together. If we meet a friend after a few years' absence, we often discover his mind to be as much changed as his person. We left him, perhaps, kind and affectionate; we find him gradually become cold and selfish;—we left him a hopeful and promising character; we find him deeply plunged in iniquity, and despising all that he once practised and approved;—or if we refer to his religious as well as his moral character, too often may we be ready to exclaim with the Apostle, in the words of the text, "Thou didst run well, what hath hindered thee that thou shouldst not obey the truth?" It is inexpressibly afflicting to the mind of the Christian to behold one who once appeared enlightened, and had tasted of the heavenly gift, and was partaker of the Holy Ghost, and had tasted of the good word of God and the powers of the world to come, thus falling away—turning from the simplicity of Christ, and giving heed to the seductions of Satan and the world.

Such appears to have been the painful experience of St. Paul, in the Epistle before us. He had probably founded, and certainly had been the instrument of building up, the Galatian church. The converts of that church had expressed for him the greatest affection and attachment. They were willing, he himself remarks, to have plucked out their eyes, and to have given them to him. His ministry seemed powerful and prosperous among them, and had been the means of uniting them to him by the strongest ties of gratitude and affection. But let us mark the unhappy result which their want of Christian vigilance shortly produced. Scarcely had he left them when new teachers crept in, perverting their faith, and urging them to rely, at least in part, upon the law of Moses for justification before God. No error could be more contrary to the Apostle's ministry; none more fatal to their own souls. St. Paul, therefore, employs this Epistle expressly to bring them back, by the grace of God, to the faith which they had deserted. With this object in view, he reproves, he instructs, he corrects, he invites them by various arguments and persuasions. He affectionately demands who it was, to use his own strong language, that had bewitched them that they should not obey the truth. He reminds them of their former joy and peace in believing, and of their once exemplary and consistent conduct. In short, he leaves no topic unnoticed that might convince their understanding or win their hearts.

Now considering that the case of these Galatians is not a solitary instance, but one of extensive application, and in some measure affecting us all, it may be useful from the words of the text to consider,

First, How we may judge when a person sets out well in his religious course; and,

Secondly, How we may discover when he has been hindered in it.

I. How may we judge when a person sets out well in his religious course?—It is not every one who arrives safely at last, that can be said to have set out really well: for, to take the Apostle's own allusion to a race, the candidate does not always begin happily; he may have stumbled at first, and have afterwards been enabled to recover his ground; some of his obstacles may have been removed, so that he who appeared for a time the hindmost may have at length won one of the brightest prizes. It does not, therefore, appear necessary that the Christian pilgrim should for ever despair, because the earlier part of

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his journey was not so consistent or vigorous as he could desire it to have been: he should, doubtless, look rather to *present* than to past circumstances for the evidence of his state before God. He should rather ask the practical question, Whereas I was blind, do I now see? than confine himself to such inquiries, as, when and how he began to see at all. If his heart be really right before God, if he be walking holily and consistently in true faith and obedience, if his Saviour be precious to him, if the evidences of conversion be conspicuous in his character, he has plain and convincing proof that he is *now* at least running well, whenever or however his race may have first commenced. This conviction, therefore, ought to cheer his mind and sustain his progress; that while he sorrows over his early deficiencies, he may not sorrow as those without hope; that while he learns the painful lessons of humility and self-distrust, he may not doubt of that mercy of God which has made a way for his escape, and enabled him at length to attain a more sincere and consistent character.

But, although these considerations should encourage the humble penitent who is "writing bitter things against himself," and who perhaps despairs of mercy because he has not hitherto run in the ways of God so consistently as he feels it was his duty and his privilege to do; it must not be denied, that a hopeful and satisfactory commencement of a religious course is always desirable, and usually furnishes the best omen of future progress. It is true, that the racer who appeared wavering, careless, or ignorant at the outset of his course, *may* at length win the prize, and therefore ought to persist in his undertaking with new alacrity, rather than despair because of his early failings; yet this is not *ordinarily* the case either in temporal or spiritual affairs. He who begins ill will usually end ill. It is important, therefore, that even the very first steps in religion as well as the remainder of the race should be correctly and earnestly pursued.

The question, then, which forms the first head of our inquiry is, How we may judge when a person sets out really well in his religious course? To this I would reply, that he may be said to have begun well when *repentance*, *faith*, *love*, and *humility*, are in due existence and exercise. Let us briefly touch upon each of these points.

1. In the first place, a person cannot be said to begin to run well where *repentance* is not deep and conspicuous.—The structure which would rise high, and be truly solid, must have a firm foundation. To speak of joy and peace where there has not been true godly sorrow, is but self-deception. Our Lord has described some who received the word with joy; it sprang up quickly; but it was not founded in deep penitence—and it quickly withered away. To have contemplated ourselves in all our guilt and wretchedness; to have felt the folly, the impiety, the ingratitude of sin; to have viewed, in all its terrors, that blackness of darkness which awaits the impenitent transgressor, and to have trembled under the awful apprehension of this becoming our own deserved lot, is a far more hopeful commencement of a religious life than the contrary frame of mind in which deep repentance seems to have little or no place. In proportion, therefore, as penitence is deep and lasting, we may augur well of the future steadiness and consistency of a person's character. Having seen and felt the terrors of the Lord, such a man will be doubly fearful of going back into his sins: having tasted "the wormwood and the gall," his soul will have them in such vivid remembrance, as to keep him in a constant spirit of prayer and vigilance, that he may not again be entangled with "the yoke of bondage."

2. The presence of *faith* a

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was mentioned as another evidence of our beginning to run well;—not perhaps that strong degree of faith which is attended with great joy and exultation; for many a Christian is running well, who by no means experiences those higher comforts in religion which are often the attendants of the full assurance of faith and hope. But the degree of faith which is sufficient to indicate a hopeful progress, and without which no consistent progress can be expected, is that portion of it which *begins* at least to purify the heart, to work by love, and to overcome the world. This portion, however small, will soon be visible in its effects: and indeed there is perhaps no symptom more indicative of a favourable commencement of a Christian course, than such a principle as makes earthly objects sink into their due insignificance, and heavenly ones become all-important; such a principle as changes the whole character of its possessor; a principle, in short, which is the "substance of things hoped for, the evidence of things not seen."

3. But repentance and faith are not all: we can scarcely be said to have begun our course really well, if our *affections* are not duly raised to heavenly things.—The true Christian, even at his first commencement of the Divine life, ought to be deeply interested in the great subjects connected with his salvation. His love should be ardent towards God, and universal towards man. A cold, unfeeling frame of mind is a very inauspicious beginning of that new life which is to lead its possessor to give up every thing for his Redeemer; to love the Lord his God with all his heart, and soul, and mind, and strength; and to become all things to all men for their good to edifying. Indeed, if at any time we may reasonably look for zealous affections, and disinterested and eager exertion, it is surely in those stages of religion when all is new and delightful, and when the heart first begins to expand with the early and cheering rays of the Divine favour. In this respect, as well as in others, the Galatians ran well: St. Paul, as we have seen, bears witness to their affection for himself; which affection was closely connected with their love to that God and Saviour whose name he had been the happy instrument of making known amongst them.

4. But, lastly, it cannot be too forcibly urged, that *humility* is a most important evidence of our running well.—In vain should we pretend to repentance, and faith, and love, without the presence of humility. A person who begins his career with a high idea of his own spiritual attainments, and thinks himself advanced in religious experience when he scarcely knows the first rudiments of the school of Christ, surely does not begin well. He will probably prove but a hearer, and not a doer of the word; his supposed graces will vanish away; and he will evidence himself to be any thing rather than a true disciple of Him, the characteristic of whose disciples it is to be clothed with humility. If such a man arrive safely at last, it will usually be through much tribulation, through unnumbered mortifications, and through a thousand checks to his spiritual pride. He will not run well till he begins to feel himself as ignorant as he is sinful, as low in the dust of humility as he is in the depths of guilt and transgression. Thus beginning, as it were, his whole course again from the point in which his footsteps first began to fail, he may, it is true, by the mercy of God, be eventually saved; but the dangers of such a fall, and the pains and uncertainties of such a recovery, are such as should make us dread the slightest approach to a scene of so much spiritual peril.

Thus have we considered some of the means by which we may judge whether we have really set out well in our religious course. Let us now proceed,

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Secondly, to the very important inquiry, How we may discover when we have been hindered in it.—A person may, perhaps, under certain circumstances, possess some remains of religion, even after he has ceased to run well; as possibly was the case with some among the Galatians: but, at best, such a case is so doubtful, the first steps of declension from the ways of God being so ensnaring, and oftentimes so fatal, that it becomes us to mark well the first symptoms of this too common and dangerous state of mind. It may guide us, in our investigation, briefly to allude to the four cardinal graces which have been before mentioned.

1. With regard, then, to *repentance*—a man has ceased to run well if his early impressions on this subject have died away; if he can speak lightly of sin; if he no longer view the indulgence of it as fatal to all well-founded hope of salvation; if he make excuses for it, or consider the high privilege of a believer in Christ Jesus as exempting its possessor from that constant self-distrust and holy caution which ought never to forsake us till the hour in which mortality shall be swallowed up of life. It is an important mark of running well, when deep penitence and godly sorrow on account of sin grow in full proportion with every other Christian grace, and are not at all weakened by those brighter views of pardon and forgiveness which are perfectly consistent with the deepest contrition and self-abasement.

2. We do not run well if *faith* has become weakened, so that we have begun in any measure to lose those vivid impressions of eternal things which once appeared to occupy the mind.—It being the property of faith to reduce the objects of this world to their diminutive size, and to bring those of futurity into full display, faith must necessarily have been diminished, and with it every thing holy and favourable in the character, the moment the world has regained its ascendancy, and the concerns of eternity have lost their power over the heart.

3. Again, we do not run well if our spiritual *affections* have become cold; if we seem no longer to take delight in our religious duties, but find ourselves rather impelled by fear than by love in our discharge of them.—This wavering state of the character will be evidenced by our no longer joining with cordiality in the society of religious persons; by our dreading the reproach of the Cross of Christ; and by a fear lest we should be esteemed righteous overmuch. Where the spiritual affections are in vigorous exercise, such effects could not possibly have taken place; for it is the property of the affections, when actively excited, rather to urge us *beyond* the bounds of necessity and sobriety, than to permit us to stop so far short of our duty, and to be continually questioning whether we are bound to act up to what, in a more tender state of conscience, appeared a bounden duty.

4. But of all symptoms of ceasing to run well, the loss of Christian *humility* is perhaps one of the most common and dangerous.—When a person becomes spiritually proud and disputatious, thinks that he knows more than all other men in the affairs of religion, neglects the plainer and weightier matters of God's law for difficult speculations, which minister rather to his pride than his edification, there can be little doubt, that, how clear soever may be his creed, and how ardent soever his zeal, he is in reality going back instead of advancing in the ways of God. It matters little to the force of the argument what particular turn spiritual pride may take: for whether it draw us, on the one hand, to a cold, speculative, formal system of pharisaism, and dependance upon our own unenlightened reason; or, on the other, to a rash, lawless, and presumptuous one, in

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Yet these, alas! are short-lived: the flesh cannot long retain those appetites, the excitement and gratification of which constituted one of its highest pleasures; the eye cannot long delight in seeing riches increase, or the pride of life minister to the amusement of the cold and sated powers.

Oh, Death! all eloquent, you only prove
What dust we doat on when 'tis *earth* we love.

I cannot, however, but advert, in concluding these remarks, to a more stable as well as brighter scene. The *Christian's* world is as durable as that above described is evanescent, for "whoso doeth the will of God *abideth for ever.*" It is not only pure and holy, satisfactory in the enjoyment, and capable of affording pleasure in the retrospect, but its fashion is eternal. Nothing can occur, even at death, to change the nature of the Christian's hopes, or to alter the character of his desires. The friends he loved on earth he shall love in heaven; the pleasures he longed for he shall there enjoy; the temptations he feared he shall there for ever escape. His Redeemer being the same "yesterday, to-day, and for ever," every thing connected with his kingdom is permanent and secure. Even when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up, not one jot or tittle shall fail from the word or promises of God. The Christian, therefore, is secure for time and for eternity; for his trust being fixed upon the Rock of ages, nothing can move him from the stability of his elevation. Contrasting, therefore, these two opposite conditions—I will not say with regard to their intrinsic excellence, or their power of ministering to true happiness—but simply in the aspect already mentioned; the one, as being the sport of change and accident; the other, eternal and immutable: who but must feel the importance of making a right choice on a subject so intimately connected with his everlasting welfare? If we love the world, the love of the Father is not in us; while, if we rise beyond it, and set our affections on things above, we shall become inheritors of that better world of which it is the characteristic, that it is "incorruptible, undefiled, and fadeth not away."

W.

For the Christian Observer.

ON SOME DECEPTIONS TO WHICH MEN ARE LIABLE, ON THE SUBJECT OF RELIGION.

If our Lord, when he addressed Martha in these words, "One thing is needful," referred to the necessity of an interest in the blessings of Redemption, he certainly intended more than merely to declare its importance in a general and indefinite manner. He seems rather to have been anxious to leave this stronger impression upon her mind, that an interest in these blessings was above all other things important; that, in comparison with it, every other object was insignificant and vain; that there could be no absurdity so great as indifference to the eternal welfare of the soul; and that nothing could compensate for inattention to this great concern. If this view of the subject be just, it must appear a matter of infinite consequence to guard against every false idea on the subject of religion.

The constitution and condition of man, however, are such, that he is by nature incapable of defending himself against his spiritual enemies. His natural ignorance of God and of himself—of true holiness, and of the exceeding sinfulness of sin—has so extensive an influence over all his actions, that were it not for the illumination and guidance of the Spirit of God, there is not now a saint in heaven, or a Christian sojourning upon earth, who could

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have directed his footsteps from the ways of darkness and of death, into those of eternal life and felicity.

It is by no means a direct and undisguised system of warfare, which the prince of darkness pursues against the children of men. His principal object seems to be to surround them with an atmosphere, as it were, of delusion and deceit, which serves to obscure the rays of the Sun of Righteousness, and to diminish their power, while he misleads them by false lights: he thus renders them insensible to impending danger, until ruin overwhelm them, and their everlasting hopes are dashed to pieces. Such being the case, it becomes a duty to endeavour to instruct those who, being turned aside by a deceived heart, imagine that they are walking in the paths of religion and of truth, while they are yet in the broad way of destruction. It may, also, not be useless to address a few simple directions to others, who, though by Divine grace happily delivered from the bondage of sin, are still greatly distressed by the evil suggestions of their spiritual adversary.

Our Lord, in his conversation with the young man who came to him for advice, and in his subsequent remark that "many that are first shall be last, and the last shall be first," most probably intended to intimate that not a few who look upon themselves as Christians, and who boast of their supposed conformity to the Divine commandments, are nevertheless destitute of the real spirit of religion; and must, if they remain in this state, be finally rejected and disowned at the last day. It is, therefore, highly necessary to be jealous over ourselves in this respect; and to examine into those various false appearances, which, though they may pass among mankind for symptoms of genuine religion, are insufficient to constitute us true Christians in the sight of God.

To enumerate and describe all the various impostures by which men deceive themselves as to their character, would be impossible. The following instances, however, may deserve consideration.

1. There are certain natural dispositions of mind, which are apt to be made a substitute for religion, or which are falsely urged by their possessors, as among its genuine effects.

If, for example, a person be possessed of a kind and gentle temper, with benign and placid affections, which incline him rather to domestic enjoyments, than to gay and vicious pleasures; or if he be of a sedate or studious turn of mind, with a natural distaste to the company and friendship of the more profligate part of the world; how ready is he to conclude that he is unquestionably a religious character, or at least has religion sufficient to secure his eternal happiness! Thus a man may imagine himself making advances in religion, whilst, in fact, he has not moved a single step in it; his very excellencies being but of an extrinsic and accidental nature, without the smallest reference to decision or choice. He may be sober from necessity or convenience, though quite otherwise in desire: he may be externally regular and circumspect, merely from natural scrupulousness and delicacy of character: and all this and much more that is laudable, as far as it extends, may be placed, both in his own opinion and in that of the world, to the account of true religion; while, in fact, he knows nothing whatever of the real practical nature of Christian holiness. His ignorance on this subject is indeed palpable and manifest, from his endeavour to resolve all religion into these outward virtues; whereas the great object of the Gospel is completely to renew the very soul. Where the natural dispositions are licentious and unruly, Christianity accomplishes a thorough and universal

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change;—and even where they are of a more sober and gentle cast, or where their evil is so diluted by good as to render a cursory observer often insensible to its existence, the heart, the source of all, is still polluted and impure, so that there must still be a deep and most extensive renovation. By this change the amiable and estimable qualities of the mind, far from being disfigured or destroyed, are greatly exalted and refined: still, however, they receive a new mould and complexion; are directed into new channels, and towards new objects. But, I fear, there is some reason to think, that this sort of semi-virtuous constitutional texture does, in fact, often make a more determined stand against the influence of Divine grace, than even more turbulent passions, or more vicious habits; for it must not be concealed, that there too often exists in such cases, a certain tendency proudly to wrap up, as it were, the mind in the impenetrable covering of suppositious goodness; or even if the subject of it *does* at last resort to the free grace of the Saviour, he is not led to such a measure, till, like the woman who had spent all her living on physicians; before she came to Christ, he has been successively dislodged from all those strong holds of human sufficiency, in which he had previously endeavoured to entrench his heart. Indeed, even after the truth may have been sincerely embraced, the profession of religion thus made is frequently more liable to suspicion than in more marked cases, where we observe the impetuous passions of the soul steadily subdued, the asperities of the temper progressively mellowing away, the strong prejudices of the mind one after another vanquished, the inveterate habits of the life daily overcome; the whole man, in short, gradually assuming a universal conformity to the law and the image of Christ Jesus; the grace of God thus constantly displaying its genuine influence, like the dropping of the gentle dew upon the grass, which, though slow and almost imperceptible in operation, is still certain and salutary in effect.

Let us not, then, proudly summon up to remembrance some supposed valuable endowments of mind, or collect together all the amiable dispositions with which we may be furnished; in order to derive from them a security and hope, which may serve as a sort of precious deposit, to which we may recur in every exigency, with a view to satisfy and soothe our conscience. The standard by which we are to form an estimate of ourselves must be materially altered: we must inquire what are our views of the Gospel, and what are our sentiments towards the Redeemer, and what are the effects of our religion upon our hearts and tempers. The real Christian, instead of drawing the motives of his actions from any worldly or self-pleasing views, derives them all from his obligations to God, his relation to the Saviour, and his expectations of eternal life through his mercy. He refuses, as David did, to serve his God with that which costs him nothing. He knows, that, however agreeable and engaging his dispositions might naturally be, he was still in that depraved and degenerate state which made a total renovation of heart absolutely necessary. Convinced that this change has taken place, he views himself as no longer his own; and consequently his great object now is, to glorify his heavenly Father and his Redeemer, by a life and conversation becoming the Gospel. If, therefore, he thinks at all of any good dispositions of his mind, it is only to inquire, how far they are sanctified by the grace of the Holy Spirit, and what evidence they afford of the power of godliness upon his heart. Every man, therefore, however remarkably gifted by nature, who is measuring himself by a different rule, and thus speak-

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ing peace to his soul, is deceiving himself, while the truth is not in him. "He that," in any way, "trusteth to his own heart, is a fool."

2. Similar to this deception, produced by causes of a constitutional kind, is that which sometimes grows out of the circumstances of a man's external situation; from a peculiar arrangement of which, he may be led to conclude, that he has made some progress in religion, while, in fact, he is yet a stranger to God, and remains still in his sins.

This persuasion is an artifice, which our spiritual enemy often employs, like the former, against the young and unwary. If, for example, a young man has been blessed by the providence of God, with parents of a serious and exemplary character, who have devoted much of their attention to the pious education of their children; if he has been habituated from his infancy to certain prescribed rules and maxims, and has some association of a religious kind mingled with almost every circumstance in his history; if his lot has been uniformly cast amongst "the excellent of the earth," so that he has lived at a distance from scenes of licentiousness and vice: and, further, if, as might be expected, these and other causes have had the very natural effect of forming a sober, temperate, and respectable character; may it not be supposed, that such an individual, prone, like all other human beings, to self-approbation, may possibly take it for granted, that he is really under the influence of true religion, and that, consequently, there is little or nothing necessary for him to endeavour to obtain? The supposition is, at least, natural; it seems to have been verified in the case of the multitudes who came forth to be baptised of John, and whom he admonishes not to say within themselves, that they had Abraham to their father. Examples of a similar kind are not wanting in the present day. Such a religion is as ineffectual as it is easy; for if it go no farther than has been supposed, it is but the creature of fortuitous and occasional circumstances, and is, therefore, every moment at their mercy. True godliness is not to be confounded with such a state of mind; for it is not external appearance, detached from inward principle, and fashioned after the rudiments of the world, which constitutes the character of a Christian. Real religion is a personal and practical concern, flowing not spontaneously from any external condition, any more than naturally infused into the unrenewed temper. All the advantages which have been enumerated may have been fully enjoyed: the possessor may have conspicuously profited by each of them: he may perform much, and sacrifice much, to preserve the consistency of his assumed character, and to support his religious reputation; and so far these things may have produced their natural and almost mechanical influence upon his conduct: these plastic materials may have united to form a composition of a very unsuspicious appearance; but were it to be properly analysed, there is too much ground to fear, that there would be found in it but little of those genuine ingredients which enter into the nature of vital religion.—Let us not, then, deceive ourselves. It is not the mark of a Christian that he is well pleased with himself, or is satisfied with his attainments. Religion has its root deeply laid in humility. "He that doeth righteousness is righteous;" so that till a man is really in some measure conformed to the image of the Son of God; till love to him, a regard to his authority, and an habitual concern for his glory, become the cardinal points upon which his conduct turns, every hope which he is cherishing, of happiness and of eternal life, is but a delusive snare.

(To be continued.)

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For the Christian Observer.

ON THE NEEDFUL CONNEXION AND DISTINCTION BETWEEN MORAL SUASION AND SPIRITUAL OPERATION.

IF the subject of VERAX's inquiry (Number for June, p. 355), and of C.'s reply to it (Number for July, p. 434), has appeared to many readers of the Christian Observer as important as the present writer apprehends it to be, its farther discussion will doubtless be acceptable; although from the candour apparent in the statement of Verax, he will probably admit the answer already given to his objection, founded on Matt. xi. 21, to be decisive. Should he still feel any embarrassment on this point, it may perhaps be relieved by due attention to the expressions of Abraham, as stated by our Lord (Luke xvi. 29—31): "They have Moses and the prophets; let them hearken to them. But he said, Nay, father Abraham; but if one went unto them from the dead, they would repent." Abraham, however, replied to him, "If they hearken not to Moses and the prophets, neither would they be persuaded (πεισθησονται) though one rose from the dead."

Here the repentance spoken of was evidently such as might have been effectual to salvation; for it was expressly intended to prevent the brethren of the rich man from coming into the state of misery which he suffered. (ver. 28). He thought that they might be brought to such repentance by the force of *moral suasion*, provided it were rendered as forcible as would probably be the admonition of one whom they knew to have died. Our Lord, by sanctioning the negative to such an expectation, has decided, in the clearest and strongest manner possible, that "moral means cannot suffice to bring a sinner to a spiritual exercise of heart." Consequently, that the repentance of Tyre and Sidon in sackcloth and ashes, which, according to our Lord's infallible knowledge, would have been excited by his performance of the same miracles at those places which he had performed, without any such effect, at Chorazin and Bethsaida, could not imply a spiritual exercise of heart.

I have been induced to add this argument to those which C. (I think very properly) has made use of, because, at a time when my own mind was embarrassed, as that of Verax appears to have been, it was *this* deduction which afforded me entire satisfaction. Our Lord's very solemn assertion, that, "except a man be born again, he cannot see the kingdom of God" (John iii. 3), will, therefore, I hope, be admitted by Verax to be, not merely "a very plausible," but a *positive*, confirmation of the doctrine in question. Equally in point I apprehend to be the declaration of St. Paul (1 Cor. ii. 14), "But the natural (ψυχικος, animal) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know (them), because they are spiritually discerned;" or "judged," as in the next verse; that is, "comprehended."

At the same time, wishing that the faith of Verax, and of every Christian, may be grounded upon the genuine sense, not the mere sound of Scripture, I shall admit, that the confirmation of this doctrine from John vi. 44, (to which he likewise refers), may be more *plausible* than solid. When our Lord had said, "No man can come unto me except the Father draw him;" he closed his address with the admonition (ver. 64), "But there are some of you that believe not:" and the Evangelist adds, "For Jesus knew from the beginning who they were that believed not, and who should [or would] betray him." And he said, "Therefore said I unto you (some of whom, I know, do not believe on me), that no man can come unto me, except it were

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given unto him of my Father." Now, according to the *sound* of these texts, and, I believe, their most *common* interpretation, what better excuse could the unbelievers then present desire, than that which they furnished them with? Might they not have replied, "If we do not put our trust in thee, as thou requirest, how can we help it? By thine own avowal, it depends not on any thing that we can do, but upon something which God does to some persons, and not to others." Was it consonant with that matchless wisdom and goodness, which our Lord habitually displayed, to put such an apology into their mouths, or into their minds? In fact, *did* they avail themselves of it? But would they not have done so, and that eagerly, had they so understood Jesus? I apprehend, however, that even if they were ready to advance such a plea, their lips must have been closed by our Lord's declaration (ver. 45), in immediate connexion with the words first cited. "Every man, therefore, that hath heard from the Father (ακουσας παρα του πατρος), and hath learned (και μαθων) cometh unto me." Our Lord's original expressions, as thus rendered in Greek by St. John, appear to have intimated a marked distinction between "hearing *from* the Father," and "learning," as a scholar from his teacher; which requires a consent (though, perhaps, reluctant) to be taught. All the Jews had *heard* abundantly from the Father; by the Mosaic Law, and by all his subsequent dealings with them, as a nation over which he peculiarly exercised a paternal care and authority. But they had not all learned of him; not that they had not all equal advantages for doing so, but because many of them were too intractable to be taught. All who had been willing to learn from the Father, by the law, would come to Christ, to be farther instructed by the Gospel. If they had not learned from the Father, they *could* not come to Christ; for they had not taken that intermediate step, without which it was naturally impossible they should come to him. An impassible gulph lay between them. Unless the Father had furnished them with instructions (that is, unless they had *heard* from him), it would have been impossible for them to have *learned* what (as it was) they were inexcusable for not knowing; because their ignorance was merely the consequence of their own refractoriness. But to be *drawn* by the Father, implies more than *hearing* from him: it implies consent to be taught by him, without which no one can learn. Such a willingness to learn must, at the same time, have been unavailing, unless instruction had been given. The sense of our Lord's expressions, taken in their mutual connexion, I apprehend, therefore, to be this: "All of you have heard from the Father, but all of you have not learned of Him; he has used means to attract you all, but you have not all been drawn to Him: every one that has not only heard from the Father, but has learned of Him, comes to me as a disciple; but he could not have thus come to me, had it not been given to him by my Father."

Such an interpretation appears to me to be confirmed and illustrated, by our Lord's charge against the Jews, in the preceding chapter (ver. 39, 40): "Search the Scriptures; for in them ye think to have eternal life, and they are testimonies of me; yet ye will not come to me, that ye might have life." It would be vain to assail any man's conscience with such a charge, if, at the same time, you told him, (or could not confute him, should he tell *you*), that he can do nothing effectual to obtain eternal life. But if he admit that "the holy Scriptures are able to make him wise to salvation, through faith which is in Christ Jesus," and neglects to search them that he may come to Christ, his mouth must be

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stopped, and he must stand guilty of his own perdition, before God and men.

Verax has described, with great accuracy and perspicuity, in his first paragraph, my own sentiments, and probably those of a majority of your readers. To this, therefore (p. 355), for the sake of brevity, I refer. But I conceive such sentiments to be in no wise incompatible with the efficacy of *moral suasion* to every purpose, which, according to the Gospel, is requisite for the glory of God, and the salvation of mankind. Yet I do not, with Verax, rest this efficacy on "the degree in which the Holy Spirit causeth it to act upon the mind and hearts of individuals." (p. 356.) The Scriptures abound with arguments, exhortations, invitations, entreaties, admonitions, and awful denunciations; with every thing, indeed, that can be needful to penetrate the dullest understanding, and to rouse the most sluggish sensibility. These are corroborated by striking displays of the wisdom and goodness of God, throughout creation; and of his providence, throughout our lives; as well as recorded for our instruction. As intelligent creatures, we must necessarily be responsible for such instructions, and attractions to God. As sinners, looking up to our dreadful Judge, we cannot indeed *love* him: but if we do not completely pervert our rational faculties, we must *fear* him. By fear, sinners are compelled to surrender themselves to Divine justice, and to feel that they are lost. *Self-love* is the ruling motive of human nature, and *self-dependence* (for merit or strength) its support. When this is cut off, by conviction and experience, self-love constrains us to seek Divine mercy and aid: and such is the efficacy of that propitiation which Christ has made for the sins of the whole world, so perfect is the freedom with which our heavenly Father imparts his Holy Spirit to those who ask him; that no want of love to him, no ignorance of blessings which we need, can prevent the overflowing of his grace, to all who consent that he should save them. God, *then*, imparts to the sinner, that capacity of *knowing* him, without which he could neither *love* God supremely, nor his neighbour as himself.

If these views of the purport of Divine Revelation, are admitted, in the main, to be correct, then it is *evident*, that sin and perdition arise wholly from the *creature*; and that salvation, first and last, is wholly from GOD. Ample scope and efficacy are given to *moral suasion*; without attributing to it, that which the Scriptures ascribe to the Holy Spirit. To *sinners*, the utmost encouragement for repentance is presented, and the guilt of their own destruction is imputed; while those who are "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ," are affectionately admonished, "if they call on the Father, who, *without respect of persons*, judgeth according to every man's work, to pass the time of their sojourning here in fear." (1 Pet. i. 2. 17.)

EUBULUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN no seat of education are the institutions for the encouragement and promotion of true science and sound learning better planned or more effectually conducted than in the University of Cambridge. By

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a strange anomaly, however, this University has been more branded for laxity or total absence of discipline, than even the sister one of Oxford. Slander has represented the whole, or nearly the whole, body of under-graduates as a collection of profligacy and dissipation, brought together by idleness or fashion to squander their time and their property, till they become of age to enter into those pursuits for which they are intended. How false and malicious are these charges, any one who is the least conversant with the state of the University will readily pronounce; though I have no doubt but the calumny which has gone abroad will weigh heavily on the minds of many parents, who have, perhaps, been denying themselves many gratifications, in order that their sons may obtain the advantages of a college education.

The objections which are usually urged against the University, are, for the most part, similar to those which A WESTMORELAND YEOMAN, in your Number for July, informs us have made considerable impression on his mind; and therefore, for his satisfaction, and for that of parents in general, I shall make a few remarks upon each of those topics which he has thought proper to notice.

The first thing which the Westmoreland Yeoman wishes to know is, "whether it is true that many of the young men who go to college are not lodged within the college walls, but are scattered up and down the town, in lodging-houses, out of the reach of the observation or controul of their superiors." To the first part of this inquiry, I answer in the affirmative: to the second, decidedly in the negative. Many of the under-graduates of Trinity and St. John's Colleges, cannot be supplied with rooms within the walls of their respective colleges, and are, therefore, obliged to have lodgings in the town; but whoever insinuated to A Westmoreland Yeoman that those under-graduates who "*keep*" in lodging-houses, are out of the reach of the observation or controul of their superiors, must have been either remarkably ignorant of university discipline, or have been prompted to this unfounded declaration by ill-will to the University, or by some other motive equally unworthy. I will, therefore, mention some of the regulations which are enforced respecting lodging-houses, that the world and the Westmoreland Yeoman may know how utterly false are those charges to which they have been listening.

In the first place, before any one can keep a lodging-house for the accommodation of university-men, it is necessary to obtain a license from the Vice-Chancellor and one, at least, of the Proctors; and no license is in any case granted without testimonials of respectability of character being produced by the applicant. In the next place, the young men are under the same or stricter controul than those within the walls of their respective colleges; for at the end of every week a bill is sent by the master of the lodging house to the college tutor, stating whether in the course of the week his lodger has ever been absent from his rooms after ten o'clock in the evening, and, if so, specifying the time at which he returned. Should any under-graduate be absent from his rooms a whole night, the circumstance is the next morning reported to the tutor, who has power to call the defaulter to strict account. Should any master of a lodging-house attempt to evade these regulations, the punishment is suspension from, if not entire deprivation of, the privilege of receiving university lodgers. From what has been said I leave every one to judge whether under-graduates in lodging houses are or are not under the controul of their superiors.

The regulations to which lodging-houses are subjected, will, I

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think, satisfy most people that building is not so necessary as your correspondent seems to apprehend: and this, I think, will more especially be the case when they are informed that the colleges which stand most in need of enlargement have neither the funds necessary for so gigantic an undertaking, nor ground whereon to place these ideal edifices. Besides, I am of opinion, that if the young men be not deterred from a vicious course by the restraints which are at present laid upon them, they would not be kept within more proper bounds, though all the bolts and bars of half the prisons in England were employed for that purpose.

The second inquiry of your correspondent is respecting drunkenness. That most men in the University are in the habit of drinking a little wine after dinner, I am far from denying; and in many cases, when a party is assembled, I have no doubt that some of the young men may transgress the bounds of moderation. But how, I would ask, is this to be prevented? Is wine to be altogether forbidden at Cambridge, because a few young men make a bad use of it? The same reasons would, I apprehend, render it an interdicted commodity throughout the empire. I shall briefly add, that wherever drunkenness is observed, it is discouraged and punished.—With regard to what your correspondent mentions against admitting young men into college at any hour of the night, I suppose there is no one who will not acknowledge that even this is much better than, by a refusal, to oblige them to take up their abode in a tavern, or a house of still worse description.

In reference to the third accusation, I can assure A Westmoreland Yeoman, that the proctors, with their men, go about the streets every night, in order to clear them of those nuisances of which he complains; and that any person of that description who is observed is immediately apprehended and lodged in custody.—What is hinted respecting bed-makers might be true at some distance of time past; but those who at present hold the office are either men or old women.

I have no doubt there are many students in Cambridge who have no objections to an occasional game at whist; nor do I see any reason why cards should be prohibited in the University. Gaming does not appear to be one of the crying sins of Cambridge: it certainly often happens that the young men make bets with each other, but I do not think that transgressions of this kind ought to come within the cognizance of college discipline. The invariable punishment of any undergraduate who is found guilty of equipping, or of being otherwise concerned in, a horse-race, is expulsion from the University: that riding over to Newmarket would be punished so severely, I am not prepared to say; nor, if it were, do I think it would be just.

"But the worst report of all remains to be mentioned," says your correspondent. This worst report of all, as far as I can make out from the statement of your correspondent, refers to the circumstance that, in the month of February last, an unfortunate individual belonging to Trinity College was found starved to death in a ditch in the vicinity of Cambridge; and it appears also that he was in a state of intoxication at the time. This melancholy event naturally caused a deep sensation through the University; and a pamphlet was shortly after published, severely reprehending the University for its want of discipline. To this several answers have appeared. But as I do not wish to involve either the Westmoreland Yeoman or yourself, Mr. Editor, or your readers at large, in the party disputes of university politics, I shall say nothing on the respective merits of these productions, especially as they do not at

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all affect the real question at issue. I therefore take leave of your correspondent by assuring him, that, like himself, I also am

A NORTHCOUNTRY MAN.

To the Editor of the Christian Observer.

YOUR correspondent, who has favoured us with two excellent papers on Cowper's poem of the Task, having apparently suspended his remarks, the following miscellaneous observations on the poet and his works, may, perhaps, in the mean time, be thought worthy of a place in your miscellany.

In the poem of Retirement, where the author is discussing the subject of the works calculated to form the innocent recreation of the retired man, Cowper writes:

Not his, who, for the bane of thousands born,
Built God a church, and laugh'd his word to scorn.

Does this refer to Voltaire?

In the third volume of Madame de Stael's posthumous work, entitled "Considerations on the French Revolution," the following lines from the Task are quoted in a passage descriptive of the patriotism of the English:—

Thee I account still happy, and the chief
Among the nations, seeing thou art free;
My native nook of earth! Thy clime is rude,
Replete with vapours, and disposes much
All hearts to sadness, and none more than mine:
. . . . . .
Yet, being free, I love thee. . .

To which is subjoined the following scholium: "These verses are by a poet of admirable talent, but whose happiness was destroyed by his extreme sensibility. He was labouring under a mortal disease of melancholy; and when love, friendship, philosophy, every thing, added to his sufferings, a free country yet awakened in his soul an enthusiasm which nothing could extinguish."—It is not correct to assert, that patriotism was the *only* feeling capable of awakening the mind of Cowper from its painful lethargy. I fear that by the word *philosophy* is intended *religion*; a catachresis scarcely to be paralleled in any author.

There is a passage in the poem of Charity, which, although suggested by the poet's own views of the retributive justice of the Deity, has almost a prophetic appearance. It follows the allusion to the cruelties of the Spaniards in South America (in which, by the way, there is perhaps some confusion of Mexican and Peruvian history).

Oh could their ancient Incas rise again,
How would they take up Israel's taunting strain—
Art thou, too, fallen, Iberia? Do we see
The robber and the murd'rer weak as we?
Thou that hast wasted earth, and dar'd despise
Alike the wrath and mercy of the skies,
Thy pomp is in the dust, thy glory laid
Deep in the pits thine avarice hath made.
. . . . . .
Art thou the god, the thunder of whose hand
Roll'd over all our desolated land,
Shook principalities and kingdoms down,
And made the mountains tremble at thy frown?
The sword shall light upon thy boasted powers,
And waste them, as the sword has wasted ours.

In the Quarterly Review, vol. VIII p. 427, art. Belsham's Life of the Rev. Theophilus Lindsey, the reviewer, after Mr. Belsham, represents Cowper as having, in the following passage, censured the subject of the narrative for quitting a church, the doctrines of which he disbelieved.

They now are deem'd the faithful, and are prais'd,
Who, constant only in rejecting Thee,
Deny thy Godhead with a martyr's zeal,
And quit their office for their error's sake. *Task*, book VI.

A proper consideration of the character of Cowper, and a refer-

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ence to the context, would have convinced the critic, that the poet never intended to censure the act of secession, but merely the opinions which led to that secession, or rather the wrong dispositions in which, as he conceived, those opinions originated.

Blind, and in love with darkness! yet ev'n these
Worthy, compar'd with sycophants, who kneel
Thy Name adoring, and then preach thee man!

Were the words, "constant only in rejecting thee," intended as an allusion to the many-coloured opinions of Priestley? Cowper's relation, Spencer Madan, was the author of some letters addressed to Priestley.

In the late edition of Cowper's works, in ten small volumes, his few prose publications are omitted, as also his Olney Hymns, his Translations from Madame Guyon, his posthumous Memoirs of himself (a work, it may be, fitter for private than general circulation), a humorous Epistle to the Rev. Mr. Bull, which I have not seen except in Greathead's Brief Memoir of Cowper, to which it is subjoined, and a Poem written under the influence of some early disappointments, and found only in Hayley and Greathead; a piece, which, even if it were interesting on no other account, would be so as displaying a curious contrast between his early and his latter style of poetical diction and versification. There were, no doubt, satisfactory reasons for the omission of some of the above named compositions. To a future complete edition of Cowper, a well-written life of the poet would be a valuable adjunct; a life, I mean, which shall contain an accurate, and pious, and philosophical comment on the events recorded, and a judicious explanation of the causes of his melancholy, and the manner of its connexion with his religion; points which, if not properly understood (and they certainly have been often misrepresented), are, perhaps, liable to considerable abuse, and that too in contrary ways. Such a work might also contain critical observations upon his poems, his poetical character, and the influence of his writings on the literature and morality of the age; as well as on the morality of our literature in particular. Cowper is, in fact, the patriarch of a large part of the present generation of poets, at least of the moral class. A commentary on various passages in the poems might also be of service.

The following passages in our author may be noticed as either parallelisms with or imitations of, other authors, ancient and modern. I am far from charging the poet generally with plagiarism in the several instances which I have collected of coincidence. Dr. Johnson, in his admirable remarks on plagiarism in the Rambler, has forcibly shewn how very unfair it is to charge an author with this literary crime, on such evidence as that which is often produced to substantiate the charge. I refer your readers to his remarks and illustrations.

1. 'Tis born with all, the love of Nature's works: - - -
Ev'n in the stifling bosom of the town
A garden, in which nothing thrives, has charms
That sooth the rich possessor. ———
- - - - - -
——— Are they not all proofs,
That man, immured in cities, still retains
His inward inextinguishable thirst
Of rural scenes? *Task*, book IV.

Novistine locum potiorem rure beato?
Est ubi plus tepeant hiemes? etc. ——
Nempe inter varias nutritur sylva columnas,
Laudaturque *domus* longâ quæ prospicit agros.
Naturam expelles furca licet, usque recurret,
Et mala perrumpet furtim fastidia victrix. *Hor. Ep.* lib. I. x. l. 14.

I have forborne to quote the whole of the two passages, for the sake of brevity: the classical reader will be gratified by compar-

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ing them. Horace was evidently a favourite author with Cowper. The coincidence here, however, might easily be accidental.

2. O thou, resort and mart of all the earth,
Chequer'd with all complexions of mankind,
And spotted with all crimes; in whom I see
Much that I love, and more that I admire,
And all that I abhor; thou freckled fair,
That pleasest and yet shock'st me; I can laugh,
And I can weep, can hope, and can despond,
Feel wrath and pity when I think of thee! *Task*, book III. ad fin.
(See also the conclusion of the first book.)

Similar to this is the *language* of Dryden in his Medal:

London! thou great empire of our isle!
O thou too bounteous, thou too fruitful Nile!
How shall I praise or curse to thy desert,
Or separate thy sound from thy corrupted part?

Dryden, however, is speaking of the *political* merits and demerits of his subject; Cowper of the *moral*.

3. ——— that confident address,
Those habits of profuse and lewd expense,
That scorn of all delights but those of sense,
Which, though in plain plebeians we condemn
With so much reason, all expect of them.
Tirocinium.

——————Alea turpis,
Turpe et adulterium mediocribus; hæc eadem illi
Omnia cum faciant, hilares nitidique vocantur. *Juv. Sat.* XI.

4. So manifold, all pleasing in their kind,
All healthful, are th' employs of rural life,
Reiterated as the wheel of time
Runs round; still ending, and beginning still. *Task*, book II.

——redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus. *Virg. Georg.* II. 401.

We owe to Cowper, perhaps, the best transfusion of the celebrated lines in the same Georgic:

Felix, qui potuit rerum cognoscere causas;
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari! *Ib.* l. 490.

Except, indeed, that he has rather Christianized than translated the passage:

Happy the mortal who has traced effects
To their First Cause; cast fear beneath his feet,
And death, and roaring hell's voracious fires. *Motto to Verses on one of the Bills of Mortality.*

5. ——— The million flit as gay
As if created only like the fly,
That spreads his motley wings in th' eye of noon,
To sport their season, and be seen no more. *Task*, book III.
(See also the conclusion of the third paragraph of "Truth.")

Nor do I name of men the common rout,
That, wand'ring loose about,
Grow up and perish like the summer flies
Samson Agonistes.

6. And all her love of God a groundless claim,
A trick upon the canvas, painted flame.
Conversation.

Love is no more a violent desire;
'Tis a mere metaphor, a painted fire;
Dryden's Prologues.

7. And ev'ry moment's calm, that sooths the breast,
Is given in earnest of eternal rest.
Epistle to a Protestant Lady in France.

In still small accents whispering from the ground
A grateful earnest of eternal peace.
Original Copy of Gray's Elegy.

8. Their way was on the margin of the land,
O'er the green summit of the rocks, whose base
Beats back the roaring surge, scarce heard so high. *Task*, book VI.

——— the murmuring surge,
That on th' unnumber'd idle pebbles chafes,
Cannot be heard so high.
King Lear, Act IV. Sc. 5.

9. For where was public virtue ever found,
Where private was not? Can he love the whole,

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Who loves no part? He be a nation's friend,
Who is in truth the friend of no man there?
Can he be strenuous in his country's cause,
Who slights the charities, for whose dear sake
That country, if at all, is to be lov'd!
Task, book V.

'Ο γὰρ μισάνθρωπος, καὶ πατὴρ πονηρὸς, οὐκ ἂν ποτε γένοιτο δημαγωγὸς χρηστός· οὐδὲ ὁ τὰ φίλτατα καὶ οἰκειότατα σώματα μὴ στέργων, δυδίσκοτο ἄμεις πατρὶ φιλάνθρωπι πειθόμενοι τοὺς ἀλλοτρίους· οὐδέ γε ὁ ἴδιος πονηρὸς, οὐκ ἂν ποτε γένοιτο δημοσίᾳ χρηστός. *Ecclesiast. de Cor.* xxix.

This remarkable coincidence has also been noticed in the Quarterly Review, art. Gifford's Political Life of Pitt.

Those of your readers who are familiar with Cowper's Letters, will recollect the name of Hurdis, the well-known and amiable author of the Village Curate. It may be no unsuitable supplement to the *Cowperiana*, to insert a select extract or two from an author who, in manner and spirit, bears, though on a smaller scale, a considerable resemblance to that poet; displaying in the midst of much carelessness, some rather insipid description, and much prosaic writing, much of Cowper's freshness of expression, liveliness of painting, and purity and *kindness* of sentiment. The following is the opening of the second part.

Ye gentle pow'rs, if any such there be,
(And, if there be not, 'tis a sweet mistake
To think there be) that day by day unseen,
When souls, unanimous and link'd in love,
In sober converse spend the vacant hour,
Hover around, and in the cup of life
A cordial pour which all its bitter drowns,
And gives the hasty minutes as they pass
Unwonted fragrance; come and aid my song,
In that clear fountain of Eternal Love
Which flows for aye at the right-hand of Him,
The great Incomprehensible, ye serve,
Dip my advent'rous pen, that nothing vile,
Of the chaste eye or ear unworthy, may
In this my early song be seen or heard.

The following beautiful passage is from another part of the poem.

In such a silent, cool, and wholesome hour,
The Author of the world from heaven came
To walk in paradise, well-pleased to mark
The harmless deeds of new-created man,
And sure the silent, cool, and whole-some hour
May still delight Him, our Atonement made.
Who knows, but as we walk the walks unseen,
And seen and well approves the cheerful task
The fair one loves? He breathes upon the pink,
And gives it odour; touches the sweet rose,
And makes it glow; beckons the evening dew,
And sheds it on the lupin and the pea;
Then smiles on her, and beautifies her cheek.
With gay good-humour, happiness, and health.
So all are passing sweet, and the young Eve
Feels all her pains rewarded, all her joys
Perfect and unimpaired. But who can love,
Of heav'nly temper, to frequent your walks,
Ye fashion-loving belles? The human soul
Your pestilent amusement hates; but then
Shall He approve, who cannot look on guilt?

The following inscription was written by the author for the tomb of a younger sister.

Farewell, sweet maid: whom, as bleak Winter sears
The fragrant bud of Spring, too early blown,
Untimely Death has nipt. Here take thy rest,
Inviolable here! while we, than thou
Less favour'd, through the irksome toils of life
Toil on in tears without thee. Yet not long
Shall death divide us — Rapid is the flight

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Of life, more rapid than the turtle's wing,
And soon our bones shall meet—Here may we sleep,
Here wake together! * and by His "dear might,"
Who conquer'd Death for sinful man, ascend
Together hence to an eternal home!

* "I have promised her," says he, in a letter to Cowper on the occasion, "that she shall sleep beside me, and have appointed her a place at my right hand; a situation she always loved, and from which, God knows, I never wished her to depart."

SCIPIO ÆMILIANUS.

REVIEW OF NEW PUBLICATIONS.

Reply to the Inquiry of Mr. Steven into the Abuses of the Chartered Schools in Ireland. By the Rev. R. N. HORNER, A.B. Curate of Dundalk, Diocese of Armagh. Dundalk: 1818. pp. 32.

General Report of the Charter Schools of Ireland, visited in the Summer and Autumn of the Year 1817, presented to the Incorporated Society in the Month of February 1818. By the Rev. ELIAS THACKERAY, A.M. Vicar of Dundalk, and formerly Fellow of King's College, Cambridge. Dublin: 1818. pp. 68.

IN our Number for March last, we gave some account of a pamphlet published by Mr. R. Steven, on the subject of "the Chartered Schools of Ireland." The statements which that pamphlet contained have produced a vindication of those schools from the pen of Mr. Horner, in which it is affirmed, that the greatest part of Mr. Steven's delineation is utterly groundless as applied to their existing circumstances. He complains, and certainly with some shew of justice, that Mr. Steven should have previously entered into no *personal* examination of the schools which he so unsparingly attacks, and that he should have cited no printed documents on the subject, of a later date than thirty years. We conclude, however, that during that long period only one printed document has made its appearance—namely, the Report of the Commissioners of Education made to the Government in 1809, and afterwards laid before the House of Commons—because it is the only one to which Mr. Horner refers. Had there been any other, he ought to have pointed it out. Assuming that we are correct in supposing that this Report is the only additional source of information respecting these schools, which has issued from the press since the year 1788, we think the public have still some right to complain of the obscurity that has enveloped the conduct of an institution which has been supported at so large an expense to the nation, and which the clearest evidence had shewn to have been most shamefully mismanaged.

To this Report, on which Mr. Horner lays great stress, we ourselves have not had access; and we cannot therefore venture to state what may be its general bearing on the question at issue between that gentleman and Mr. Steven: but, without doubt, the extracts produced by Mr. Horner are of such a decisive character, that it will be necessary for Mr. Steven to explain why his inquiry was not directed to this document as well as to those which had preceded it.

Mr. Edgeworth is the principal witness adduced by Mr. Horner. He is brought forward as congratulating "the Society on the flourishing state of their schools," and as testifying "that the system of edu-

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vation was efficacious, practical, free from bigotry, and in every respect such as to put it beyond the reach of private defamation or public censure." With all our respect for Mr. Edgeworth, however, we must think that his testimony is somewhat too general and unmeasured for the purpose of satisfactory vindication, especially as we shall find that, eight years afterwards, when Mr. Thackeray inspected these schools, there still remained some defects in their administration, which might very reasonably call for censure and reform.

Mr. Horner affirms, that the animadversions of Mr. Howard and Sir J. Fitzpatrick had produced their intended effect in the increased comforts and improvement of the children, and that those establishments have now attained to a state of considerable excellence. He supports this assertion by bringing forward from the Report of 1809 two additional witnesses, Mr. Corneille, Secretary to the Board of Education, and Dr. Beaufort. The former expresses "the very great satisfaction he experienced from the very general good state of the Society's schools which he had been sent to visit and inspect." And the latter speaks thus: "It appears that this great number of children are trained up in health, cleanliness, and good order; and, although they may be better instructed in some schools than others, yet in all they are reasonably well taught to read and write, and all learn their duty to God and man."

"When our Report," adds Mr. Edgeworth, "passes through the hands of Government to the public at large, it will be compared with Mr. Howard's *just* representations of these schools at a former period. The comparison will give an irrefragable proof of the gradual and increasing attention which is now paid to the lowest classes of people in Ireland." It does not appear, however, that this Report, though laid on the table of the House of Commons, was ever given to the public. And we the more regret this circumstance, as Mr. Horner's extracts from it are very scanty, consisting indeed only of the passages which we have above transcribed. At the same time, enough transpires to shew that the Report did not consist exclusively of panegyric; for it is observed by Mr. Horner, that while the witnesses "bestowed praise on all that merited approbation, their censure was inflicted on all that merited reproof." No further particulars, except in the way of incidental reference, are given of this important document on which Mr. Horner seems mainly to rely as establishing the extreme inaccuracy of Mr. Steven's statements. This charge of inaccuracy, however, will turn upon the fact, whether Mr. Steven had this document before him. Mr. Horner more than insinuates that he had: he says, "Mr. Steven's own words imply his having read it." He leaves, therefore, the inference to be drawn that he could not have overlooked it, but must have suppressed the information which it contained.

The assertion of Mr. Steven, that the children of Papists have been kidnapped, or torn from their parents, to fill these schools, Mr. Horner states to be utterly unfounded. The very form of admitting a child to the Charter Schools requires that the father, or the mother, or the next of kin if both should be dead, should *entreat* for the admission, and should give a full and voluntary consent to the child being educated in the principles of the Protestant religion. — He endeavours, also, to convict Mr. Steven of some exaggeration in his statement of the finances of the Society. Instead of 60,000*l.*, the sum at which Mr. Steven had estimated its annual income, Mr. Horner maintains, that it amounts only to 50,000*l.* But even this [illegible]

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sum is so very large as to give the public a fair right to expect the most important results from its application. The National Education Society, in the seven or eight years of its existence, has produced, on the population of this country, effects of vast extent and magnitude, compared with which the results of the Chartered Schools in Ireland, during the same period, dwindle down into perfect insignificance; and yet the whole amount of the funds, which the former has had to expend, has not exceeded the income of the latter for a single year. The two societies proceed, it is true, on different plans. But why is not the most efficient plan adopted in Ireland, the country which is acknowledged on all hands to stand most in need of it? The objection of Mr. Horner to the substitution of a different course of education in the place of that pursued in the Chartered Schools—namely, that "the defects of a different course can only be fully ascertained by the test of years, and can only be known, when to know them may be fruitless"—will have no weight whatever, in opposition to the experience furnished in Scotland by its parochial schools, and in this country by the National and Lancasterian institutions. —There was, it is true, one grand purpose which might have been served by the Chartered Schools; we mean that of educating schoolmasters for Ireland. Had this object been attended to, we might have long since witnessed the most beneficial effects flowing from their institution to the whole population of that neglected country. As matters have been conducted, the Chartered Schools Society, with an admitted income of 60,000*l.* per annum, has not succeeded in furnishing fit schoolmasters even for their own forty or fifty schools. And now, for the first time, as we learn from Mr. Thackeray, the Committee of the Society are called to deliberate upon the propriety of taking measures for the education of male and female teachers. But we are anticipating Mr. Thackeray's interesting Report, to which we shall now turn our attention.

In the year 1817, Mr. Thackeray, accompanied by his lady, inspected the whole of the Chartered Schools: and, at the close of his tour, rendered to the Society a minute and circumstantial Report of each, which we trust will be laid before Parliament in the ensuing session. The Report *now* published contains only such *general* remarks as had been suggested to him by what he saw. To these we will briefly advert.

An uniformity of dress has been adopted in the Society's schools, and the clothing of the boys is supplied from Dublin; so that there is now, in Mr. Thackeray's opinion, a greater security that the materials will be good than when they were supplied by the masters. The girls, however, are still supplied by the mistresses, and the materials are stated to be, in some instances, inferior; in addition to which some useful articles are wanting. On the whole, a great improvement is reported to have taken place as to the comforts of good clothing, and as to neatness and cleanliness in the management of it. And yet it is clear, that much still remains to be done on this important head. "In some schools," says Mr. Thackeray, "these points are by no means neglected; and though in others more attention is requisite, there are very few instances of striking disregard." Something, he says, is still required "in order to make the schools universally creditable, and to ensure to the children all the comfort which good clothing affords." This Mr. Thackeray regards as of "vital importance," "because it will otherwise be impossible to form those habits of neatness and decency which it is one of the important objects of the Society to introduce."

Mr. Thackeray speaks of the

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schools as generally healthy: all except one have been exempt from the late epidemic. A few schools, however, have been discredited by the prevalence of ophthalmia and ringworm, and more by the blameable neglect of cutaneous eruptions. We draw a more unfavourable inference respecting health from the generality of the following apologetical observations than even from these admitted instances of culpable neglect. "To judge fairly," says Mr. Thackeray, "on this head, it is necessary to remember that these institutions are open to poor children of every description; that as there is no admission under six years old, bad nursing, bad feeding, and consequent disease, may have made deep inroads before that age upon the constitution; besides, that maladies rooted in the frame may not appear until after that period." Is there, then, no medical examination instituted before children are received into these schools? Is it possible that *deep inroads* on the constitution of a child of seven years of age, or even that maladies rooted in the frame, should in any material number of instances evade the scrutiny, we will not say, of medical skill, but even of a superficial observer who has been accustomed to contemplate the varying appearances of his own children? What would be said to the conductors of Christ's Hospital or any other great school on the English side of the channel, who should preface their Report of the health of their pupils with such an anticipated defence as this? The reasonable presumption would be, that there was much ill health among the children, and consequently much neglect in the conductors of that particular seminary. Such a mode of defence, indeed, if it could be admitted, would be equally available to the cotton-spinners of Lancashire as to the schoolmasters of Ireland.

Mr. Thackeray has remarked, that the progressive improvement which in most instances is observable in the manners and general appearance of the children, is in proportion to the attention of the visitors and catechists, and the kind conduct of the masters and mistresses; and he very properly recommends that the masters and mistresses, whose negligence has led to different results, should be made to feel that their continuance in office will depend on their future care and fidelity.

Mr. Thackeray's observations on the *education* given in these schools are far more creditable to him than they are to the Society. They seem to us to indicate a lamentable failure in the main object of its institution. Let Mr. Thackeray here speak for himself.

"In this respect the schools of the Society differ greatly from each other. In several of the schools *the masters have persuaded themselves, that they are not concerned in the education of the children, but merely in their domestic and general superintendence.*

"Where masters have formed this erroneous opinion, the others are, in some instances, but *ill qualified to discharge the duties of instruction.* . . .

"The difficulty of obtaining teachers is universally acknowledged throughout Ireland: the Society, therefore, have too frequently been compelled to be satisfied with the best they could obtain. I have already expressed my persuasion, that they may have, in their own institution, the very best remedy for this defect; and that by a proper course, they may not only derive from their establishment the means of its own great improvement, but also make it become an extensive national good.

"The demand in Ireland for parish clerks, schoolmasters, and mistresses, in her present anxiety for information, appears to me to be such as would employ one half of the children annually sent out of the Society's schools: and I am inclined to believe, that if institutions, such as I have suggested to the Board, were once formed, applications would soon be made from every quarter. The progress in common education, including under this term, reading, writing, spelling, and accompts, is in many

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schools highly respectable; in several schools only moderately good; and in some few, very defective. The circumstances just referred to sufficiently account for this difference.

"I must once more observe, that I see no means of ensuring general efficiency except that already pointed out. This, and this alone, would remedy defective schools, and improve the best.

"The sensible advantages, thus secured, would obviate objections which at present, even some Protestants, start against the Charter School Establishment.

"It would be universally felt, that the public money could not be better expended, than in not only communicating competent education to those who would otherwise be neglected, but in continually training apt and able instruments, who might communicate to multitudes, the beneficial habits formed in themselves by lengthened discipline and complete instruction." pp. 14—16.

What a picture does the above extract exhibit of the inefficiency of this great and expensive establishment! What must be the system of regulation, inspection, and controul, when masters could be suffered to continue for one day, not to say for years, under the delusion that they had nothing to do with the education of the children! And then the ushers, who are their only substitutes, are sometimes altogether unfit for the office of teaching! And this, be it remembered, is the Report made in the year 1817 respecting the schools of a society possessing an annual income of upwards of 50,000*l*., and having therefore ample means, by the judicious appropriation of a small part of this sum, to procure teachers eminently qualified for their office from the central National or Lancasterian schools in England. From these sources schoolmasters have been procured during the last six or seven years for almost all parts of the world. In that time, the National Education Society alone has sent forth nearly one thousand new teachers: and yet in Ireland the liberality of the public is shamefully wasted, because the conductors of this institution have not been at the pains to procure or to rear proper instructors. The demand for schoolmasters in Ireland, it is known, has long been great; so great, that an institution has existed for ten years past, supported by the voluntary donations chiefly of persons in England, for the express purpose of educating Irish schoolmasters. The Chartered Schools, no less than the other schools in Ireland, have languished for want of capable teachers; and yet now, for the first time, does it appear even to have been suggested to the Committee, that a part of the enormous funds at their disposal might be beneficially applied in preparing the indispensable means of making the whole available to any certain and permanent purposes of good. But to proceed—

The religious instruction of the children in a third of the schools is confined almost entirely to the repetition of catechisms, which Mr. Thackeray justly considers as furnishing inadequate means of information on this all-important subject. In the other two-thirds of the schools he states that religious instruction is communicated to a much larger extent, embracing the historical and prophetical parts of Scripture. — Why the doctrinal should be omitted we know not. Mr. Thackeray strongly recommends that the pupils should further be made not only well acquainted with, but interested in, the Liturgy—a point "which has not hitherto been attended to in the manner which the case requires."

The state of religion and morals in the schools depends, in the view of Mr. Thackeray, mainly on the masters and mistresses. Where they are steady, vigilant, and judicious, things proceed satisfactorily; while a contrary conduct on their parts leads to directly opposite results. He suggests various remedies for this evil. The only effectual one, however, appears to

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as to be the instant removal of incompetent or negligent masters and mistresses, and the substitution of others who not only understand the duties of their office, but will be zealous and conscientious in discharging them. Mr. Thackeray subjoins a remark, which has naturally arrested our attention. He does not yield, he says, to "representations unfavourable to the moral character of schools, as if they were infected by some inherent taint not possible to be expelled." Such representations he considers but as an apology for negligence on the part of superintendents.—We have no doubt that Mr. Thackeray is right in refusing his assent to such positions; and yet what can we conceive of a state of things which requires so very singular an observation as this? It has become, it would seem, a question in Ireland, founded, partly at least, on the interior conduct of the Chartered Schools, whether schools as such—schools generally—are not infected with some incurable moral plague. What has Mr. Steven asserted which speaks more powerfully than this passage does respecting the mismanagement of this institution?

The suggestions of Mr. Thackeray are always judicious and intelligent, and we trust they will be attended to by the Committee; but he feels strongly, what we also feel, that all will be absolutely "fruitless, so long as schools are committed to incompetent superintendents." He dwells on this point so frequently and so strongly, recurring to it again and again whenever an opportunity offers for fairly propounding the proposition, that it would seem as if there were some reason to fear lest the Committee might question its truth, or be insensible to its vital importance. In this country the conviction is already so deeply wrought, that without a competent teacher it would be useless to maintain a seminary for instruction, that the mere fact of incompetency, being once proved, would seem to leave its managers no option as to the course they should pursue. The case, however, seems to be different in the sister kingdom.

The farms which the masters of the Chartered Schools hold, appear to Mr. Thackeray to interfere very materially with their duties to their pupils; and they defend, in many instances, their neglect of those duties, by alleging the absolute necessity of attending to their farms. But why should the Committee impose upon them obligations which cannot be reconciled? To us it forms another strong objection to the plan of converting the schoolmasters into farmers, that the farms are to be cultivated for the master's profit by the labour of the youth under his care. This mode of proceeding involves in it, as Mr. Steven has well shewn, the most injurious consequences; and, in fact, holds out a premium to the master for the violation of his duty to his pupils and to the Society. We earnestly hope, therefore, that this evil will be entirely removed.

In conclusion:—we are much pleased with Mr. Thackeray; but he certainly has not succeeded in reconciling us to the present administration of the Chartered Schools in Ireland. If a portion of its funds were employed in the establishment and conduct of a central school in some eligible situation, where from 500 to 1000 persons of both sexes might be educated for teachers of parochial and charity schools; and if the remainder were appropriated to the support of day-schools in every parish of Ireland, how much more extensive and unequivocal would be the good achieved! If a sufficient sum were applied to the first object for only a few years, Ireland might be saturated with schoolmasters and schoolmistresses, and the greater part even of that appropriation might then be at liberty to be directed to other objects of education

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in that interesting portion of his Majesty's empire.

Let it not, however, be supposed, that, while we animadvert on Irish mismanagement in the department of education, we are insensible to the existence of many still more flagrant instances of the abuse and perversion of funds destined to the education of the poor, and to other charitable purposes, in our own country. We hope in no long time to lay the whole of this opprobrious case before our readers. In the mean time, we trust that the Committee of Fifteen in Dublin will be actively employed in carrying into effect the wise suggestions of Mr. Thackeray, so that the Chartered Schools may at length be made to yield something of an adequate return for the immense expenditure which they occasion.

Cœlebs, ou le Choix d'une Epouse, Roman moral, contenant des Remarques sur les Usages et les Devoirs domestiques, sur la Religion et sur les Mœurs. Par Mde. HANNAH MORE. Traduit de l'Anglais sur la treizième édition, par M. HUBER, de Hartwell-Farm. A Paris, chez P. Mongie l'Aîné, Libraire, Boulevard Poissonnière, No. 18*. 1817. 2 tom. pp. 970.

(Cœlebs in Search of a Wife, a moral Tale, &c.)

OF the valuable work of which the above, as far as English critics may presume to judge, is not only a faithful but an elegant translation, it was our lot to give a copious account shortly after its publication, before the public sanction had been declared, or the name of the much-revered author was known. In that Review we ventured, *nostro periculo*, to attribute very high merit both to the work and its unknown author, concluding our remarks in the following terms.

"We have spoken of the defects of this work, but how shall we find proper terms in which to speak of its merits? The sentiments expressed in Cœlebs are so congenial to those which we have ever approved and laboured to inculcate, that an eulogy passed upon the writer would be an eulogy on ourselves. To say all we feel would appear both adulation and vanity; and to say less would be unjust. We must be content to deny to ourselves the most pleasing of all offices, and leave the reader to collect our opinion from the general tenor of this article. Yet were it permitted us to express the feelings of delight, admiration, and gratitude with which we have perused these volumes—delight in anticipating their usefulness, admiration at the genius and virtues of the author, and gratitude for the consecration of such talents to the cause of truth—the writer would not think us either jealous or insensible of excellence. May the Father of all goodness bless this work to his glory in the advancement of piety and happiness! To Him doubtless it is a pleasant sacrifice; and what are the applauses even of the wise and good compared with *His* favour, 'in whose presence is fulness of joy, and at whose right hand are pleasures for evermore!'" (Christ. Observ. 1809, p. 121.)

Decisive, however, as were our views as to the merits of the work, and sanguine as were our expectations of its success, we could not have anticipated the full tide of its popularity, or the religious benefits with which its perusal has been, in very numerous cases, accompanied. While the invaluable "Practical View" of a revered senator, whose name is his best panegyric, has attracted the attention of no small number of the more serious and reading part of "the

* It may be had likewise of Bossange and Masson, French booksellers, Great Marlborough Street.

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higher and middle ranks of society," the Cœlebs of Mrs. More has found its way into circles in which a didactic treatise, even with all the merited popularity of the one just mentioned, could scarcely have penetrated. Were it not that, to minds disciplined as those of both these excellent individuals have been by Christian principles, the benefits which it has pleased God to confer upon society by their publications is the best reward, we might justly congratulate them on the literary celebrity of their productions, which we consider as already ranked among the standard and classical writings of their native land.

But to return to the work immediately before us—we greatly rejoice to find that it has visited the continent in the present French translation: since the publication of which a German translation has appeared at Vienna, and may probably, before long, be followed by others in different parts of Europe. Of the merits of the original work we have nothing at present to say, except to repeat our former opinion, with increased confidence, from the circumstance of the work having obtained a permanent as well as immediate popularity, and, what is of still more consequence, having been the happy means of bringing no small number of persons, especially among the younger members of society, to serious and practical reflection upon the most important subjects which can occupy a human being. If those who turn many to righteousness shall shine as stars in the kingdom of heaven, we cannot but anticipate what will be the happy lot of the author of these volumes, who, at a period of life which usually demands perfect ease and retirement, has been found still active and at her post the moment her efforts were needed. We allude particularly to her exertions in the early part of last year, to stem once more the torrent of revolutionary and irreligious publications by new accessions to her well-known tracts, some of which, we presume to think, stand as unrivalled in their own department of writing, as Cœlebs does in that which it has so peculiarly occupied, and in which few, if any, of its imitators have been able to succeed.

The question of the merits of the original being thus set at rest, we shall have discharged our duty by making a few remarks connected with the translation. We cannot then but think that in the present degraded state of the French press, relative to every thing connected with the morals and highest interests of mankind, the appearance of such a work is an omen which ought to be hailed with considerable hope. We cannot, indeed, venture to predict that "Cœlebs, ou le Choix d'une Epouse," will rapidly attain its merited rank in the meridian of Paris: indeed, the translator's addition of the words "Roman Moral" would indicate that he felt that any thing like didactic divinity was far above the region of ordinary French readers, who could not be tempted except by a title which promised something more *piquant* than a mere treatise. Indeed, the structure of the original work itself was a lawful stratagem of the author for attracting those to her graver matter who could be gained only through an indirect promise of amusement; and if they rose from the perusal of her pages with wiser heads or better hearts than before, they had certainly no occasion to lament the innocent snare which had been laid for their improvement. We sincerely hope, though in this also we dare not predict, at least to any considerable extent, that a similar result will take place on the other side of the channel. At all events, considering how extensively the French language is spoken throughout Europe, it is certainly very important, that as many *interesting* religious works as possible should be accessible to its readers, espe-

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cially such as are likely, in any measure, to allay that hostility to theological subjects which it has been the too successful effort of the infidel philosophy to produce.

There is, however, still another view in which we gladly welcome this translation; we mean, as a useful and amusing reading-book for the younger students in the French language. Its general introduction, which we most strongly recommend, into private families and the superior order of seminaries of education, might be productive of great utility, especially as so few works of an unexceptionable, or at least of a positively beneficial, tendency can be found among that limited stock of French literature which usually finds its way to the hands of the younger students of that language. Even of works written expressly for the rising generation, how seldom does one appear such as a Christian parent can willingly and without reservation domesticate in his nursery or parlour circle. Without taking grosser cases, even against such works as the popular tales of Madame de Genlis and Berquin's L'Ami des Enfans, and a score of other French books used in education, and especially in *female* education, we could substantiate objections which a British parent could not easily refute. But the original of the work before us, is so well known and so deservedly esteemed at home, and is so especially calculated both to benefit the character and form the taste of young persons in the respectable ranks of life, that we can conceive of no possible objection to its introduction in the manner we have mentioned, except, perhaps, a fear that the translation is not a sufficiently correct and elegant specimen of French composition. On this point, however, we are happy to add the testimony of native critics who have spoken of the translation as well as of the original in terms of considerable eulogy. Several reviews of the work have been inserted in the continental journals: the following, which appeared in a Paris paper, we shall submit to our readers, not because it is the best, but because it is one of the shortest, and was written by the pen of Madame de Staël, whose judgment is doubtless the more impartial, as Mrs. More has spoken of some of her writings with considerable severity, and certainly could not look for much quarter at her hands. We cannot, therefore, but regard the following critique as highly honourable to the writer as well as to the subject of her remarks. What a treasure had that woman been, had her speculative talents been turned to the best of purposes! She might, then, have been as great a blessing to France as the writer whom she eulogizes has been to Great Britain, and, instead of sharing only the barren laurels of human renown, might have attained those higher honours which we have already mentioned as so eminently belonging to a sister writer, whose "piety" has ever been as "practical" as her "morals" were "Christian."

"There is no nation," remarks Madame de Staël, "in which female authors are more numerous than in England. It may appear astonishing, that in a country where persons confine themselves so much to domestic life, the women should thus attend to pursuits which seem to be somewhat foreign to them. But it is precisely because they pass the greater part of the year in the country, and live almost always in retirement, that intelligent persons feel the necessity of enlivening their existence by literary speculations.

"We pourtray passion in works of fiction because we desire to be free from its influence in our own persons, and invent imaginary scenes in order to vary the monotony of real life. But the novel, the translation of which we now announce, was not composed with this intention. Mrs. Hannah More is a lady entirely devoted to

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religious pursuits; and it is to attract people of the world, that she has consented to adopt that style of composition which is found, in the present age, to excite the greatest curiosity.

"Cœlebs, or the Bachelor, is seeking a wife who shall correspond with the idea which he has formed of happiness; and amongst all the ladies whom he meets, Lucilla alone is attractive, and she is represented as eminently moral and pious.—The pictures of different females which are exhibited in this work, although perfectly innocent, are somewhat severe. The portraits which are employed as a contrast to the brilliancy of virtue are drawn with talent and originality. It has been thought that they were intended for real characters; a very natural suspicion, considering the verisimilitude of the colouring. There are scenes described with so much beauty that they have supplied subjects for the pencil. In short, even in England, Cœlebs has passed through thirteen editions*. What can we add to the force of this fact?

"It is necessary, however, to remark, that in England useful books are more read than they are with us. The English are less easily tired; they have less taste for novelty, being better satisfied with what is old: besides, good things, such as liberty, morality, and religion, being perfectly consistent with reason, are not with them subjects for irony. Still, however, great importance being now attached in France to education, and that of young women in particular being happily no longer confined to convents—which, though they might preserve them from every thing evil, conferred upon them nothing good—it is of importance to become acquainted with one of the best books which England can offer us on the right method of uniting accomplishments with virtues in the instruction of females. Mrs. Hannah More does not confine herself solely to what concerns her own sex, but marks out the various classes of society according to their duties and capabilities. We cannot too earnestly recommend to the attention of the reader a dialogue between two English clergymen, Dr. Barlow and Mr. Tyrrel*, the latter of whom designs his son for the ecclesiastical profession. Dr. Barlow, a strict and moral man, points out the necessity of literary and philosophical studies, in order to teach religion more forcibly; while Mr. Tyrrel, who is represented as trifling, though old and incredulous, disdains every kind of study, and considers the profession of a clergyman as a trade, the emoluments of which are the grand object.

"The death of this man, towards the close of the work, is very fine: nothing can excite more emotion than the immediate change which takes place in frivolous minds, when, suddenly, the great signal of death teaches them all those truths which they have rejected during the season of health.—We cannot too strongly recommend the perusal of this work. Religious instructions applied with knowledge of the world not unfrequently possess a depth which enlightens us as much on the affairs of this life as on interests of a higher order; and these religious reflections reveal to us by inspiration what experience teaches us at the expense of many tears.

"The translation of Cœlebs is clear, easy, and scrupulously exact. This last quality is a convincing proof of the attachment of the translator to the author."

To this critique it will not be necessary to add any thing, except to notice M. Huber's preface, and

* The *fifteenth* large edition is now on sale.—EDITOR.

* The English reader needs not be reminded, that Tyrrel is *not* a clergyman, and that it is not his son but his nephew whom he designs for the church. This error is not the translator's but Madame de Staël's.—EDITOR.

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to give a specimen of his translation. The former consists of a short sketch of Mrs. More's life, and a eulogy on her writings. "To praise this work here," he remarks, "would not only be superfluous, but would be to assume an honour which seems to belong to England, and which her most respectable authors will doubtless one day claim. Then, also, will arise in full chorus, the voices of that multitude of persons of every class whom the author of this work has instructed, relieved, and consoled; and whose benedictions will follow her to the abode of her everlasting reward."

The specimen which we shall present of the translation shall be taken from the dialogue referred to by Madame de Staël.

"Stanley: 'Il n'est pas moins vrai, M. Tyrrel, qu'un sermon est un ouvrage qui exige un plan régulier, tout comme un poëme; il exige aussi à un certain point, tout comme une tragédie, de l'unité, de la combinaison, des divisions, un ordre clair, et même quelque chose de l'exorde et de la péroraison qui appartiennent aux compositions de l'orateur. Je ne veux pas dire qu'il soit toujours obligé de se servir de tout cela; et un ecclésiastique circonspect (celui surtout qui auroit à prêcher devant un auditoire de gens de la première classe, et qui, pour s'en faire estimer, souhaite exceller dans l'art de la composition) ne négligera pas plus qu'un poëte dramatique, de former son jugement par la lecture de Longin et de Quintilien. Le versificateur pourra, il est vrai, plaire à un certain point par la force de son génie seulement, et celui qui compose des sermons, pourra se rendre instructif par la seule influence de sa piété; mais ni l'un ni l'autre ne seront de bons écrivains, s'ils ne possèdent pas les principes nécessaires pour bien écrire, et s'ils ne se forment sur les modèles de bons écrivains.'

"'Ecrire,' dit Sir John, 'est à un certain point un *art*, ou, si vous l'aimez mieux, un métier; et comme nul n'a la liberté de s'établir dans un métier ordinaire, à moins d'avoir fait un long apprentissage de ses secrets (mot usité, je crois, dans les brevets d'apprentissage), de même nul ne devroit prendre la plume d'écrivain, jusqu'à ce qu'il connût les mystères de l'art qu'il va exercer. On peut, même sans talent, produire un livre insipide et insignifiant; mais quelques talens qu'on ait, à moins d'avoir les connoissances requises, on ne produira jamais rien que d'imparfait.'

"Tyrrel: 'Malgré cela, je persiste à croire que, dans un ministre de l'évangile, le lustre de l'érudition est du clinquant, et la sagesse humaine folie.'

"Stanley: 'Je suis tout-à-fait de votre avis, s'il a pris l'érudition pour *but* au lieu de la regarder comme *moyen;* et si la réputation, l'agrément, ou même le profit humain est son dernier but. Dans un ecclésiastique, l'érudition sans religion n'est que de la fumée, ce n'est rien du tout; il n'en est pas ainsi de la religion sans érudition: je suis persuadé qu'il se fait beaucoup de bien par des gens qui sont en défaut à cet égard, mais qui abondent en zèle et en piété; car le bien qu'ils font est opéré par leur piété, et non par leur manque de lumières; leurs travaux deviennent productifs par le talent qu'ils mettent en œuvre, et non par le manque d'un talent de plus. L'Esprit de Dieu peut opérer et souvent opère par de foibles instrumens, et la divine vérité peut accomplir ses vues par sa toute-puissance; mais des cas particuliers ne prouvent pas que l'instrument ne doive pas être préparé poli et aiguisé pour l'ouvrage auquel il est destiné. Tout étudiant devroit soigneusement prendre garde à ne pas diminuer, par l'effet de son indolence, la masse de réputation de son état; il ajouteroit à sa propre émulation, s'il vouloit se souvenir que le clergé d'Angleterre a toujours été reconnu par les étrangers pour un des corps les plus savans du monde.'

"Barlow: 'Ce qu'a dit M. Stanley sur le mérite du savoir, n'attaque point les vérités premières et fondamentales; telles que celle-ci: 'C'est ici la vie éternelle, de connoître Dieu et Jésus-Christ qu'il a envoyé. Je ne désire connoître autre chose que Jésus-Christ. L'homme, par sa nature, ne peut pas connoître les choses qui appartiennent à l'Esprit de Dieu. Le monde n'a pas connu Dieu par la sagesse;' et cent passages pareils.'

"Tyrrel: 'Pour le coup, docteur, vous parlez un peu plus en ministre Chrétien: mais, à en juger d'après notre conversation, vous plaidez tellement pour la raison humaine et la science humaine, que cela donne à vos sentimens un air de paganisme.'

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"Stanley: 'L'orgueil de l'érudition peut être humilié, sans que l'utilité de l'érudition souffre, de ce que le monde n'est pas redevable du Christianisme à une découverte humaine, ni aux recherches de la raison, mais à une révélation immédiate. Ceux qui adoptent votre façon de penser, M. Tyrrel, devroient se souvenir que l'œuvre de Dieu, en changeant le cœur, n'a pas pour but de suppléer aux facultés humaines. Dieu exige de ses serviteurs les plus affectionnés l'exercice zélé de leurs talens naturels, et s'il est un être appelé plus qu'un autre à exercer la sagesse et le jugement qui sont en lui, c'est un ecclésiastique *religieux*. Le Christianisme ne paralyse pas l'usage des dons naturels, mais il les dirige vers leur véritable but. J'ai été souvent frappé de cette distinction: que l'ennemi du genre humain s'empare de l'âme par le moyen des passions et des sens, l'ami divin de l'homme s'adresse à ses facultés intellectuelles, 'les yeux de votre entendement étant éclairés,' dit l'Apôtre." Tom. I. pp. 330—335.

The First Homily of "the former Book of Homilies:" to which is added, a Defence of the Bible Society, with some Account of its Proceedings, extracted from Statements and Documents published by the Society. London: Hatchard. 1818. pp. 164.

IT is by no means our wish to review every work that may hereafter be written on this much litigated subject. We consider, in common with the author of the pamphlet before us, the cause of the Society as placed beyond the reach of successful opposition, and are, therefore, unwilling to prolong the controversy. But the author of this pamphlet has taken a somewhat new and important line of argument. He views the prejudices of many valuable members of the Established Church—prejudices, justly so called, wherever they preclude inquiry or examination—as the only remaining obstacle, on this side of the Vatican, to its universal acceptance and triumphant progress. He, therefore, addresses himself exclusively to the class of persons, entering into their feelings, meeting their doubts, examining their scruples, and exhibiting in favour of the cause which he advocates, such a general view as, prior to experience, we should have thought irresistible. He begins with reprinting the homily which has been entitled by our Church "a fruitful Exhortation to the Reading and Knowledge of holy Scripture," in order that the reader may have an opportunity of judging how far the spirit of our Establishment is from laying fetters on the universal circulation of the Bible; and then, assuming that circulation to be a good and necessary work, he proceeds to shew, that previously to the exertions of this Society there was a great dearth of Bibles throughout the world, together with a great desire in Christendom for obtaining them; and that the labours of the Society, however short they may fall of its ultimate object, have done much to diminish the one and to satisfy the other. This proof the author exhibits in the best and fairest way, by judicious selections from the Reports of the Society, and from other authentic records, which probably never fell in the way of its principal opponents, and the knowledge of which might often have the same effect on speculative objections, which the sight of real misery or distress sometimes produces on previous calculations of expediency or prudence. He concludes his work with particularly considering those two grand objections to the Society—the co-operation of Churchmen with Dissenters, and the hazardous experiment of circulating an infallible book without notes or comments from fallible interpreters. The author is evidently a man who understands the sentiments and respects the prejudices of the individuals with whom he has to contend; and, therefore, he is not likely to injure the cause which he advocates, or to irritate feelings which he de-

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sires to conciliate. He adheres closely to the single design before him, and, by presenting to the mind of the reader one undivided question, scatters the clouds which some persons have laboured to spread before it, and thus enables him to pronounce a direct and immediate answer. For this reason we think the book must have weight with all candid opponents.

It may be desirable, however, here to obviate an objection which may arise out of this very circumstance. The author writes exclusively for churchmen; and, writing for them with one single view only, he leaves his readers in full possession of any prejudices which they may happen to entertain, except the one which he is immediately combating. Allusions are of course often made to those feelings of antipathy to Dissenters, which may be supposed to operate with many opponents of the Society; and it may be thought uncandid by some of the dissenting body, to cite the objections against them, without saying how far any of them are unfounded. But it would have been impossible to enter into the merits of any of these objections, without parting with one characteristic excellence of the work; that of confining the attention to one single question, and this only so far as churchmen are concerned in it. Whether Dissenters err in doctrine, in discipline, or in both; whether they separate from the Establishment on matters of high importance, or only on points of indifference; or whether they differ most from us or from each other; are questions which might distract the reader's attention, but would not, so far as regards the real point at issue, materially affect his conclusion.

We approve, therefore, of the reasoning in the following passage, which leaves all the real subjects of dispute between Churchmen and Dissenters, where on such an occasion they should be, quite in the back ground.

"It has been urged that clergymen enter into an engagement, when they are admitted into the sacred office, 'to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word;' and that they cannot unite with Dissenters for the purpose of circulating the Bible, without being guilty of a breach of this engagement; it being conceived, probably, that by the act of associating with Dissenters, or rather, as I said before, of co-operating with them for the attainment of a specific purpose, every minister of the Establishment, so co-operating, does virtually declare that there is nothing erroneous or strange in the doctrines which those Dissenters maintain, and that thus he countenances and aids, rather than banishes and drives them away." p. 102.

"This charge then, as I before observed, appears to be brought against those ministers of the Establishment who are members of the Bible Society, because, in promoting the objects of the Society, they must occasionally associate with Dissenters, the persons who hold such doctrines. This sort of reasoning, however, seems to found itself on an assumption, of which the truth is far from evident; namely, that, in order to check the progress of erroneous opinions, we ought to abstain from all intercourse with those who maintain them. But surely the very converse of this is true. Perhaps the danger of appearing to countenance erroneous doctrines; and the danger of being ourselves infected by them, may be reasons why we should withdraw ourselves from the society of those who hold them. But the hope that we may be able to bring such persons to the knowledge of the truth; or, at any rate, that an opportunity may be offered to us of trying the experiment, is a reason why we should seek their society, and continue in it. Something therefore may be said on both sides; and reasons may be alleged for either course of conduct. Wherefore, if ministers of the Establishment had laid themselves under no particular obligation or engagement, they would be at liberty to pursue one or the other course according to circumstances,—according to their judgment formed upon those circumstances. But having

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laid themselves under a positive engagement 'to banish and drive away all erroneous and strange doctrines,' they are not at liberty. There is but one course for them to pursue: that of bringing themselves as closely as possible in contact with the evil, in order that they may be enabled to remedy and correct it. It may, perhaps, be safely maintained, that the persons with whom a clergyman's principal concern lies, next to the notoriously wicked and abandoned of his flock (who ought to be his chief concern)—that the persons with whom his principal concern lies, next to these, are those who have wandered, or been seduced, from the church to the tabernacle and the meeting-house. These he should follow after and seek to reclaim, for they are gone astray. These he should search after, for they are lost: lost, I mean, to the communion of our holy church. Such should be the conduct of individual clergymen towards Dissenters: such should be the conduct of the church as a body. Is it to be expected, is it to be imagined even as a thing possible, that they are to be brought back by superciliousness, by a seeming indifference as to their proceedings, by standing apart from them? Such an effect is not to be produced by such means: nor indeed by any means, surely, but by bringing ourselves into contact with the evil, by making ourselves acquainted with its nature and extent; in a word, by going right up to it and grappling with it, in order that we may ascertain if it be yet possible to overcome it. The opposite mode, I mean the cautious and distant mode of proceeding, may be compared to the old mode of fighting at sea; which often ended, to use the quaint words of a dispatch of the last century, in nothing but 'a waste of his Majesty's powder and shot.' It is, equally, a waste of powder and shot, when a clergyman contents himself with firing from his pulpit at Dissenters, assembled in a distant meeting-house." pp. 107—109.

At the same time, it will be rendered plain by another extract, that the author's readiness to unite with Dissenters is not professed with a hostile purpose, as though he wished to spy out their faults, but from a true sense of the value of co-operation.

"I might also urge, how greatly it is to be desired that this ignorance should be removed, these misconceptions rectified; and, for the attainment of this end, how greatly it is to be desired that it should be declared, and publicly shown, that animosity forms no part of Christianity, that there may be true religion where there is not hatred or malignity. I might urge, that something would be effected towards the attainment of this object, if persons, differing in their religious opinions, could be brought together in assemblies upon amicable terms; if they could even be brought to behave to one another, on such occasions, with common courteousness and civility; if they could be brought to endure to be in one another's company; if they could be brought to be for a certain time in the same room together, and, at the end of that time, to separate in an orderly manner, without having fallen out. I might urge, I say, that even this would obviate some misconceptions, and contradict some unjust imputations, as to the true nature of our religion, and the character of its genuine votaries.

"To correct misconceptions, however, is little in comparison of what might be done, and what ought to be done. It is not sufficient that Christians should seem to be friends, should be at the pains of declaring by their conduct that they are not enemies. It is also desirable, that every feeling of aversion and of acrimony should be banished from their bosoms, that the root of bitterness should no more entwine its cancerous fibres around their hearts, that they should fulfil the new and royal commandment of their Master, in loving one another. And he who would justly appreciate the benefit that may be expected to be derived from the union of Churchmen with Dissenters, at meetings of the Bible Society, must first be brought to desire to witness, and to be willing to contribute to the accomplishment of that commandment. If, with such views, he will attend those meetings, he will there have the gratification of witnessing more cordiality, more harmony of sentiment, than can be assumed for the ordinary purposes of civility; more, indeed, than can spring from any but a good source. He will have an opportunity of ascertaining also, as far as can be ascertained, and perhaps of feeling, that the effect of these assemblies is not merely to display, but to promote these sentiments;

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and he will depart as little desirous to dissolve the Bible Society as he would be to dissolve the Hallelujah chorus, and to send the performers each to sing his own part at his own abode." pp. 125, 126.

It would perhaps have been a wholesome admonition to certain violent advocates of what is called (we do not say with what justice) *orthodoxy*, to shew that all Dissenters are not *necessarily* always in the wrong; that some erroneous doctrines might be exploded with their concurrence, and others more effectually exposed by tempering our opposition with charity and preceding it by examination. Erroneous and distorted views of their doctrines — views which might easily be rectified by closer inspection — have done more to prevent an union with them for this or any other good purpose, than perhaps any other single cause whatever.

The following reply to an objection, sometimes urged, and the estimate, by which it is closed, of the value of the objection itself, appear very just.

"As it has been alleged by our opponents, that the funds, which are devoted by members of the Establishment to the support of the Bible Society, are withdrawn from the promotion of objects more immediately connected with the Establishment, I might urge, as an equivalent to this allegation, supposing it to be true to any extent, which I am not prepared to allow, that a portion of the funds of Dissenters also may be supposed to be diverted, through their contributions to the Bible Society, from objects connected with their peculiar views and tenets: that sums may be expended in distributing Bibles (which, when intended for domestic circulation, must be always those of the authorized version), which sums would otherwise be employed in the maintenance of dissenting ministers, and the erection of conventicles, in the propagation of erroneous and strange doctrine by tracts and schools, or in the extension of any of those means and expedients by which influence is acquired or opinions are diffused. But, though this argument is full as good as that to which I oppose it, and though such arguments, with some readers, may have their weight, I feel that, in discussing them, I am descending below the dignity of my subject. Considerations of this sort, when the question in the main is, whether the inhabitants of other parts of the world are to have daylight as well as ourselves, are but as feathers in the balance." pp. 118, 119.

Nor can we omit to quote those observations, following his collection of facts, which constitute his evidence for the necessity and benefits of a Society so often and so unhappily misrepresented.

"That Society I have now endeavoured to set before them, in the simplicity and true symmetry of its design, as the dispenser of the word of truth, the promoter of Christian knowledge and of Christian charity, the benefactress of nations: abroad, beloved and venerated; at home, too generally misunderstood or calumniated. Its foreign transactions, those which form its leading and most important feature, as well as those which afford the least handle for misrepresentation, the least pretence for exception or for obloquy, our adversaries have, very generally, either entirely kept in the back ground, or degraded with faint expressions of cordiality. That men, therefore, of sound judgments and benevolent hearts, men zealous for the glory of their Maker, and lovers of his word, that some such men should have been led to regard the Bible Society with suspicion, or even aversion, I see no cause to wonder, for they have not known it; they have not known whatever is grandest and most unexceptionable in its designs and proceedings. Whatever in it is faulty and imperfect, or may be made to appear so, has been so forced upon their attention, so thrust before their eyes, by our opponents, as to suspend all notice, to shut out all perception of its general design and character, and, therefore, to preclude all just views of its true nature and tendency. On the authority, however, of the testimonies which I have produced, I do not hesitate to assert, that a scarcity of Bibles, throughout various parts of Christendom, to a very great extent, has been shewn to exist, and that the Bible Society, by its agency or its influence, is remedying, and has in part remedied that scarcity:

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that a willingness to receive the Scriptures has, in many instances, been displayed in pagan countries, which willingness the Bible Society is meeting, and in part has met already, by at least correspondent exertions. And, with these facts before him, let the reader pause. I do not request of him, on the strength of what he has been reading, and without farther inquiry or examination, at once to become a member of the Bible Society, or even to approve of every thing connected with its proceedings, with which perhaps he is but partially acquainted, and in which, no doubt, he still conceives that there are many things which are faulty and reprehensible. But this I request of him: if these facts are new to him, and he does not feel himself in some degree warmed and interested by their recital, if he does not experience some emotions of satisfaction, or of thankfulness to the Author of all good things, to read no further. I have yet various arguments to allege, various objections to reply to; some misrepresentations to detect, and some misconceptions to rectify. But I have nothing which I can hope will arrest his attention or stimulate his sensibility. Let him cease, therefore, to investigate the merits of the Bible Society, and begin to read his Bible. Let him learn to find in that book a treasure and a consolation, a standard of true doctrine, and a rule of life. Then let him return, better prepared than now, to canvass the pretensions of a Society whose only object is to circulate the word of truth, and by this expedient, and not the exclusion of others, to extend the sphere of its beneficial influence; better prepared to appreciate the propriety and the obligation of communicating the Scriptures to others, when he has learnt to recognize in them a source of comfort and of happiness to himself." pp. 96—99.

But it is time to acquaint our readers with the mode of defence adopted in the pamphlet before us, on the two main objections of co-operating with Dissenters, and of distributing an unexplained Bible. The *necessity* of promoting the circulation of the Scriptures, it has been already stated, is established by an accumulation of evidence; and it is evident that nothing short of an union among all who are sensible of the importance of the object, can possibly give full effect to so extensive a design.

"With a due allowance, therefore, for all the objections which have been urged against an union with Dissenters, that is, against co-operation with them for the attainment of a specific purpose, let this circumstance also be allowed for and borne in mind, that if you will not admit of their co-operation, that purpose must, in a great measure, if not entirely, be relinquished. You cannot effect all that might be effected, by yourself. They cannot, by themselves. Even united, perhaps, you cannot effect all that is desirable. United, however, you may have the satisfaction of knowing that the utmost may be expected to be done, that can be done." p. 101.

The question, then, comes to this. What harm can arise from co-operating with Dissenters for this specific object? Is it that we shall be contaminated by familiarity with their opinions? We are bound, at least the clergy of our Establishment are bound, to become familiar with their opinions, that they may set them right. Is it, that we give them confidence and credit, and thus facilitate the execution of their designs? Their designs are not rendered more evil by concurring with us in the distribution of the Bible.

"If it be alleged that no society is to be supported, however unexceptionable its objects, which may be supposed to include among its members some persons of objectionable character; this, no doubt, will be found a saving maxim. For where shall that society be found, from which it will not exclude us? There is a zeal for the Establishment, which is very different from a zeal for religion. And into those benevolent societies which contain no members but members of the Establishment, it is very possible that some persons, actuated by this mongrel zeal, may have found admission." p. 116.

Is it, then, that, by merging our benevolence in such general objects as those which the Bible Society pursues, we diminish the means which we have to bestow on that particular object, to which we are alike bound by interest and duty?

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The same objection, by applying to Dissenters, also is neutralized in its application to ourselves. On the other hand, while the dangers to be apprehended from this union have little or no existence, except in the imaginations of those who conceive them, the positive advantages to the peace and harmony of the Church, and to its fair appearance in the eyes of heathens and strangers, are both palpable and numerous.

Then in regard to the circulation of an unexplained Bible, it is evidently a mistake to suppose that this practice implies any repugnance to notes or comments in those who use it. The practice arises from the necessity of the case; for, where many unite to promote a common object, nothing must be done by the united body which may be expected to give offence to a part of it, while, by getting others to help us in distributing the text, we actually husband our means for distributing the comment. The argument, however, of the objection, is mere argument; for, though the Society issues its Bibles without comment, it probably seldom happens that an individual passes through life, without receiving, either from the giver or from his appointed minister, or from the services of the Church, or from some other quarter, some degree of exposition of its contents; and, if the danger arising from the consideration that the expositor, in this case, may often be a Dissenter, be pleaded as an objection to the Society, it is a danger which secession from it will not relieve, but which every clergyman may, in a great measure, shut out from the parish over which he presides, by himself supplying it, both with Bibles and suitable comments, to the extent of its wants. If, therefore, every clergyman of the Establishment would lend his assistance to the Society, the only effect would be, that more Bibles would be circulated, while the notes or comments with which he might desire them to be accompanied would be in no degree diminished, at the same time that they would be better understood.

We have, therefore, only further to recommend this tract to all those in the Established Church who may still be hesitating respecting the innocence or value of a Society, which appears to us as worthy of our encouragement, as its object is superior to our praise.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Continuation of the History of Ancient Wiltshire, by Sir Richard Hoare;—Description of the Islands of Java, Bali, and the Celebes, by J. Crawford;—Geographical and Statistical Description of Scotland, by Professor Playfair;—The Kingdom of Nepal, by Dr. F. Hamilton;—The Russian Embassy to Persia, by M. Kotzebue;—The Influence of Civic Life, Sedentary Habits, and Intellectual Refinement on Human Health and Happiness, by Dr. James Johnson;—A View of the Structure, Functions, and Classification of Animals, by the Rev. Dr. J. Fleming;—The Pentateuch illustrated, by the Rev. S. Clapham;—The Life of Las Casas, by Mr. Colborn;—Historical Account of Discoveries and Travels in Asia, by H. Murray;—Sunday-School Anecdotes, by G. Russell.

In the press:—A Narrative of the Wreck of the Ship Oswego on the Coast of South Barbary, by Joseph Paddock, her late Master;—Memoirs of the present State of Science and Scientific Institutions in France, by A. B. Granville, M.D.;—Sermons of the late Rev. E. Robson, by the Rev. H. C. O'Donnoghue;—New

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Translation of the Four Gospels into Welch, by Dr. Jones;—Sermons, by the Rev. C. Moore;—Natural Religion an Idol of the Mind, &c. eight Sermons at the Lecture founded by the Honourable Robert Boyle; with an Appendix, containing Strictures on the Quarterly Review of Dr. Chalmers's Evidences; and a Reply to Parts of the Rev. Mr. Gisborne's "Testimony of Nature to Christianity;" by the Rev. W. B. Williams, M.A.

The "Society for the Encouragement of Industry in France" has proposed the following Prizes for the year 1819:—For the application of the steam-engine to printing-presses, 2,000 francs; for the fabrication of a new species of economical carpet, 200 frs.; for the fabrication of an indelible green colour preferable to the green of Scheele, 2,000 frs.; for the discovery of the best process of pounding colours in oil and water to the degree of consistency required by artists, 500 frs.; for the manufacture of animal charcoal from other substances than bones, and by a process different from that employed for preparing Prussian blue, 2,000 frs.; for the manufacture of isinglass, 2,000 frs.; for the discovery of a vegetable substance, either natural or prepared, which will serve as a complete substitute for the leaves of the mulberry in the rearing of silk-worms, 2,000 frs.

Hindoostanee Lectures.—It is intended to establish a course of lectures on the Hindoostanee language in London, by Dr. Borthwick Gilchrist, late professor in the college at Calcutta. The annual term of lectures will commence with the winter and terminate with the spring months, embracing three complete courses in succession on the vernacular speech of Hindoostan, to accommodate those gentlemen in the East India Company's service who have access to no other oriental institution at home or abroad.

Cambridge.—Sir William Browne's gold medals for the present year are adjudged as follows:—For the Greek Ode, to Mr. H. Hall, of King's; for the Epigrams, to Mr. Thomas William Maltby, of Pembroke Hall. (No prize adjudged for a Latin Ode.)—The annual prizes of fifteen guineas each, given by the Representatives in Parliament of this University, to two Senior and two Middle Bachelors of Arts, who shall compose the best dissertations in Latin prose, have been adjudged as follows:—Senior Bachelor: John James Blunt, Fellow of St. John's College. (No second prize adjudged.)—Middle Bachelors: Hugh James Rose, and Charles John Heathcote, of Trinity College.—The Porson University Prize for the best translation of a passage from Shakspeare's play of Henry VIII. into Greek verse, is adjudged to Mr. Wm. Sydney Walker, of Trinity College.

Copyright Act.—Our readers are doubtless aware of the discussions which have lately taken place relative to that part of the copyright which requires the delivery of eleven copies of every publication to different libraries. It having appeared, from the evidence before the House of Commons, that the law as it now stands has caused very considerable expense and inconvenience to individuals, and in some cases has actually prevented the publication of costly works, and thrown a considerable check in the way of others, the Committee came to the following resolutions:—

1. That it is the opinion of the Committee, that it is desirable that so much of the Copyright Act as requires the gratuitous delivery of eleven copies, should be repealed, except in so far as relates to the British Museum; and that it is desirable that a fixed allowance should be granted, in lieu thereof, to such of the other public libraries as may be thought expedient.

2. That, if it should not be thought expedient by the House to comply with the above recommendation, it is desirable that the number of libraries entitled to claim such delivery should be restricted to the British Museum, and the libraries of Oxford, Cambridge, Edinburgh, and Dublin Universities.

3. That all books of prints, wherein the letter-press shall not exceed a certain very small proportion to each plate, shall be exempted from delivery, except to the Museum, with an exception of all books of mathematics.

4. That all books in respect of which claim to copyright shall be expressly and effectually abandoned, be also exempted.

5. That the obligation imposed on printers to retain one copy of each work printed by them, shall cease, and the copy of the Museum be made evidence in lieu of it.

Ætherioscope.—Professor Leslie, of Edinburgh, has invented an instrument called an Ætherioscope, for measuring

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the cold transmitted from the higher regions of the atmosphere into the lower. By this the relative temperature of remote and elevated as well as of inaccessible parts may be ascertained. The deductions already drawn from the use of the Ætherioscope are, that cold pulses shoot downward from the sky, and warm pulses are sent upward from the heated air near the earth.

New Alkali.—A new Alkali has been discovered in Sweden, by M. Arfwedson. It has been called Lithia, and was first found in the mineral petalite at Utoen. It is readily obtained by fusing the mineral with potash, dissolving the whole in muriatic acid, evaporating to dryness, and digesting the alcohol. Lithia is at the rate of about five per cent. in the petalite; but in the triphane or spodumene it reaches eight per cent. Pure Lithia is very soluble in water, has a very acid caustic state, and acts powerfully on blue vegetable colours. It also acts strongly on platinum when heated, has a strong affinity for acids, and a very high neutralizing power, even surpassing that of magnesia. The proportion of its oxygen is calculated at from 43.5 to 44.84 per cent.

Sierra Leone Newspaper.—A weekly paper, entitled the "Royal Gazette and Sierra Leone Advertiser," has begun to be published in that colony. The first Number appeared on August 2, 1817. It warmly advocates the cause of education and the abolition of the Slave Trade, and is the channel of communicating the government proclamations and orders, with miscellaneous local information. The editor states the object of the publication to be, besides the usual topics of an ordinary newspaper, "to provide the colony with a journal not only free from just grounds of censure, but especially intended to encourage virtue and industry among the colonists and their neighbouring brethren." He solicits communications on agriculture, the commerce of the surrounding country and coast, the nature of the soil, and the best mode of culture of indigenous and tropical plants. Such a newspaper, if well conducted, must doubtless prove a considerable benefit to the colony.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace; by Samuel Wix, A.M. F.R. and A.S. 2s.

The Protestant Church alone Faithful in Reading the Word of God; proved by a Contrast with the Church of Rome, in a Sermon by the Hon. and Rev. Edward John Turnour, A.M. 2s.

Sermon for the Benefit of the London Infirmary for curing Diseases of the Eye; preached at St. Andrew Undershaft, St. Mary Axe, Leadenhall-street, on Sunday, May 31, 1818; by the Rev. Thomas Gill, A.M. 1s. 6d.

Plain Remarks on the Four Gospels, adapted to the Use of the Poorer Classes, and chiefly designed for the Benefit of Schools and Families; by the Rev. James Slade, M.A. 12mo. 3s. 6d.

Discourses on several Subjects and Occasions; by the Rev. W. Hett, M.A. 2 vols. 8vo. 18s.

On the Being and Attributes of God; by Wm. Bruce, D.D. 8vo. 8s.

MISCELLANEOUS.

A Journal of Travels in the United States of North America and in Lower Canada, performed in the Year 1817; by John Palmer: containing Particulars respecting the Price of Land and Provisions; Remarks on the People and Country, &c. &c. 8vo. 12s.

Travels in Egypt, Nubia, Holy Land, Mount Libanon, and Cyprus, in the year 1814; by Henry Light, Captain of the Royal Artillery. 4to. 2*l.* 5s.

Observations on Greenland, the adjacent Seas, and the North-west Passage to the Pacific Ocean, made in a Voyage to Davis's Straits, during the Summer of 1817; by Bernard O'Reilly, Esq. 4to. 2*l.* 10s.

Travels through the United States of America, in the years 1806 and 1807, and 1809, 1810, and 1811; including an Account of Passages between America and Britain, and Travels through various Parts of Britain, Ireland, and Canada, with Corrections and Improvements till 1815; by John Melish. 8vo. 18s.

Narrative of a Journey in the Interior of China, and of a Voyage to and from that Country, in the Years 1816 and 1817; containing an Account of the most interesting Transactions of Lord Amherst's Embassy to the Court of Pekin, and Observations on the Countries which it visited; by Clarke Abel, F.L.S.

Conversations on Algebra, being an Introduction to the first Principles of that Science; designed for those who

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have not the advantage of a Tutor, as well as for the Use of Students in Schools; by W. Cole, 12mo. 7s.

Thanet and the Cinque Ports; the Descriptions by E. W. Brayley, and the Engravings by W. Deeble; with vignette titles, a map, and 108 elegant engravings. 2 vols. foolscap 8vo. 1*l.* 16s. 6d.—demy 8vo. 3*l.* 1s.

Spanish America; or, a Descriptive, Historical, and Geographical, Account of the Dominions of Spain in the Western Hemisphere, Continental and Insular: illustrated by a map of Spanish North America, and the West India Islands; a map of Spanish South America; and an engraving, representing the comparative Altitudes of the Mountains in those Regions; by R. H. Bonnycastle. 2 vols. 8vo. 1*l.* 1s.

A New Peerage, upon a very improved plan, comprehending the Titles, Family Names, Titles of Eldest Sons, and Mottos of the Peers of England, Scotland, and Ireland, under one Alphabet. The chief Seats and Town Residences are likewise added. 7s. 6d.

A Concise Description of Endowed Grammar Schools. 2 vols. 8vo. 3*l.* 16s.

A Series of Essays on several most important New Systems and Inventions, particularly interesting to the Mercantile and Maritime Shipbuilders, Underwriters, Mariners, and all Sea-faring Men, &c. &c.; by A. Bosquet, Esq. royal 8vo. 10s. 6d.

Letters from Illinois; by Morris Birkbeck. 8vo. 5s.

A Complete Survey of Scripture Geography; containing an Historical Account of Primitive Nations, and of all the Countries and People mentioned in Sacred History; to which is prefixed an Introductory Essay, concerning the Origin, Occasion, Character, and Meaning of each Book or Writing in the Holy Bible, &c.; by Thomas Heming, of Magdalen Hall, Oxon. Illustrated by a set of maps and a chart of the world. 4to. 3*l.* 13s.

Memoirs relating to European and Asiatic Turkey, and other Countries of the East. Edited from Manuscript Journals; by Robert Walpole, M.A. Second Edition, 4to. 3*l.* 3s.

The Pronouncing Instructor; or, General Reader's Assistant in the Pronunciation of difficult Greek, Latin, and Scripture Proper Names; the Names of eminent Modern Artists, and Men of Science; distinguished Characters and Notorious, who have appeared on the Theatre of Europe within the last thirty Years; and Geographical Names of Places. To which are added, Latin and French Words and Phrases, with their Pronunciations and Meanings; by C. Earnshaw. 1s. 6d.

Essays on the Proximate Mechanical Causes of the General Phenomena of the Universe; by Sir R. Phillips. 12mo. 3s. 6d.

Outlines of Philosophical Education, illustrated by the Method of Teaching the Logic, or First Class of Philosophy, in the University of Glasgow; by Geo. Jardine, A.M. F.R.S.E. 8vo. 12s.

Warning Voice; a Sacred Poem, in Two Cantos: addressed to Infidel Writers of Poetry; by the Hon. and Rev. Edward John Turnour, A.M. 3s. 6d.

An Elegy; supposed to be written in a Field of Battle. 8vo. 2s.

Genius; a Vision: by a Member of the University of Oxford. 2s.

RELIGIOUS INTELLIGENCE.

PRAYER-BOOK AND HOMILY SOCIETY.

The Committee of the Prayer-book and Homily Society begin their Sixth Annual Report in the language of congratulation.

"To the minds of Churchmen," they observe, "it cannot but be a pleasing circumstance, that as the great work of distributing the word of God proceeds, the demand for copies of our scriptural Liturgy, and other formularies, increases in proportion. 'You will be gratified to hear,' writes a valued correspondent, 'that Prayer-books are in great and increasing request in this very populous district;—a district containing 60,000 persons. The poor not only apply for them, but pay the reduced prices by penny subscriptions weekly (a plan which we invariably adopt, as satisfied by long experience of its superiority,) with the greatest cheerfulness. This eager desire to obtain the formularies of our Church, is to be attributed principally to the free circulation of the Scriptures in this town and neighbourhood; as the application for Prayer-books was extremely uncommon before the establishment of the Dudley Auxiliary Bible Society. The Homilies also, which were scarcely known here even

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by name before the establishment of our Association in aid of the Prayer-book and Homily Society, are purchased with much avidity, and read with attention. Upwards of 2000 copies, either in single sermons or entire volumes, have been sold in two months.'"

Under deepening convictions of the importance of the work, the Committee are desirous of sending forth the Liturgy, not only in the English, but in every language into which it has been, or may be yet translated. "Our assembly for worship on the Sabbath day," writes a correspondent at Smyrna, "consists of a variety of nations; English, Dutch, Swiss, French Protestants, and Smyrneans, or those bred, born, and educated at Smyrna. Among these are many poor, destitute of Prayer-books: except the British, moreover, and three or four among the Dutch, none of these can speak or understand English: the language universally spoken here by Europeans, and by many of the Greeks, is the French." The Committee, upon receiving this communication, took immediate measures to furnish their correspondent with the number of French Prayer-books requested. "Curiosity," adds the same correspondent, "sometimes induces a few Greek gentlemen to repair to our church. Perceiving the sociality of our worship in the Psalms, and the regular responses of the people, the great attention also and apparent devotion of the assembly, they express great admiration of our service, and a particular desire to have the prayers in Greek."

A similar request had been previously forwarded to the Society by the Rev. W. Jowett, then at Malta. "I have often seen in England," he observes, "a Greek version of our Prayer-book. In the present time and circumstances, such a representative of our established Liturgy would be particularly seasonable."

The Committee lament, that while every effort has been used to collect as many copies of this book as could be procured in London and at the Universities, its scarcity has not allowed them to do all they could have wished.

The publication of a large part of the Book of Common Prayer in the Hindoostannee language, which this Society undertook to print, has, with the loan of types, cut at the expense of the Church Missionary Society, been at length completed.

Since the last annual meeting, the attention of the Committee has been particularly directed to a reprint of the Book of Common Prayer, in the Irish tongue and character. "I am convinced," writes a clergyman, who was consulted on this occasion, "that it would be attended with an excellent effect to many, who would read the book as containing prayers in the Irish language." A gentleman, unfriendly to the object, remarked, that "Dr. Matthew Young, Bishop of Clonfert, one of the best and wisest men this country has produced, told him some time before his death, that, if God should be pleased to restore him to health, he would perform the Church Service in Irish in his own cathedral."

The Committee close this part of their Report with a statement of the number of books issued from the Society's Depository, since the last anniversary, namely—Prayer-books, 11,254; exceeding, by 2,363 books, the issue of the former year; Psalters, 1,289; Homily-tracts, 42,186, being an increased circulation of about 3,746, since the last anniversary; Articles of Religion, as a tract, or bound up with the Homilies in duodecimo, 979, being a number somewhat less than that issued last year; Homilies in the octavo volume, 376—in folio, 25 copies.

In the period just referred to, the following books have been presented gratuitously, for the use of the crews of ships, convicts, persons in foreign stations, the sufferers in Newfoundland, prisoners, and patients in hospitals:—Prayer-books and Psalters, 444; Homily-tracts, 4,225; Homilies in the entire volume, 40 copies: 305 Prayer-books, also, have been sold at two-thirds of the cost price to soldiers; and 500 Homily-tracts, at the same time, distributed among them gratuitously.

The total issue of books, since the formation of the Society, has amounted to 48,722 Prayer-books; 5,507 Psalters; 384,418 Homily-tracts, with 5,229 copies of the Articles in the same form; 975 copies of the Homilies in folio, and 376 copies in octavo.

With feelings of pleasure, the Committee report, that the Bristol Tract Society, which till lately was accustomed to publish the Homilies, as well as other tracts illustrative of the doctrine and discipline of the Church of England, has, in the most cordial manner, resigned that branch of its original object

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into the hands of this institution. In consequence of this friendly resolution, the Society have established a Depository for Prayer-books and Homily-tracts at Bristol; and they add, that an Association, in furtherance of this Society's objects, has since been formed in that city. One of the resolutions entered into by those gentlemen, who formed the Association, is, that "The lay-members of the Committee shall visit the shipping in port, thrice or oftener in the week, for the purpose of distributing Homily-tracts among the sailors, and of recommending them to purchase Prayer-books." The port of Bristol affords peculiar facilities for distributing the Liturgy and Homilies in various languages, especially in Welch.

Upon the whole, therefore, although the funds of the institution are still very low, the Committee express themselves as rejoicing both in its progress, and in its prospects. During the last year, they have been enabled to add to the list of its vice-presidents, the much-respected name of the Lord Bishop of St. David's.

"The simple character and important objects of the Society," add the Committee, "seem to be rising in estimation. The Homilies and Thirty-nine Articles, and consequently the doctrines of our church, are more generally examined, and more frequently referred to. Several of the Homilies have been translated into French, by a clergyman in Guernsey, and are read in the churches, as well as distributed among the people. 'The Homilies in French,' writes one of the clergy of that island, 'have produced the best effect; not a house in my parish but gladly received them; and they are heard from my pulpit with singular attention, and bring crowds to hear them.'

"Nor is it only in our own country and in its neighbourhood," continue the Committee, "that 'these valuable compositions of our Reformers, rescued, as one has observed, from almost total oblivion,' have been rendered the means of good. 'A correspondent in the Ionian Islands informs the Rev. Mr. Jowett, that he has derived great benefit from the Book of Homilies. His doubts and difficulties on the subjects of Absolution and Confession,—(points respecting which his mind had been inquiring),—were much cleared up by reading that volume. You must be aware,' Mr. Jowett remarks, 'that a conscientious mind, viewing the state of the churches in these parts, seeks for information and arguments, which in England would not have been so feelingly wanted. The Homilies, written shortly after our country had emancipated herself from the shackles of superstition, forcibly delineate scenes, which are, alas! yet familiar every where around the Mediterranean. They furnish, also, the best exposition of those principles, on which our own happy liberty was established.'"

We must not omit to add, that the Report is prefaced by a very excellent and appropriate sermon, preached by the Rev. Edward Cooper, before the Society, at their last anniversary, from Heb. xiii. 9: "Be not carried about with diverse and strange doctrines."

SOCIETY OF FRIENDS.

The following are short extracts from the Yearly Epistle of the Society.

"We have received an Epistle from our friends in Ireland, and one from each of the yearly meetings in America, except that of North Carolina. Our brethren in the State of Ohio, although themselves removed from the scene of slavery, have, after the example of those in Pennsylvania, thought it right to address a memorial to their general government, on behalf of the African race, who in various parts of the United States are kidnapped, and involved in the miseries of lawless violence. The Epistle from New York conveys the acceptable intelligence of an act of their legislature which declares that slavery shall cease in that State in the year 1827."

"The awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendency, they will lead to the abolition of this practice. The situation of those who have forfeited their liberty by the commission of crime, has also claimed our consideration. We regard such as objects of great compassion, and desire that they may receive the kind assistance of friends who may have it in their power to help them; but this should be coupled with due prudence and discretion, and with that respect to the laws of our country, and to those who administer them, which we have ever believed it our duty to enjoin.

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"As a choice of representatives in parliament is expected soon to take place, we wish to caution all our members against entering into political parties. This meeting has formerly manifested its care on the subject; and we desire that the conduct of such friends as have any share to take herein, may be marked by a Christian demeanour, and that they may shew themselves to be truly redeemed from the spirit of contention and tumult."

The remainder of the Epistle consists of advice respecting the duty of attending public worship, keeping the "first day" holy, attention to the education of the children of the Society, and similar topics. The tithes and other ecclesiastical claims on the members of the Society, during the year, with some small demands for military purposes, are reported at about 16,200*l*.

NEW YORK RELIGIOUS TRACT SOCIETY.

The Managers of the New York Religious Tract Society have proceeded in their labours, during their sixth year, with undiminished success. They have added to their ordinary funds about six hundred and fifty dollars, and have gained an accession of about one hundred and fifty to the list of annual contributors. A correspondence had been opened with a respectable gentleman in New Orleans, on the subject of distributing French and Spanish Tracts among the inhabitants of Louisiana; and donations have been received, for this express object, to the amount of one hundred and fifty-five dollars. The Committee have printed 20,000 Spanish, and 50,000 French tracts; and 2,850 of the Spanish, and 100 of the French tracts, were sent to a gentleman in St. Jago, in Chili, for gratuitous distribution in that destitute part of the continent. One hundred of the Spanish tracts have also been sent to the island of Cuba; and a quantity in both languages will be transmitted to New Orleans by the earliest conveyance.

The tracts on hand, at the commencement of the year, amounted in number to 17,650. In the course of the year, the Managers have printed 180,600; namely, 155,000 English, 5000 French, and 20,000 Spanish. During the year 66,220 tracts have been sold, and 8,860 have been drawn from the depository, by members of the Society, for gratuitous distribution. Of the number sold 15,950 were purchased by individuals, and 50,270 by societies. There are now on hand, in the three languages, 122,550 tracts.

The following statement exhibits the number of tracts published by this Society, since its formation in February, 1812.

During the first year	38,586
During the second	40,000
During the third	45,000
During the fourth	70,000
During the fifth	120,000
During the sixth	180,000
Total in six years	493,586

In the course of the last year, a number of religious tract societies have been formed in various parts of the United States. A Female Tract Society had just been organized at Flemington, in the state of New Jersey. This Society commenced its operations with about seventy members of various religious denominations, who, as stated in the letter, "were induced to form the institution by the great good that had been done by the circulation of tracts, which pious individuals had kindly sent among them, for gratuitous distribution." A society had also lately been formed in the city of Troy, for the purchase and distribution of tracts. Orders have been received from this Society for the purchase of 6895 copies. Another society had been formed at Newark, in the state of New Jersey, and an order for the purchase of 873 tracts had been transmitted to New York.

The Report abridges the proceedings of numerous other tract societies both in America and Europe, presenting upon the whole a most favourable prospect of the benefits which are every where resulting from this highly useful mode of promoting the knowledge and practice of true religion throughout the world.

WIDOWS' FRIEND AND BENEVOLENT SOCIETY.

After several fruitless attempts to recruit the finances of this Society during the distresses of the poor in 1816, it appeared to the Committee expedient to investigate some very distressed district of the metropolis, by visits from house to house, and room to room, and to present to the public a statement of the misery which might be

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found to exist there. The district, selected as one of peculiar wretchedness, embraces the east side of Shoe Lane, and west side of Fleet Market, from Fleet Street to Holborn, with all the intervening courts; the whole of Field Lane and Great Saffern Hill, with all their numerous and crowded courts adjoining.

The proposed investigation was made by the Committee, who presented to the public, through the medium of the daily newspapers, a statement of the misery they discovered, but which they considered as inadequate to convey a correct idea of the reality. This appeal, however, more than answered the most sanguine anticipations, and large sums were in consequence contributed.

The Committee, now animated by the prospect of immediate usefulness, devoted themselves to the application of these funds; and many other persons benevolently came forward to assist their labours.

The district was immediately subdivided into sixteen divisions, and one, two, or more members of the Committee were appointed to visit and relieve each division according to its peculiar circumstances and distress. Every house and room in each division, where there was any probability of finding distress, was again investigated, and particulars were delivered in to the Committee by each member. At least half of the cases consisted of persons entirely without work—the other half only casually employed. Upwards of the sum of 1174*l.* 15s. was due among 801 cases for rent; the sum of 1814*l.* 17s. 9d. was about the amount of property in pledge, among 784 cases; and the sum of 783*l.* 3s. 6d. the value of unredeemed goods, which had been lost by 348 of the cases during the last six months; and 347 of the cases owed 406*l.* 5s. 3d. for bread. Many families were found without beds of any description—others with only straw to lie upon; the greater part had beds composed chiefly of old rags; many were barely clothed—the majority possessed only the clothes they actually had on; some were actually starving, and the greater part chiefly lived upon potatoes; some had not tasted meat for several weeks, others for as many months; some were reduced from respectable circumstances to such distress as to be living from day to day on the produce of the furniture and other comforts and necessaries which they had acquired in better circumstances, and which they were pawning, as hunger compelled them, to procure a scanty meal. Many were sick without the means or hope of obtaining medical aid, and others were dying without either temporal comforts or religious instruction.

For the relief of this distress the contributions made, in answer to the public appeal through the medium of the daily papers, amounted to about the sum of 1500*l.* in addition to 370*l.* 19s. 5d. arising from the ordinary resources of the Society. The labours of the Committee being entirely gratuitous, and the place of meeting being furnished gratis, the expenses incident to the distribution of so large a fund appear to have been reduced to the smallest possible amount.

The number of cases throughout the metropolis, relieved by this Society, during its seventh year, was not less than 1090, consisting of 3946 individuals, to whom 11,051 visits have been paid by the Committee. Of these cases, it is added that upwards of 165 had been so effectually relieved that the sufferers have been enabled to provide for themselves and their families without parochial or other assistance.

The Committee state, that the principal modes in which they deemed it expedient to apply the funds, were, by weekly donations of potatoes, herrings, and coals—by redeeming from pledge, and purchasing clothes, bedding, and other necessary articles of furniture, tools, and other working utensils, and also materials for work—by supplying, in many cases, baskets of fruit, fish, &c. by sending destitute females to their friends in the country; by employing some individuals in whitewashing their own apartments, and those of others in the district; by establishing several in small shops; and, in some few cases, under circumstances of most peculiar distress, by paying arrears of rent.

The Committee subjoin a few cases, to give some idea of the distress that has been relieved. Of these we shall extract a specimen.

"Amidst these scenes of wretchedness, the following cases, which comprised the inhabitants of one whole house, were among the most striking.

"The first-floor front room was occupied by a widow, who had supported herself by washing and any other casual employment she could obtain; but in

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consequence of the general distress which prevailed in the neighbourhood, she was deprived of the means of her subsistence; and being considerably in arrear for rent, her landlord distrained every article of furniture, with the exception of a few trifling things of no value, and but of little use. In this distressing situation, she was found by the Visitor, who seemed providentially sent to save her from actual starvation.

"On the same floor, in the back room, were a man and his wife, who, in a state of filth and misery, seemed totally insensible of their distress: *they* also had been deprived of all their goods. In one corner of the room lay scattered a little straw, covered with a piece of an old rug, which was the place of their nightly repose: this was in the month of December. The woman was seated on an old saucepan—in vain endeavouring to set fire to a heap of rubbish that was in the grate. The man was standing against the chimney wall, and, apparently absorbed in his own wretchedness, was regardless of those who entered. Being unable to procure employment, and with no friend to apply to for assistance, immediate relief was afforded; and as there was no probability of being able to effect any permanent relief for them, they were advised to apply for a pass to their own parish, which they obtained, and were taken into the workhouse.

"On the second floor, in the same house, was a woman literally perishing for want of food: she had been confined to her bed about a week: her husband was a shoemaker, but unable to procure employment, and for several weeks had not earned more than sixpence per week: they had but one twopenny loaf between them for the two days previous to the Committee's visit to them. This, like the two former, was a case of retiring distress; and but for the timely aid of this Society, the poor man and his wife, humanly speaking, must have been starved to death. This case was immediately taken on the books of the Society, and proper nourishment being given, the poor woman was soon restored to health."

"The following is one of at least *eight* cases, exactly alike in the number and situation of the persons, and so nearly resembling in the leading features of the cases, that the account of one will furnish a pretty accurate statement of all. H—— H—— is a widow with five young children; and, obtaining only casual employment, unable to support her numerous and fatherless children. She was once in comfortable and respectable circumstances, but was found by the Visitor in a dark and damp kitchen, under ground. The daily wants of herself and children had compelled her from time to time to pledge nearly every article of clothing and furniture she once possessed, and the children were almost naked. It may be conceived how acceptable the aid of the Society was, which consisted of a weekly allowance of money, herrings, and potatoes.—This poor widow's gratitude was very interesting; and, although her distress was so great, and her room so miserable, yet it was a very pleasant circumstance in this case, to observe the comparative cleanliness and neatness of the apartment, and the good order of her children."

"T—— C—— has a wife and five children. This case was one among the many which came under the observation of the Committee, in the course of their examination of the district to which of late their attention has been particularly directed. The father of the family had been troubled eleven years with a painful complaint, which frequently rendered him incapable of work: his earnings at best were very precarious, six or seven shillings a week being on an average the extent of the means he possessed of supporting himself and family. With this scanty pittance, it may be supposed a family of seven persons could only subsist upon bread and potatoes, and the former as a luxury rather than their usual food. They had pledged property to the amount of nearly 7*l.*, and they owed 20*l.* for rent. It is, however, observed by the Visitor, that though thus distressed in circumstances and generally suffering under a painful bodily affliction, the man appeared particularly tranquil and resigned, and acknowledged that the dispensation with which he had been visited had been the means of making him sensible of the errors of his past life, and of directing his attention to the importance of religion. During the last eight years he has constantly attended a place of worship; and within the last two has learnt to read at an adult school, that he might be able to peruse his Bible, which he now does every evening to his wife and children. Lamenting the many years he has lived in ignorance and the

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neglect of religious duties himself, he is particularly anxious about the instruction of his children; all of whom, except the youngest, attend a Sunday-school. The Visitor also observed with pleasure, that order and cleanliness were very conspicuous in this interesting family."

"R—— S——, a widow, with three children dependent upon her for support, was found in great distress. Having been unemployed during the winter, she had contracted a large debt for rent and provisions; in order to discharge some portion of which, she had pawned most of her necessary articles of clothing and furniture. The mother and her three children were in a state of starvation, and had no means of supplying their wants, when the Visitor called. The remembrance of better days heightened this poor widow's sufferings, while an asthma was rapidly hastening the termination of her sorrows. She seemed deeply impressed with serious views of religion, which were her only solace, and which enabled her to support her trials without repining. In such a season the Society's aid was truly welcome; and, it is hoped, its visits afforded much comfort. The progress of her disease became daily more obvious; but, in her views, death was changed from a king of terrors to a messenger of peace: and she continued thus supported by religion, till that happy hour when its sustaining assistances were no longer necessary."

"—— M—— was found by the Visitor, with a wife and three children, in such distress, that they had parted with nearly every article of furniture and clothing they possessed; and, among the rest, the man's working tools. He told the Visitor he could get employment if he had his tools; upon which the Visitor advanced him 2*l.* 9*s.* to redeem them from pledge, the man having agreed to leave them in the hands of a third person, if he were out of work. He afterwards obtained the employment he expected, and has been in almost constant work ever since."

"G—— C—— has a wife and three children. He is by trade a saddler, but entirely out of employment. When the Visitor first knocked at the door of their room, a faint voice from within feebly asked who was there; and upon his telling them a friend wished to see them, the same voice bade one of the children go and open the door—when a picture of real distress presented itself;—on the floor was a bed composed of a few rags, upon which lay the wife, too ill to get up, and the youngest child; a few old clothes covered the wife; while the husband lay upon the bare boards, his only pillow a working utensil used in his trade, covered with an old waistcoat, part of two old saddles served for his covering, while he lay incapable of moving with the rheumatism. They had no fire nor coals, and had not tasted any thing that day, then late in the afternoon. Their only furniture was two chairs and a table: every article besides, except their tea-things, had been pledged. The emaciated countenances of the children and their sickly parents bespoke their real situation. The Society procured them blankets, and some other necessaries; and the relief, as seasonable as unexpected, was continued for some months; during which time the husband and wife recovered, and the latter obtained employment."

"J.—— F——, by trade a mathematical-instrument maker, for fifteen years supported his wife and family in a respectable way; but becoming disabled in his hands by the rheumatic gout, and suffering likewise through the general distress of the times, was reduced to extreme distress. This family, consisting of the father, mother, and seven children, the eldest only sixteen years of age, had been compelled to part with nearly all their apparel and furniture; and, when first visited by the Society, presented a most interesting picture of industrious poverty. The mother was nursing her infant, which she expected hourly to die; two or three of the younger children were plaiting straw; whilst the older ones were manufacturing bonnets;—all of them seemingly anxious to contribute their feeble exertions towards procuring that support which their squalid appearance too plainly evinced they stood much in need of. Upon the Visitor inquiring for the father, he was informed that he had gone out with his eldest daughter, to endeavour to sell a bonnet, in order to procure their next meal; it being then late in the evening, and they had scarcely tasted any thing that day. The Visitor was also informed, that an opportunity had presented itself for placing the eldest daughter in service; but that, in consequence of her not having proper clothes, she had not as yet obtained the situation. A small sum was immediately advanced, to enable the daughter to go

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to the situation, which she happily procured. A regular allowance of 5*s.* per week was given to the family, with meat and potatoes. Medical assistance was furnished, and a successful application made to the parish for additional relief. The infant is since dead, owing, it is apprehended, to the weak state of the mother, who, together with all her children, were for some time seriously indisposed; but they are now much recovered. The gratitude of this poor and deserving family may be conceived."

THE REFORMED CHURCHES IN FRANCE.

We announced, some months since (Dec. 1817, p. 821), an intended periodical publication in Paris, to be entitled "Archives du Christianisme." It is conducted by zealous members of the Reformed Church, of the state of which it occasionally gives interesting particulars. Our readers will be gratified by the information contained in the following extracts, as being indicative of the good faith and conciliating spirit of the French government towards its Protestant subjects.

"Those persons" (remark the "Archives" for March, p. 104) "who have derived their knowledge of Christianity from the New Testament, and who have learned from the history of the first three centuries in what manner it was administered by the immediate converts of the Apostles, and by their successors, are fully aware that this religion is spiritual in its discipline, as well as in its doctrine. Faithful to the command of our Saviour which recommends to us love and charity towards our brethren, the reformed Christians are equally devout observers of this Divine command, when it prescribes to us spiritual worship. 'God is a Spirit,' said Jesus Christ; 'and they that worship him must worship him in Spirit and in truth.' John iv. 24. Their faith and constancy have been often tried upon this as upon every other point; and rather than fail in this respect, they have sometimes courageously sacrificed both their possessions and their country. In proportion, indeed, as they are attached to that Gospel which has destroyed the worship of false gods, and abolished even the ceremonies of the Mosaic Law, they ought in duty, under the dictates of conscience and religion, to abstain in matters of Divine worship from all that is derived from paganism, or has a tendency to recal it. Henry the Fourth, in the Edict of Nantes, respected those principles in which he himself had been brought up from his infancy. They will be equally respected at the present period by the monarch to whom we owe the Charter; a monument of equity and wisdom in which is rendered sacred the great principle of liberty of conscience. This assertion, which cannot be disputed, is confirmed by the following fact.

"A fine having been imposed upon some members of the Reformed Church of Puylaurens, for not having decorated the outside of their houses (*tapisser*) on the day of the *Fête-Dieu* (Corpus Christi Day), a remonstrance on the subject was presented by the Consistory* of Castres, to his Excellency the secretary of the interior. The Consistory of the Reformed Church at Paris, being apprized of this step, immediately seconded it with his Excellency, who condescended to reply, that the request of the two Consistories appeared to him to be just; and that orders should be given that the Protestants should be excused in future from complying with this custom in the ceremonies of the Catholic worship. The care of thus decorating the houses inhabited by Christian Protestants, on the days of procession, will in future belong to the municipal government. The Consistory of Castres has doubtless received the same answer from his Excellency with that of Paris.

* Our readers are aware, that the discipline of the Reformed Church in France is Presbyterian. The whole is divided into Consistories, each containing a certain number of pastors. The Consistorial Church is usually placed in some centrical spot, containing a considerable proportion of Protestant Christians. A number of the villages and small towns in the neighbourhood are attached to the Consistory, and are supplied by its ministers. The number and size of the congregations vary considerably: in some few principal places there are several of them in one Consistory, containing from one thousand to perhaps three or four times that number of Protestants in each congregation. The number of Consistories was lately estimated at 89, and the total number of churches at 280. The aggregate of individual Protestants has been so differently stated, that it is difficult to form a correct estimate.

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"A double advantage results from this decision, so conformable to the spirit of Christianity, and to the fundamental law of the kingdom: it entirely eases the consciences of a considerable number of citizens, whose principles and conduct have rendered the name of Protestant respectable in the eyes of all good men: and if this decision be faithfully executed, which we have reason to think it will be, it will prevent the recurrence of a thousand little contentions and vexatious circumstances, to which the vague and uncertain state in which this important point was involved gave rise in many places, and which, thanks to the wise and honourable measure which we take the first opportunity to point out as a subject of gratitude to the friends of religion and of peace, will at length cease every where and for ever.

"It is surely superfluous to add, that the Evangelical Christians, whom it has never been possible to reproach with any irreverence with respect to the Roman Catholic worship, will here find a new motive to redouble their circumspection and fraternal regards on this subject."

To this are added, in the succeeding Number (p. 144) of the "Archives," the following remarks.

"Guided by their usual wisdom and prudence, the Consistories of the Reformed Christian Churches of France, as well as individual members, will doubtless have perceived that they ought calmly to wait for communications from authority relative to the exemption from the *tenture*, which is the object of their wishes, and their legitimate hopes. A general and definitive law, which, without casting any slur upon the ceremonies of the Romish worship, should put an end to the alarms of the Protestants (Chretiens Evangéliques) upon this subject,—a subject in which their conscience and their tranquillity are so essentially interested,—has become, at length, so necessary, that it cannot but, sooner or later, be obtained from the justice of the king, as well as from his paternal bounty. We venture even to think that, satisfied with the full exercise of their external ceremonies, the Roman Catholics, could their individual wishes upon this subject be collected, would be willing to yield, without impediment, to the Protestants, the exemption which they desire. To imagine the contrary, would be to imagine, in opposition to all truth and appearance of truth, that they wish to oppress the conscience, and compromise the safety of their brethren, before they can think themselves in the enjoyment of all their religious rights."

PROGRESS OF CHRISTIANITY IN THE SOUTH SEAS.

A very pleasing narrative has just appeared of the London Society's Missions at Otaheite, and other islands in the South Seas. The following extract will shew the extent of that rapid diffusion of the Gospel in those parts to which we adverted in our Number for February, 1818, p. 128.

"In order to form," remark the Directors of the Society, "a just estimate of the moral triumphs of Christianity in the South Seas, it is necessary to consider distinctly what has actually been accomplished among those distant islanders, as well as the future prospects which have been unfolded before them.

"Idolatry has been renounced by the inhabitants of no less than eight islands. But justly to appreciate the importance of this statement, it is necessary to consider, for a moment, what idolatry is; that it is a systematic alienation of the heart from God, by means of which the immortal mind, already a captive to sin, is bound still faster in this dreadful captivity, by the spirit of a sensualizing and infatuating superstition. To break the fetters forged by this spirit, and to liberate the mind from a thraldom so awful, are alone achievements of high and inestimable importance. This, however, has been accomplished in the islands of the South Sea. But the subversion of idolatry there involves the abolition of various other dreadful evils;—1. of infanticide, which is already nearly exploded;—2. of the Arreoy society, a privileged order, who practised the vilest cruelty and abominations; with the total dissolution of which society it may be expected that infant murder will entirely cease;—3. of human sacrifices*;—4. of the murder of prisoners taken in battle;—5. of the principal causes of war itself;—6. of various other immoral and pernicious practices connected with their idolatry.

"With idolatry, the people have re-

* "The horrid practice of killing men, to offer them in sacrifice, we trust, will never again occur on the shores of Otaheite."—Letter of Mr. Hayward.

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nounced their former system of thinking and acting—an evident reformation of manners has taken place, their vain and indecent amusements are almost entirely laid aside, and a degree of domestic and social intercourse is enjoyed to which formerly they were entirely strangers*.

"The Christian religion, as a system, is now the religion of Otaheite, Eimeo, and six other islands. The natives have erected places of worship in every district of each island. They strictly observe the Sabbath†, and constantly assemble together for Christian worship and instruction; and they act thus (a point of great importance) spontaneously, it being evident that the Missionaries can attend to preach, or to direct the worship, at comparatively but few places. Every where they are believed to observe private prayer, and in Eimeo almost every house has family worship.

"A desire for knowledge is universally planted among the natives. They are every where importunate for books, and for missionaries to come and instruct them; and, where they cannot obtain the latter advantage, and have proper books, they teach each other. What such a state of things may ultimately lead to, under the faithful labours of nearly twenty Christian Missionaries, and the blessing of God upon their labours, it is not for us to say; but surely the most encouraging and pleasing expectations may reasonably be entertained.

"At least three thousand of the natives are supplied with books, and are able to make use of them, and many hundreds of them can read well.

"The way is opened, in the islands, to civilization, to the introduction of the useful arts, to the cultivation of the earth, &c. &c. Where the precepts of Christianity are diffused, idleness never fails to become disreputable.

"It may be expected, that the institution of marriage among the natives will gradually lay the foundation of domestic and social happiness, and that the general influence of Christianity will rear and cement the superstructure.

"It is at least probable, that the example of these islanders will have a beneficial influence upon the natives of other islands of the Pacific Ocean, as the intelligence successively reaches them; and thus prepare the way for other missions, and of new triumphs for Christianity."

The Directors add: "Since the preceding pages were written, further accounts have been received by the Directors from the South Seas, that fully confirm the statements which have been already presented to the reader. This intelligence comes down as late as the 22d of September, 1817; at which time peace continued in all the islands, Pomare to maintain his authority, the mission to prosper, and Christianity to spread. The king, since the re-establishment of his government, had resided chiefly at Otaheite; but he frequently visited the Missionaries at Eimeo, and seemed to display an in-

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"* 'The men, women, and children, now all eat together; and although this may not appear to be of much consequence, yet their former custom led on to many and great evils.'—Letter of Mr. Hayward.

† "When Mr. Crook with his family arrived in the Active on the coast of Otaheite, they were much surprised, that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. C. and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the war. In the midst of this agitation of mind, one of the sailors, an Otaheitean, who left Port Jackson in the Active, observed, that the natives were keeping the Sabbath-day—that of late, they did no kind of work, nor went out of their houses, except to worship God—and that the whole of the day was employed in religious worship, or in teaching one another to read. At length, the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. They were highly pleased and thankful to God, that he had sent another teacher among them, and fully satisfied all on board that they had been observing the Sabbath."—Letter of Mr. R. Hassall, of Parramatta.

"We are happy to notice, that the Sabbath is observed in a manner very different from what it used to be, and the natives now dress their food on the Saturday evenings, as the Missionaries have ever done."—Lett. of Mr. Hayward.

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creasing desire to promote the success of their undertaking."

"The number of the natives in the Georgian Islands only, who were able to read and spell, was increased to between four and five thousand; and Pomare had issued orders, that in every district of the islands a school-house should be erected, separate from the places of worship, and that the best instructed of his people should teach others. Several schools had already been erected in Otaheite, where the elementary books and the Catechism are taught; and since the establishment of the printing-press, the natives of that island pass over in crowds to Afareaitu, to obtain books from the missionaries there. At this station a school had been erected, which was well attended; and of the natives who had been taught in the school at Papetoai, there were few who could not both read and spell well.

"The attendance on the public worship at each of the missionary stations, continued on an average to be from four to five hundred*. On the Sabbath the missionaries hold their own prayer-meeting at sun-rise, the natives at the same time being assembled at theirs. At nine o'clock there is a service in the Taheitean language, when one of the missionaries addresses the natives; at eleven the brethren meet for worship in English; in the afternoon the native children are catechised; in the evening there is another native service, when a discourse is delivered by one of the missionaries, of whom five are capable of intelligibly addressing the people in the Taheitean tongue.

"On the Monday evenings a 'questioning,' or conversation 'meeting' is held, when the natives propose various queries to the missionaries, which the latter endeavour to resolve to their satisfaction. These queries are almost entirely connected with religious subjects. Some of them are comparatively insignificant, but others display a considerable degree of thought and intelligence, and an acquaintance with the nature of religion, which it would be almost a reflection on the islanders even to compare with that of thousands who bear the Christian name in our own country."

"The whole number of places of worship erected in the islands of Otaheite and Eimeo, at the commencement of the year 1817, was eighty-four. Others had been subsequently built, which are not included in the subjoined list, and a very large one in the district of Pare (Otaheite), was building by order of the king. In the small island of Tetaroa three places of worship had also been erected.

"But while the natives are regular in their attendance on the public services of religion, they do not neglect the duties of family worship and retired devotion. Private or secret prayer is described to be the constant practice of almost every individual. They are glad also to avail themselves of incidental opportunities of improving themselves in the knowledge of Christianity. They visit the missionaries at their own houses, in order to propose questions, chiefly on religion, and sometimes continue their inquiries even until midnight. Several also attend the missionaries for the purposes of learning to sing hymns, or that they may be taught to pray. The instances of intelligent and genuine piety among them are represented to be numerous, and their manners to correspond with their Christian profession."

PERSIAN INQUIRIES INTO CHRISTIANITY.

In our last Number we alluded to some favourable symptoms of the commencement of a more tolerant system in Persia towards Christianity than was formerly the case. The following extract from the Missionary Register for last month will throw further light upon the subject.

"The discussions and controversies which the late Rev. Henry Martyn held with the learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will, probably, be given to the public, in translations from the Persian originals.

* "The place of worship at Afareaitu will contain six hundred; yet many are frequently obliged to hear, as they are able, on the outside. These congregations usually contain many strangers, who are continually coming and going; and thus the knowledge they acquire at the missionary stations, is conveyed to many places which are comparatively deficient as to the means of religious instruction."

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"We have seen a letter to a distinguished nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwahs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the learned, into the character and mission of the Messiah.

"We have also seen a letter to the same nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books. The following extract will gratify our readers:—

"'I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I therefore attended the learned and the ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this: that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you, most earnestly requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource but to go to you. I have no other, know no other, who can liberate my life from sin May the season of your life and prosperity long remain!

"'P.S. I have two brothers, who are of the same way of thinking with myself.'"

COLLEGE AT CAPE HENRY (ST. DOMINGO.)

The Rev. Mr. Morton, an English Clergyman, who left England last January, to act as Classical Professor in the college instituted by King Henry. He has commenced with twenty pupils, the sons of some of the principal persons, and who are destined to fill hereafter important offices in the state. He has the best hope, under the blessing of God, of success with his pupils. At present, under the circumstances of their previous education and the lateness of the period at which many of them began, it is found expedient with respect to this first class of young men, to carry them at once forward to the acquisition of such knowledge as may soonest fit them for actual service. The outline of the course pursued with them, comprises the principles of general grammar, with particular application to the English and the French; an extensive survey of geography, history, and political science; a complete circle of mathematical studies; composition; and elocution. Moral science and law will form a future part of the course. The king very justly considers this course best adapted to the present wants of the state.

Mr. Morton reads the Liturgy, and preaches, every Sunday, in the National School Room. The service is in English, and is attended by the English and Americans, with a few Germans. Many circumstances would favour the labours of some able and zealous missionaries from the Established Church.

(AMERICAN) UNITED FOREIGN MISSIONARY SOCIETY.

The cause of Missions to the Heathen is rapidly gaining ground in the United States. A new institution has been formed there, with the above designation, uniting the Three Denominations in America, who are allied to one another by the form of their Ecclesiastical Government, as well as by a common faith; namely, the Presbyterians, the Reformed Dutch Church, and the members of the Associate Reformed Church.

The object of the Society is to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the Heathen and Anti-Christian world.

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Any person paying three dollars annually, or thirty dollars at one time, becomes a member of the Society. The annual meetings of the Society are to be held in the city of New York, on the Wednesday preceding the second Thursday in May. The Missionaries are to be selected from the Three Churches indiscriminately.

The Society has judiciously opened a correspondence with the Church Missionary Society, and we presume with other institutions in Great Britain, with a view to a mutual exchange of information and advice on subjects connected with their common object.

MALTA BIBLE SOCIETY.

From a letter of the Rev. W. Jowett, dated Malta, April 25, it will appear that he has undertaken a visit to Smyrna and some other places.

"An excellent opportunity," he observes, "offering for Smyrna, I am induced to avail myself of it, with the intention of visiting two or three of the principal Greek islands and a part of Greece, in the service of the Malta Bible Society. My proposed track is Smyrna—Scio—either Mitylene or Tino, or perhaps both—Athens—Corinth—and Patrass. I go well furnished with Greek, Italian, and Hebrew Testaments. The Italian are of the beautiful, pure, and simple version of Archbishop Martini."

The Rev. Charles Williamson, British Chaplain at Smyrna, writes to Mr. Jowett from that place, under date of March 14th—

"I hope the time is not far distant, when I shall have to announce a Smyrna Bible Society. The Greeks and Armenians appear, however, suspicious of our intentions. They cannot conceive how a body of men can, without political or sinister ecclesiastical motives, associate and spend their money, to distribute the Scriptures gratis, or at a cheap rate, to men of a different nation from themselves. Every suspicion would instantly vanish, on the sight of an authority from the patriarchs at Constantinople; so great is the power which they possess over the minds of the people. After the procuring of such a document, which I believe to be easy, we shall be able to set about our work with much greater probability of success; not only in Smyrna, but in the islands and adjacent country.

"I propose, all things concurring, to go to Constantinople in June or July, after hearing from the Malta Committee, to endeavour to obtain the document in question; and, if successful, to get a few copies printed, and to deposit one in each of the principal churches of the country. From Constantinople I would proceed, with my interpreter and janissary, accompaniments absolutely necessary and always used in these countries, along the different towns in the Dardanelles; visiting the principal islands between Smyrna and Constantinople. Should the time permit, I would extend my tour to the islands west and south-west of Smyrna; paving the way, or smoothing its ruggedness, for the introduction of the Bible. The summer following I could either revisit them with you, or make a tour to the north-east of Smyrna in the interior."

Under date of April 6th, Mr. Williamson writes—

"It has long since occurred to me to send a few books into the islands, could I find confidential agents; the want of whom, and of a few copies of the Patriarch's approbation of the New Testament to send along with them, have hitherto prevented me. Without such copies we shall do very little. In fact, they should be inserted in every book, for years to come."

"Mixing with all kinds of people and shewing the Testament (says Mr. Williamson), I did the same among the Jews. Some would not even touch it. Some will read it in secret. One of them denying the truth of the contents of the Testament, I brought him at last, to confess that he did not believe the Old: having more reasons, in his own opinion, for the truth of the Old Testament than of the New, he would question the validity of his own, rather than admit the truth of the other. Another Jew, who is in the highest estimation among his brethren for his learning, has been reading the Hebrew Testament all the last month, in order to write a book against it. He is going to prove to the world that Christianity is altogether false! He writes no language but a barbarous Hebrew. He means to circulate his book by multiplying manuscript copies! Several Jews have asked me to lend them copies of the Testament. They generally return them. One, however, has been retained."

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VIEW OF PUBLIC AFFAIRS.

INDIA.

A PROCLAMATION has been issued by the British Government in India, officially stating the treachery, cruelty, and general misconduct of the Peishwa, and pronouncing his final deposition. Great praise appears due to the Marquis of Hastings, for his energy and exertions in this contest, which he has now nearly brought to a successful close. His spirited arrangements have, in fact, almost extirpated the immense hordes of Pindarees which threatened to devastate all India; and the territory acquired is likely, as soon as tranquillity is restored, to yield a large increase of revenue. The Madras Presidency will have the country to the south of Sattarah, towards Darwar, &c. Mr. Elphinston has for the present appointed military officers to the civil situations in these countries, but they will be ultimately delivered over to the civil government. The Rajah has been placed upon the throne in due form, by the assistance and at the expense of the British Government. Though nominally Rajah, he had been, in fact, only the prisoner of the Peishwa, who made use of his name to sanction every public act.

UNITED STATES.

The Government seem inclined to throw the responsibility of the occupation of Pensacola upon General Jackson, who, it has been hinted in some of the Government America papers, may have exceeded his orders. If so, a large opening is made for an amicable arrangement between the United States and Spain. It would appear, also, that before General Jackson ordered Ambristie to be shot, the court-martial that tried him determined upon a less punishment. We hope that it will appear from the conduct of the Government on this occasion that their officer has not only exceeded their commands, but has not gratified their wishes.

SPAIN.

The Spanish royalist arms appear to have received some signal reverses in South America. The army of Chili are reported to have sustained a total defeat, and almost general destruction. Official particulars have not been received, and probably cannot be expected. At home, the Spanish Government is equally distressed; so much so as to have obtained a Bull from the Pope for suspending the filling of vacant ecclesiastical dignities and benefices during two years; the revenues to be received into the public treasury, to assist in the payment of the public debt and interest. The measure does not, however, appear very effective, as Spanish Government paper continues in a state of very considerable depression.

RUSSIA, &c.

The Emperor has issued a proclamation, announcing the conclusion of peace with Persia in October, 1813. The terms have not before been made public; and the immediate reason of this publication at the present moment, on the eve of the Congress, seems to be to repress some alleged rumours of a misunderstanding between Russia and Persia, which might have produced disquietude if not formally contradicted. The Emperor, as well as the King of Prussia, the Emperor of Austria, and various representatives of the principal cabinets of Europe, have been daily expected at Aix-la-Chapelle, the place of Congress. Some have already arrived.

FRANCE.

An ordinance has been issued by the king for levying a body of 80,000 men from the classes of 1816 and 1817. Of this number, 40,000 are to be at the disposal of the Minister of War. The requisite arrangements are said to have been made for taking possession, by French garrisons, of various important frontier towns on the retirement of the army of occupation.

GREAT BRITAIN.

We lament to state, that the Queen's health continues in the most precarious state possible; her Majesty's disorder during the last month having been attended with very unfavourable symptoms.

The refractory spirit of the Manchester cotton-spinners appears to have nearly subsided, after advancing to a height which portended much mischief, had not prompt and effectual measures been taken to resist it. The workmen have very generally returned to their employments. On this, as on other occasions, the partisans of disorder have not failed to avail themselves of what has taken place, to scatter their political heresies among the discontented; but we hope with much less effect than perhaps might have been expected. It is really so obvious a problem in political economy, that the wages of

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workman must inevitably, upon a large scale at least, correspond with the demand for his labour, that we are astonished that any persons of intelligence can be found to complain of a supposed monopoly and want of feeling towards a large body of manufacturers, of whatever class. It is quite impossible that in a country like this, the remuneration of any considerable body of persons can be long or generally below its natural standard. With the spirit, and intelligence, and capital, possessed by the inhabitants of Great Britain, it is quite obvious that the instant the master's profit in any branch of manufacture becomes inordinate, there will be always found a sufficient number of adventurers to reduce it to its level, and perhaps even for a time to depress it below that point. While, therefore, we feel as much as any of our countrymen can feel, for the distresses of the poor, we think nothing can be more unjust or more senseless than the outcry which is occasionally raised either against the government or the great capitalists of the country, as if those distresses originated with them; except, indeed, inasmuch as they may be parties to the continuance of the evils arising from the poor-laws and the game laws, from the multiplication of gin-shops, from the institution of lotteries, or from a deficiency of sound instruction. With this exception, it is impossible for any set of men to regulate the complicated relations of the manufacturer and his employer, so well as they will regulate themselves. At the same time, it is a duty incumbent upon all, to exert themselves to the utmost in improving the habits, moral, political, religious, and domestic, of the labouring classes. In these respects both the government and their employers may do much, and this with the certain anticipation that whatever they achieve will return with tenfold interest to their own bosoms.

Several other trades in different places have partially followed the example of the cotton-spinners of Manchester, and with the same natural issue: that is, as soon, or nearly as soon, as their funds have been exhausted, they have returned peaceably to their employments.

The public revenue is stated to be in a progressive state of improvement. The crop of corn throughout the country is said to be excellent in quality, and in a fair average quantity. The manufacturers in general are fully employed, as indeed is proved by the combinations among the workmen for higher wages. We may fairly hope, therefore, for a season of domestic tranquillity, and of comparative comfort among the labouring classes, of which we trust the legislature will anxiously avail itself for effecting such improvements in the institutions intended for their benefit as experience has shewn to be desirable.

While adverting, in our last Number, to the atrocities then mentioned, we had intended to notice, had our space permitted, another aggravated crime committed during that month at Epsom, because of its connexion with a subject deeply involving the morals and consequent happiness of the country. We allude to the wilful murder of a person of the name of Ely Cox, gamekeeper to Mr. Tessier, while in the discharge of his duty of protecting his master's grounds from the incursions of poachers. We shall not dwell on the particular circumstances of that event. Our object is simply to impress on the minds of our readers the plain fact, that *another* murder, and one of an aggravated nature, has been committed by *poachers on a person employed to preserve the game;* and this, while other atrocious circumstances of a similar kind in Gloucestershire and elsewhere, are still ringing in our ears. Whatever may be the justice or expediency of our present game laws in other respects, we cannot disguise to ourselves that they operate, and that with no ordinary force, as a direct *bonus* upon crime. There is no offence, perhaps, into which the poor are more easily seduced, and there is scarcely any which they regard with so little compunction, as that of poaching. The habits of petty theft thus imperceptibly grow upon them; while the irregular hours, the lawless company, and the pecuniary temptations connected with this employment, all tend to injure their character, and prepare them for still greater crimes. Something ought to be done, and done shortly and effectually, to check an evil which swells every criminal list; and, to say nothing of these more awful occurrences, is the constant source of more petty litigation than all the game in Great Britain can repay. Whether the act passed last session, and which imposes a penalty of 5*l.* for every head of game, on the purchaser, as well as penalties on the vender, of that illicit article, will check the immediate evil of poaching, and, what is

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of still far more consequence, check the incidental evils connected with it, we cannot undertake to determine. Doubtless many who did not scruple to purchase game, while the penalty fell only on the poacher and vender, will be more cautious, now they themselves are exposed to a participation of the inconvenience. Still, however, in a country like this, while game is considered an elegant luxury, it *must* find its way to the tables of the opulent and splendid, notwithstanding every check thrown in its progress. A rich man can fully as well risk a few pounds for the sake of a gratification of this kind, as a poacher his person and liberty for the pecuniary emoluments of his avocation. We trust, therefore, that the subject will not sink to rest in our Houses of Parliament till some such effectual change is made in the whole system, as will rescue the country—at whatever sacrifice of individual pride or prejudice—from the evils of which we complain, and of which a murder, like that at Epsom, is but a single, though a fearful item, in a long and black catalogue of injuries and crimes.

OBITUARY.

To the Editor of the Christian Observer.

On the 4th July last died, at his father's house, Ashby Cottage, near Bristol, the Rev. John Thresher Sangar, A.M., late Fellow of Oriel College, Oxford, Chaplain to the Right Hon. Earl Grey, and Curate of St. Werburgh's, Bristol. At a very early period of his life he expressed a great desire to be educated for that sacred profession of which he afterwards became so zealous and able a minister. In order to further his wishes his parents placed him at the Grammar School, Birmingham, where he had the great advantage of being educated by the Rev. John Cooke; and it was under this excellent preceptor, that he acquired that proficiency in classical learning, which was the foundation of his subsequent success. From Birmingham he went to Oxford, and entered at Trinity College, of which society he was elected a scholar at the early age of fifteen. On several other occasions he was a successful candidate for academic honours, and his scholastic attainments were stamped by that highly honourable testimonial, an Oriel Fellowship, to which he was elected in the year 1802. Having taken his degree of A.M., he left Oxford, and was ordained by the late excellent Bishop of London, Dr. Porteus, to the curacy of Coln-Engain, in Essex, where he commenced his ministerial labours in the month of November, 1804, and continued them successively at the dock-yard, Portsea, at Barton under Needwood, in Staffordshire, and at St. Werburgh's, Bristol (his native city). To the latter place he was appointed curate in 1811; and he continued there to employ those talents with which the Almighty had blessed him, in the cause of his heavenly Master, till he was visited by an illness which incapacitated him for public duty, and at length terminated his life.

The last time he addressed his congregation at St. Werburgh's was on the 23d March, 1817, from 2 Tim. i. 12:—"I know in whom I have believed," &c. And on the following Sunday he preached at the chapel of the Orphan Asylum, on occasion of the death of a fellow-labourer in the ministry, the Rev. John Bull, from Gen. xlviii. 21:—"Behold I die, but God shall be with you." This was the *last* time he appeared in the pulpit. In the beginning of the present year he had so far recovered, that he anticipated a speedy resumption of his ministerial duties; but a relapse, which occurred in the month of March, led him to turn his attention from every thing connected with the present life, and even from the immediate duties of the important station which he had occupied as a minister of the Gospel, to the more immediate contemplation of his own approaching entrance into another and a better world. From this period he received repeated attacks of his disorder, under which he gradually wasted away, till, on the 4th July, he "fell asleep in Jesus," and entered into the joy of his Lord.

Two days before his death he sent for an intimate friend, whom he addressed in nearly the following words:—"See, my dear friend, how tenderly God is acting towards me; how greatly he is taking down this my tabernacle. Though the cold chills of death are already upon me, I feel little or no pain; I have this morning derived great pleasure from the company of ———, and I am now able to enjoy the same from yours. Of the truth of the doctrines I have preached, I am *most fully persuaded*: they are now my support on my dying pill[illegible]

Let me beg you to beware of the Antinomian heresy, by which I fear many persons in this city have been misled: it is a doctrine which will not do upon a death-bed. In order that you may be preserved from error, read much of the simple and pure word of God. The reason why so many have been turned aside is, that they have been accustomed to read too much of commentaries and religious books, and too little of the holy Scriptures. In the Bible, the Holy Spirit has given us, in their proper order and due proportion, warnings and invitations, doctrines and precepts: these are to be attended to, as well as what is said of the privileges of believers. In reviewing my life, there is nothing for which I desire more to bless and magnify the God of all grace, than that he has inclined my heart to do what I could for the furtherance of those important institutions, the Bible and Church Missionary Societies; for they, in a peculiar degree, spread the name and knowledge of a Saviour." When his friend spoke to him of his family, he said, "I entreat that my children may be brought up in the strict principles of the Church of England; and I should esteem it a high honour to have a son of mine a servant in the sanctuary of the Lord; but that must depend upon many circumstances, especially upon his own wishes and religious character." In reply to the inquiries of his friend as to the state of his mind, he said, "I enjoy perfect peace in my soul; I have had many sharp conflicts with my spiritual enemy, but, thank God, they are all over now, and I am able to rely simply on the precious promises and sure word of God. I do not feel that lively joy which I have so often seen and heard of in the dying hours of God's servants, but I am fully persuaded that I am going to receive the reward of my labours, or, rather, that God is about to bless and crown the work of his own grace." His friend endeavoured to prove that such a state of mind was, in many respects, far more desirable than one of greater rapture and triumph: he answered, "You are right; St. Paul, in his Epistle to the Romans, says, *the God of hope fill you with all joy and peace in believing*, placing *peace* last, as being, perhaps, the better and more perfect gift; and it is from *believing* that my peace proceeds. I need not look at any gross or grievous sins to find cause for humiliation before God: my duties, my prayers, my sermons, whenever I think of them, drive me for hope and pardon to the Cross of Christ. I am an unprofitable servant, and my only hope is in what the blessed Saviour has done and suffered for me." The visit was concluded by his pressing his friend's hand, and saying, "*Remember, remember, Christ is all.*"—In this spirit he waited until his dismission from a body of sin and death, occasionally requesting that some portions of Scripture might be read to him, as he was able to attend to them. The last chapter which he desired to hear, was 2 Cor. v.; upon which he commented with great clearness, though with a faultering voice, it being only two hours previous to his departure.

The deceased was one of the Secretaries to the Bristol Church of England Tract Society, from its first formation, and penned all its Reports, with the exception of that for last year.—His executors intend publishing, by subscription, one volume of his Sermons, many of them being found in such a state, that they were apparently intended for the press.

KHPTE.

ANSWERS TO CORRESPONDENTS.

CLERICUS, LL.B.; E.; JUVENIS; DUBITANS; VERAX; EPISCOPALIAN; E. B. L.; C. E. S.; *Memoirs of Mrs. P. and Mrs. B.*; and S. O.; have been received, and are under consideration.

D. D. will have perceived that the substance of his communication was anticipated in our last Number.

We do not wish to renew the discussion which X. Y. Z. proposes.

G. B.'s Memoir was *long since* returned as directed.

We have again to request the indulgence of authors who think themselves aggrieved because their works have not been reviewed in our publication. We feel really pained that respectable individuals should thus impute to negligence, or intentional disrespect, what arises solely from the necessity of the case.

We are requested, by a Correspondent, to add to the information given in our last Number, p. 556, relative to the "Grand Junction Canal Association," that at the Depository at Bulbourne, near Menesworth, Tring, fifty-five Bibles and thirty-six Testaments have been sold to the Bargemen at reduced prices; and at the Basin of the Grand Junction, at Paddington, 198 Bibles and Testaments.

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THE

CHRISTIAN OBSERVER.

No. 202.] OCTOBER, 1818. [No. 10. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 569.)

No. X.

MR. WRIGHT proceeds to state an objection that might be urged against his views, by the Trinitarian, derived from the words of our Lord, "I and my Father are one." (John x. 30.) He says of that assertion very justly, "Christ and the Father may be one in design, in testimony, and in their care of the church, without an identity of being." But the true question is not whether any other sense of the words, than that which is obvious, be possible, but whether it is necessary; and it should be shewn what the necessity is for doing this violence to the plain language of inspiration. Even then it would appear a harsh and strained assertion to say, "I and my Father are one," when it was only meant, that their design and object was one. Every question, however, must be determined by its proofs. Let us examine, therefore, those of our author. They are of two kinds; for they consist of an argument and an illustration. First, he says, "he did not say one being, nor ought his words to be construed to mean one being; for he had before represented himself and the Father as two beings, and he uniformly distinguished himself from the Father, even in the passage from which the above words are cited; 'My Father which gave them me, is greater than all.'" It is true, he did not say one being; but he said, "I and my Father are one," using the word "one," in the neuter gender: so that it can only be interpreted one thing, or one substance, or one being; and the last is the most proper, because it is a substantive, supplied from the signification of the verb, ἐσμεν. But, however this be, if our Lord has before asserted in equally plain terms, that he and the Father are not one being, we shall be driven from this inference, and must seek for another interpretation. Let us see, therefore, to what this declaration, on which our author rests his argument, amounts. "My sheep shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (ver. 28, 29.) Here the course of reasoning would strike me as of this kind. The Saviour had said, "No one shall snatch my sheep out of my hand." His hearers might doubt this. He was before them in great humility; and the power which was necessary to give effect to this promise, might be naturally called in question. Therefore, he adds, in effect; "You need not doubt my power to take care of my sheep. My Father, who gave them me, is greater than all; and you will not say that any one is able to snatch them out of my Father's hand. Now I am one with the Father." In this statement, which I conceive exhibits the exact bearing of our Lord's words, I can see nothing that would represent the Father and the Son

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as two distinct beings. On the contrary, the strength of the argument is built on their being but one; and in proportion to the exactness in which that position is maintained, is the soundness of the inference perceived. "I am one with the Father; and, therefore, if no one is able to pluck them out of the Father's hand, no one is able to pluck them out of mine." The *argument* of our author, therefore, proves nothing in this case. Let us, then, proceed to his *illustration*.

"Christ hath illustrated the subject by the union which subsists between his disciples, also between himself and his disciples. Praying for them, he said, 'That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.' John xvii. 21. The saints are to become one in God and Christ; and Christians will never become one individual being, nor will a number of Christians, however closely united, ever become one individual being: it follows, that when Christ said, 'I and my Father are one,' he could not mean one being, for Christians are to become one in the same sense as he and the Father are one."—What our blessed Saviour meant by his disciples becoming one in himself and with each other, St. Peter has explained, where he says, "His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature." To those, therefore, who become the true disciples of our Lord by faith, a promise is made that they shall become partakers of the Divine nature: and this promise is fulfilled by the residence of the Holy Spirit himself within them, who gradually changes their whole nature, giving them a new heart and a right spirit, enlightening their eyes, inclining their wills to holiness, and at length assimilating the whole man to himself. That this is really the sense in which Christians are to become one in Christ and with each other, is apparent from the tenour of St. Paul's reasoning, where he says, "By one spirit are we all baptized into one body, and have been all made to drink into one spirit. But he that is joined unto the Lord is one spirit." (1 Cor. xii. 13; vi. 17,) And this is, indeed, as our author tells us, though not in the way that he meant it, a very forcible illustration of the union between Christ and the Father. It is not a parallel case: for the whole body of believers, though one in spirit, and united both to the Father and to each other, are not one being. Indeed, where shall we look for a parallel, or how can we hope to find one, to that which is infinite and eternal? But it is an illustration; for as all believers are animated by one spirit, so are the three Persons in the sacred Trinity partakers of one Godhead: and the design of the prayer seems to be, that the Holy Spirit, which is the Spirit of the Father and the Son, might be given to the disciples also, that so they might be one with the Father and the Son, and one with each other, being all partakers of one Spirit.—Mr. Wright will perceive, that in this interpretation I understand both the illustration and the thing illustrated in a higher sense than he does, and yet confine every expression in the sacred text to its distinct and appropriate meaning. Nevertheless, we do not maintain that all Christians form but one being: for, when a comparison is instituted between two things, they are not identified by being compared, but a likeness is pointed out in some one particular, which may fail in many others. In the instance before us, the subjects of comparison are the union among Christians by the participation of the Holy Spirit, and the unity of the same Spirit in the Father and the Son.

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The strenuousness, however, with which I would maintain the unity of the Son with the Father in respect to his Divine nature, does not prevent my acknowledging the entire truth of the whole following passage. "The man Jesus Christ is the medium by which the Gospel and all its blessings came to men. 1 Tim. ii. 5. Eph. ii. 13, 22. Through him as man we are assured of a resurrection from the dead. 1 Cor. xv. 21. The gift of eternal life comes to us through Jesus who was crucified. Rom. vi. 23. The blessings of the Gospel are by no means diminished by being brought to us by a man, who sacrificed his life in bringing them to us." Indeed, if the author thinks, that in making these statements he is opposing Trinitarian principles, he has formed a very incorrect notion of the doctrines against which he contends. We hold, that all these blessings are derived to us from the man Christ Jesus, because he was a man—because he was crucified — because (but here Mr. Wright will not agree with us) by his one oblation of himself, once offered, he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

Yet, notwithstanding the notorious fact, that no Trinitarian now denies the real humanity of Christ Jesus, our author labours at great length to prove that truth, which no Trinitarian will dispute, with a view to establish this conclusion, which no Trinitarian can admit: —"Christ is one of the human race: and one of the human race, however highly distinguished, cannot, in the nature of things, be either more or less than a man." It is easy to say, dogmatically, "Such and such things cannot be." But perhaps the reader may by this time have seen enough to infer, that this writer's acquaintance with the nature of things is not sufficiently extensive to qualify him to pronounce definitively, and without assigning a reason, what is, and what is not, contrary to it.

The same fallacy is still persisted in through the following argument: —"As, throughout the whole of the gospel history, the writers speak of Christ, in the most unequivocal terms, as simply a man, and John as plainly as the rest, it must be absurd to suppose that the latter, in the beginning of his Gospel, represents him as a being infinitely superior to man: this is to make John contradict the other writers, and even himself; for he, in numerous instances afterwards, speaks of him simply as a man." For this representation is no other than what Trinitarians universally follow, when they maintain, that Jesus Christ is both God and man in one person: and the same remark may be made on another passage, where the author overlooks the possibility of that distinction having been made even by Christ himself, and says with much apparent irreverence; "To deny the simple humanity of Christ is to charge him with dissimulation, in speaking of himself simply as a man, when he knew he was a very different being." We admit most fully, that the anointed Christ, who was born and crucified, was truly a man. We can therefore have no objection to the following passage: "If, laying aside prejudice, and disregarding mere human systems, we take the Prophets and Apostles for our guides, and build our faith entirely on the Scriptures, we shall be led to see that the Old Testament pointed forward to a person of the human race, whom God would raise up to be a Teacher and a Saviour; and from the New Testament at large, we shall learn that the man Jesus of Nazareth, whom the Jews crucified, whom God raised from the dead, is the very person: that a man, made in all things like his brethren, is highly exalted, and made both Lord and Christ."

But, when he comments upon those texts of Scripture, which are

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adduced to prove these points, I have a few remarks to offer. First,

"Paul says, that our Lord Jesus Christ was made of the seed of David according to the flesh; Rom. i. 3. If we ask, what he meant by the phrase 'according to the flesh,' his calling the Jews his brethren and kinsmen according to the flesh may inform us."—The interpretation is granted. But what need was there for the distinction? If our Lord Jesus Christ was made of the seed of David according to the flesh, surely it would appear to be implied by that addition, that there is some other respect according to which he was not made of the seed of David: and this inference is the same, to which our Lord sought to lead the Pharisees, when he asked them, "What think ye of Christ? Whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?" What our author would answer to this question, I cannot pretend to say; but for myself I should answer, that our Lord was the Son of David according to the flesh, or in his human nature; while, according to the Spirit, or in his Divine nature, he was the Lord and Creator of David, the eternal Word, and the only beloved Son of the Father.

The next text cited is as follows.

"He declares God's Son was made of a woman; Gal. iv. 4.; but that which was made of a woman could not be more than human." Why not? As born of a woman, certainly he is human and no more. But is he no more, as God's Son? Indeed, can a plainer incidental allusion than this be imagined to the doctrine of the miraculous conception? Our blessed Saviour was peculiarly and exclusively, according to the tenour of the original promise, the Seed of *the woman*. "The Seed of the woman shall bruise the serpent's head." (Gen. iii. 15.) Mr. Wright, however, sometimes enforces his argument by a reference to the original language of the New Testament in opposition to the English idiom: and, therefore, it is not fair in him to press the following argument from this and another text, as he does, on his English readers:—"Jesus Christ was made. Paul declares that God's Son, 'Jesus Christ our Lord, was made of the seed of David,' (Rom. i. 3.) that 'God sent forth his Son made of a woman.' (Gal. iv. 4.) Whatever is made must be simply a creature; it follows, that as the Christ, the Son of God, was made, he must be a creature. Those who deny that Jesus Christ is a creature, are requested to answer the following question: Was the self-existent God made? for the true Christ was made."

Mr. Wright must have known, that the original word in each of these places is some form of the verb, γίνομαι; which, though accurately enough translated, so far as the general sense of the passage is concerned, does not at all correspond to the English verb, to be *made*, in the sense in which it helps his argument. Indeed, he has himself elsewhere observed—"The Greek word translated *were made*, never occurs in the New Testament in the sense of *create*. 'It means, to be, to come, to become, to come to pass; also, to be done or transacted.'" The two passages may be rendered with perfect accuracy — "Jesus Christ, our Lord, who was born of the seed of David;" and, "God sent forth his Son, having been born of a woman:" and, though both passages relate exclusively to his human nature, it is not the use of the word, γίνομαι, that determines this so much as its connexion with the remainder of the two clauses, "of the seed of David," and "*made of a woman*."—Mr. Wright

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elsewhere remarks: "Again, he says that Jesus Christ was of the seed of David. (2 Tim. ii. 8.) He frequently calls him man; even when he speaks of him as the Lord from heaven, and as made a quickening Spirit, he still calls him simply a man." (1 Cor. xv. 47.) The expression in the first of these texts has been already considered. But is not even our author led unwittingly, by the words of Scripture, to describe the two-fold nature of Christ, when he says, that the Lord from heaven, who was made a quickening Spirit, was yet simply a man?—when he adds, "As the Mediator between God and man, he calls him the man Christ Jesus." (1 Tim. ii. 5.) He incidentally gives also the reason why he is thus specifically called the man, because God could not be a mediator, being essentially one with him with whom he was to mediate. On the requisites, however, for this important office, we afterwards meet with the following observations:—"It has been supposed that the Mediator between God and men must be a God-man; as if the Almighty could not make a mere man the medium of the Gospel and its blessings to men! Paul was of a different opinion: he asserts that the Mediator between God and men is the 'man Christ Jesus:' consequently, as man simply he is the Mediator. Moses was merely a man, yet he was the Mediator of the old covenant (Gal. iii. 19.); and what reason can be assigned for the supposition that the new covenant, any more than the old, requires a God-man Mediator."—Though it might be possible for God to make whom he would a Mediator between himself and mankind, yet it cannot be denied that no one can be imagined so fit for the office as a person who partakes of both natures: neither is it quite clear that Moses was the mediator mentioned in Gal. iii. 19. If that be the meaning of the passage, it can only be understood to ascribe the office of mediator to Moses typically; and in that case Moses would be a type of Christ, the Mediator, just as Joshua, which is only the Hebrew name, of which the Greek form is Jesus, was a type of Christ, the Saviour. But there is nothing in the context to determine, that the Mediator, mentioned in the nineteenth verse, is not the same with God, mentioned in the twentieth. However, on an obscure and disputed passage, which is not such as to decide the question, it is not necessary to dwell.

But I must protest against the next sentence, in which the author comments on evidence, before it has been produced. "The testimony of Paul to the simple humanity of Christ being so unequivocal, it must be grossly absurd to construe a few highly figurative passages in his writings in favour of an opposite doctrine." It is a question not to be so lightly settled, whether the passages, to which this reference is made, are highly figurative. But, whatever they may be, *valeant, quantum valere possunt.* Let them not be condemned unheard, nor be supposed to be unmeaning, because their meaning is by some persons imagined to be figurative! Even figurative expressions have a meaning, and must be soundly interpreted according to the known rules of construction; and the testimony so obtained must be received, otherwise we are guilty of rejecting Scripture.—Next our author argues: "The writer of the Epistle to the Hebrews, not only frequently calls Christ a man, and speaks of his being tempted in all points like as we are; he asserts, that in all things it behoved him to be made like unto his brethren (Heb. ii. 17.); which fully proves that he was a being of the same order as we are, and continued in all respects like us." I admit, that it fully proves him to be a man in all respects like ourselves. But it proves more. He, who is to be made like another,

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must have previously been different: and such was the case with him, who, being God, became man.

"Peter mentions the sufferings of Christ as antecedent to his glory (1 Peter i. 11.); an idea irreconcileable with the notion of his existence in glory, prior to his sufferings."—Wherein these two positions are irreconcileable, I cannot perceive. Did not Nebuchadnezzar enjoy the glory of his kingdom, both before and after his degradation? Mr. Wright proceeds—"He says also, that God raised him from the dead, and gave him glory; which shows that he had the crucified man in view. John calls it the spirit of antichrist that denies that Jesus Christ is come in the flesh (1 John iv. 3.); meaning by his coming in the flesh that he is literally a man." This, also, is granted. But the language of St. John teaches us much more than is here deduced from it; for though he, who came in the flesh, must have been literally a man, it could not so consistently be said of him, who was merely a man, that he came in the flesh. The phrase is applied to no other being: it fits no other but Him who, being with God in the beginning, came to us men, in the fulness of time, and took our nature upon him, that he might be made like unto us in all things.

But our author's attempt to get rid of the most obvious sense of Phil. ii. 6, is still more unhappy. "The latter part of this passage is variously translated, and will admit of different renderings. He who was in the form of God must be a being distinct from God, or there would be no sense in saying he was in his form. A comparison cannot be made without two beings, or things, to compare. Had Christ been God, it would have been absurd to have talked of his being either equal or unequal with God; it would have been like saying he was equal with himself. He was in the form of God, as he was invested with Divine authority and powers, spoke the words and did the works of God, was God's representative among men. Moses was in the form of God when he was in God's stead to Aaron (Exod. iv. 16.); though he was not raised to such high dignity and power as Jesus, nor was God manifested in him as he was in his beloved Son. The form cannot be every way equal to that of which it is the form, though it is the representation of it. The word translated 'equal' ought to be translated 'as,' or 'like.' Jesus did not think it robbery, or an unjust assumption, to be as God, to exercise Godlike authority and powers: as God had given him such authority and power, it was his duty to exercise it for the great purposes for which the Father had sent him. It is highly probable the design of the Apostle was, as some have rendered the passage, that he did not aim at displaying his likeness to God, by making a show of his extraordinary powers; but submitted to the most humiliating circumstances, and acted the part of a servant, for the good of others. This perfectly agrees with Paul's design in introducing what he says concerning Jesus, which was to excite Christians to humility and love."—The determination not to state our doctrine, as relating to two persons, but to two gods, which is conspicuous throughout the work, is here very striking. The whole strain of St. Paul's remarks, the collocation of the several clauses, the particular expressions used, all concur in shewing, that the Apostle is alluding to the glory of our Lord's pre-existent state, and to his great humility in laying it aside. "He," says the Apostle, "being in the form of God, esteemed not the being upon an equality with God, an usurpation, yet emptied himself, having assumed the form of a servant." Thus he is or exists in the form of God; and then he *assumes* the form of a

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servant. If, as the Unitarian argues, the former cannot be every way equal to that of which it is the form, but only a representation of it, it follows as truly that our Saviour was not every way equal to a servant, as that he was not every way equal to God: for the same phrase is used of both. But form is not here set in opposition to God, but form of God to form of man; the first, which belonged to Christ from the beginning, to the last, which he assumed in time. They must belong to him, therefore, in the same sense and measure; so that if being in the form of a servant, means being a servant actually, being in the form of God must signify being actually God. Accordingly, while neither Moses nor any other, except Christ, is said to have been in the form of God, of him it is written, that being in the form of God, he thought it not robbery to be equal with God: for, again, I must contend, that the word, ἴσα, does not denote likeness, but equality. Notwithstanding this, Unitarians will not allow the pre-existence of our blessed Lord and Saviour. Surely we may say to them, "Does this offend you? What, and if ye shall see the Son of Man ascend up where he was before?" (John vi. 61, 62.)

In the author's zeal, however, to explode our errors, he makes use of one argument, which we have been accustomed to regard, as an auxiliary, rather than an opponent. "The Apostles did not preach the compounded Christ of Trinitarians; but him who was made of the seed of David (Rom. i. 3); consequently, who was of the same nature as David." — I readily concede the correctness of this concluding inference. Only let Mr. Wright grant us as much when we argue in the same way, from his being called the Son, the only begotten Son of God.

A different application of texts from that which their scope and object will warrant, can serve no good purpose in argument. Our author says, very gravely, "Paul's question, 'Is Christ divided?' (1 Cor. i. 13.) deserves the consideration of those who attribute two natures to him, in such a sense as to make two persons of him." But when St. Paul asked the question, thus alleged against Trinitarians, he was not alluding at all to the nature of Christ. He had found fault with the Corinthians, because there were contentions among them; and he explained that charge by stating it more distinctly. "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (1 Cor. i. 11, 12.) In reference to this fault he asks (ver. 13), "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" — in which words he explains his meaning to be — "Is Christ different, when preached by Paul, from what he is when preached by Apollos? or is not Christ preached, whoever preaches him?" I cannot discern what benefit the cause of Unitarianism is to derive from this reference, or why it so seriously deserves the consideration of those who attribute two natures to Christ, rather than of those who dissent from them.

On the foregoing arguments, though chiefly suggested by our author's reasonings, I conceive that the doctrine of a two-fold nature in Christ Jesus may be safely rested. There is a part, however, of the gospel history, to which I have but barely adverted hitherto, but which stands so entirely in the way of all attempts to disprove that doctrine, that Unitarians seem contented to go all lengths to get rid of its force. I allude to the miraculous conception. In all the foregoing arguments the author appears to agree with us in accepting the testimony of the whole Bible; though we differ in the interpretation of its contents. But when he

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comes to discuss the miraculous conception of Jesus Christ, he finds it necessary to dispose of a certain portion of that volume, in which the evidence to that fact is too unequivocal to be evaded. With what success the attempt is made, the reader may judge from the following view of his reasons.

His first position is, that the miraculous conception, even if it be true, is no part of the genuine Gospel.—Our readers may be apt to start at this declaration. That any fact, so remarkable, and relating to so remarkable a person, the very person who is the sole subject of the Gospel, should possibly be true, and yet no part of the Gospel, is a proposition which may now, perhaps, be presented, for the first time, to the minds of many of my readers. I willingly, therefore, lay before them the arguments by which this novel position is to be substantiated. Mr. Wright begins thus: "Will any Christian deny that Jesus himself preached the Gospel in purity and perfection, that he taught all the essential facts, doctrines, and precepts of Christianity? But if it be admitted that he did; it follows, that the miraculous conception is no part of the Gospel, no essential fact of Christianity. It is evidently no part of the Gospel as taught by the Apostle and High Priest of our profession, Christ Jesus; for he said not one word on the subject."—That our blessed Lord taught all the facts, doctrines, and precepts, that were essential to be received in the time of his earthly ministry, no Christian can for a moment doubt. Indeed, no facts, doctrines, or precepts can be essential at any period of the church, but those which are capable of being known at that period. But succeeding revelations enlarge the number of essential truths. The religious creed of David's days was doubtless more copious and extensive than that in the days of Moses; and probably that, again, than the creed of the patriarchal ages. That is a part of the Gospel which is revealed as such. If it had pleased our Divine Master to withhold the mystery of his miraculous conception from the people of his own age, it would still become a part of his Gospel whenever it was revealed: nor do I know any other way of determining what is Gospel, and what is not, than by observing what is revealed and what is not revealed in the sacred volume. That there were some truths, which our Lord did not himself reveal, but which were afterwards revealed by the Apostles, is plain from his own declaration (John xvi. 12, 13); "I have yet many things to say unto you. But ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." But with regard to the miraculous conception, if he did not expressly declare it, as certainly he did not himself record the particulars of his own life, but even declined to avow himself the Christ of God, when not in a manner constrained to do so, I yet cannot but think that he sometimes referred to it in such terms as strongly confirm that evidence of the fact which we derive from other quarters. Thus, when his reputed father and his mother had been seeking him in their return from Jerusalem, when he was but twelve years old, he said unto them, "How is it that ye sought me? Wist ye not, that I must be about my Father's business?" (Luke ii. 49.) And through his whole life the direct terms, in which he always calls God his Father, harmonize literally with this article of our creed, while there is nothing in that of the Unitarians by which it may be explained with equal simplicity. But, if all this be denied, if it be contended, that our Lord neither affirmed nor alluded to his own miraculous birth, still, if that event

is recorded by his inspired Apostles or Evangelists, it forms a part of the Gospel which we are required to believe, and is, therefore, an essential fact of Christianity.

Let us see, therefore, how our author disposes of that more direct testimony, which is to be found in the evangelical narratives. "It is reasonable to conclude, that each of the Evangelists, in writing a history of Christ, proposed recording every essential fact which had taken place respecting him; and that the important facts, doctrines, and duties of Christianity may be learned from any one of the four books called the Gospels."—Our conclusions, whether reasonable or not, cannot alter the state of the case; nor, when the question regards an important fact, to be determined by the evidence of inspired witnesses, would it appear likely that our inquiries should be materially assisted by uninspired conjectures concerning the end which was proposed by them in delivering it. But, in the present case, the "reasonable" conclusion of the author seems at variance with the direct language of one, at least, of the Evangelists; who says, at the very end of his narrative, "There are also many other things which Jesus did, the which, if they were written every one, I suppose, that even the world itself could not contain the books that should be written." (John xxi. 25.) Neither does he any where intimate that he proposed recording every essential fact which had taken place respecting Christ. Nay, he asserts the contrary, and adds, that his object was much more limited, extending no farther than to produce, by a collection of such facts as might be sufficient to decide the question; first, a rational conviction that Jesus is the Christ, the Son of God; and, secondly, an assurance of eternal life to those who believe in his name. (John xx. 30, 31.) Hence it is that the four Evangelists fix on very different incidents to record; some selecting one, and some another, while there are some that are recorded by all: and it would be surely as reasonable to assert that nothing should be considered as Gospel, but what is related by all the Evangelists—in which case even the Sermon on the Mount, and nearly all our Lord's discourses, reported by St. John, would be excluded from the Gospel—as to begin, like our author, with a conclusion, which he has furnished no premises to justify, that the important facts, doctrines, and duties of Christianity may be learned from any one of them. In fact, every thing that relates to so interesting a character as that of our blessed Redeemer, must be important, and, though recorded by only one Evangelist, ought to be most thankfully received as a message sent from Heaven. Nor can I fail to express my wonder, after what I have just quoted from St. John, at the daring charge which our author has the hardihood to bring against the integrity of the holy Evangelist, of *intentionally* suppressing facts, which he expressly says he omitted *from necessity;* for nothing less than this charge seems to be conveyed in the following passage:—"The important facts, doctrines, and duties of Christianity may be learned from any one of the four books called the Gospels. To suppose the contrary to this, is to suppose the writer was not properly acquainted with his subject, or that he intentionally suppressed facts, and composed what he knew to be an imperfect account, which would be an impeachment of his integrity."

But now comes the application of all this to the question of the miraculous conception. "If each of the four narrators wrote what he thought to be a sufficient account of the important transactions, it follows that two of them, Mark and John, either knew nothing of the miraculous conception,

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or did not believe it, or did not think it worth recording." It happens unfortunately for this argument, that it will disprove the doctrine of the ascension, as effectually as it will that of the miraculous conception. Let us try. If each of the four narrators wrote what he thought to be a sufficient account of the important transactions, it follows, that two of them, Matthew and John, either knew nothing of the ascension, or did not believe it, or did not think it worth recording. If Mr. Wright will not allow the force of this argument in the one case, let him forbear to press it in the other. There might, it would appear, be other reasons for omitting these facts in the narrative of one or other of the Evangelists, besides ignorance, unbelief, or disregard.

(To be continued.)

To the Editor of the Christian Observer.

PERMIT me to make the following addition to a paper of mine, containing remarks on Rev. ix. 15, inserted in your Number for June last: for having stated in that communication, that the reasons assigned by Mr. Faber for dating the commencement of the 2400 years (Dan. viii. 14.) from A. C. 535, (because until that year Cyrus did not obtain *sole* possession of the empire, and *therefore* the Ram could not be said to have had two horns), did not satisfy my mind; I think it incumbent on me, as a mark of respect towards that learned commentator, briefly to state why I have presumed to differ from him. My reason is, that there does not appear to me to exist the least necessity for postponing the computation until the death of Cyaxares, inasmuch as I do not conceive that personage is alluded to in the prophecy. According to the opinion of the best Greek writers, it is quite manifest that CYRUS was considered by them as the *real* sovereign of the Persian empire, long anterior to the death of Cyaxares: but let us hear what Dean Prideaux says on this matter.

"Cyrus, as long as his uncle lived, allowed him a joint title with him in the empire, although it was all gained by his own valour, and, out of deference to him, yielded him the first place of honour in it. But *the whole power of the army and the chief conduct of all affairs* being still in his hands, *he only* was looked on as the *supreme governor of the empire* which he had erected: and therefore there is *no notice at all taken of Cyaxares* in the canon of Ptolemy; but immediately after the death of Belshazzar (who is there called *Nabonadius*), Cyrus is placed as the next successor, as *in truth and reality he was*, the other having no more than the name and the *shadow* of the sovereignty." (Prid. Con. Part I. book 2.)

I therefore rest satisfied in the opinion I have already given, that A. C. 556 is as unexceptionable an *epoch* as any that can be assigned for computing the 2400 years from. The fierce battle which was fought in *that* year, and which terminated in a complete victory on the part of Cyrus, was but a happy prelude to still more important successes gained afterwards, which eventually led to the formation of a *new empire*.

In that memorable engagement, well worthy of being accounted a prophetic *æra*, "the Assyrian king, *Neriglissar*, was *slain*. He was a brave and excellent prince. The preparations he had made for war shewed his wisdom, and his dying his valour; and there was nothing else wanting in him for his obtaining of better success in it; and, therefore, that he had it not, was owing to nothing else, but that he had to deal with the *predominant fortune of* CYRUS, whom GOD had designed for the *empire of the east*, and therefore nothing was to withstand him." (Prideaux.)

C. E. S.

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For the Christian Observer.

ON SOME DECEPTIONS TO WHICH MEN ARE LIABLE, ON THE SUBJECT OF RELIGION.

(*Continued from* p. 579.)

I HAVE now shewn, that *temper* and *situation* may be respectively converted into instruments of self-deception on the most important of all subjects. I shall now endeavour to shew, that a similar effect may sometimes arise out of a certain combination of both.

At a young man's first entrance upon life, he will probably change his views with regard to the choice of those objects, for proficiency in which he seeks to be chiefly distinguished; and there will arise, perhaps, a frequent variation of opinion as to the particular stamp which he is anxious his character should bear in the eyes of those around him. This operation is natural to the human mind, when it is yet in a fluctuating and somewhat giddy state; when the judgment is rendered flexible by the strength of the affections, and the affections are still unfortified by the power of the judgment; when, especially, the desire to please and to be pleased is likely to have so great a share in the government of the mind, as often to lead it astray by the predominance of the unregulated feelings. This fluctuation of character is often occasioned by the force of some peculiar association or unsettled impression left accidentally on the mind, or it may spring from the attraction of novelty, or the influence of example. Thus, for instance, we may suppose,—though one cannot hope, in a description of this kind, to pitch exactly upon the different features even of a single case, — that a young person begins with desiring to be chiefly distinguished for his proficiency in some useful or elegant accomplishment. This desire, we will imagine, preserves its force for a short time, and then gradually dies away. He may next wish to be remarked among his fellows for manliness of mind, for cheerfulness of disposition, or for a bold and independent spirit. This ambition, like the former, may give way to some new object of desire—it may be, to an eagerness to become conspicuous among his friends and relations, for the kindness and urbanity of his conduct. But this wish also, in a short time, may greatly abate, and its place be occupied by an anxiety to be considered a person attached to reading and study, or distinguished for sprightliness of wit or pleasantry in conversation. Like the others, however, this desire is of an unsettled and fugitive nature.

At such a stage of the intellectual process, it may happen that the individual is accidentally introduced into a circle of religiously disposed young persons of his own age and station in life. Now certainly, to the eye of many morally inclined persons, there is something engaging in the exterior features of the Christian character; or at least there are circles in society, where an appearance of religion is possessed of a sufficient degree of popularity to obtain a secret influence upon the judgments of the young. From these circumstances, the individual may be led to seek after distinction in the new character of a professor of religion: he may wish to partake of the apparent happiness of Christians, and endeavour to ingratiate himself in their favour, by an assumed similarity of sentiments and character; yet his motives may be still nearly the same as in the former cases. To the true nature of Christianity he may continue a stranger; and though such a disposition of circumstances may, through the mercy of God, be made conducive to a complete change in his character, through the enlightening and transforming influence of the Holy Spirit, yet it may

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equally happen, and indeed frequently does happen, that this seemingly religious investiture may only tend to confirm him in ideal and nominal religion, and may be, in fact, but one of those artifices of the great adversary of souls, by which he endeavours to effect the dangerous persuasion, that the great object of attainment has been already gained, and therefore needs no longer be sought after or desired. But a religion which rests here is altogether vain as respects the salvation of its professor: it is but an artificial enamel of character; a mere counterfeit of piety; a sort of chemical mixture, if I may so express myself, which retains its appearance, while subjected to certain influences, but which, upon a change of circumstances, entirely evaporates. Yet it may happen, that the subject of such a deception may remain during his whole life in a state of security and ease, suspending his hopes on these brittle threads, and not awakening, perhaps, from his fatal dream (if, indeed, he *ever* awake in the present world), till the approach of death arouses him to a sense of his spiritual danger. "What is the hope of the hypocrite, when God taketh away his soul?"

But, as if it were not enough that the great enemy of human peace should affect all in his power to keep the soul, in the first instance, at a distance from the light of truth, and to shield off the arrows of conviction which might otherwise penetrate the heart, it constantly occurs that even after an individual has begun well, every artifice is employed to bring him again into spiritual bondage. There are two evils especially into which young and inexperienced Christians are liable to fall, and both are of so concealed and insidious a description, that a person may often be deeply involved in them, before he is aware.

In the first place, there is something of a legal and self-righteous spirit, which is apt to steal upon the mind after some little progress has been made in the ways of religion. The first effect of the power of the Gospel upon the heart, is to lay all human excellence low, and to bring man to feel that he has no righteousness of his own, and must be indebted entirely to the righteousness of the Redeemer for salvation. But when a character for decided piety has in some measure been formed, the human mind, to which the idea of personal merit is, by nature, most consentaneous and agreeable, begins gradually to think, that it has now something good in itself, on which it may build its confidence, and on account of which it would be strange indeed were it not to receive some future reward. Were, indeed, such a supposition to be deliberately imputed to the individual, it might probably be rejected with disdain; and he might acknowledge, and this with the same sincerity as before, that "in the Lord *only* had he righteousness and strength." Still, however, notwithstanding the correctness of our creed, a degree of self-dependence often steals insensibly into the heart, and of the very existence of which the individual may be in a great measure unconscious. No new opinions may have been admitted; but the mind may still secretly take credit to itself, for the soundness of those which were originally embraced. The soul may not, indeed, remain contented whilst any gross sin is allowed; it may even feel contrition under a strong sense of guilt, and may make fresh application to the cleansing efficacy of the Blood of Atonement: yet still there may be really blended with all this correctness of principle, many particles of self-satisfaction, on account of the very sorrow which is felt for sin, and the immediate compliance which has been given to the commandment of the Saviour, in coming anew to his Cross for pardon and peace. In like manner, a satis-

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factory performance of duty, happy frames of mind, however temporary, and all the various articles of Christian experience, may be made to furnish a foundation, on which some half latent plea of merit may be supported. The truth is, that as faith is not found in a perfect state, even in the heart of the most advanced believer, there is no action to which some selfish idea does not cleave, and with which it is not more or less incorporated. There is nothing more likely than this legal and somewhat pharisaical disposition, to involve the heart in that state of deadness and self-security which often both precedes and produces a fatal declension in religion, which prevents watchfulness and prayer, and tends to make us think lightly of secret sin, and remain tranquil under its influence.

From this tendency to seek our religious comfort in ourselves, often proceeds a want of that light and joy which the contemplation of ourselves can never supply, and which can be inspired only by the self-surrendering faith of the Gospel.

Nor is this all; for those who, in any degree, trust in themselves, that they are righteous, are also apt to despise others. Hence there often springs up in the youthful mind, an unbecoming spirit of censoriousness and presumption—a disposition to think contemptuously of every man, who has not boldly ranged himself on the side of Religion, and to disparage all the pursuits of literature and science, and every attainment, in short, which is not entirely of a religious kind. Such a state of mind is the evidence of much remaining ignorance, and is not more unsuitable to the nature of the Gospel, and unlike the mind which was in Christ, than it is ill adapted to enhance and recommend the Christian character in the world. The temper which eminently befits the young Christian is not that of a readiness to sit in the chair of the scornful, and to judge in ignorance and fastidiousness respecting those around him, but to seek after the enlightened and enlarged spirit of forbearance towards all mankind. Whilst he lives daily by faith in Jesus Christ, and therefore desires to renounce his best duties equally with his greatest sins, as a ground of confidence, his first and principal object should be to attend to the constant discipline of his own heart, and to apply himself steadily to the faithful discharge of all those duties which God has required him to perform.

A second circumstance, to which it is of equal importance for the young Christian to attend, is the danger of swerving, by means of plausible though fallacious pretexts, from a steady and uniform application to the plain duties of his calling and situation in life.

When the heart has been first brought under the active influence of Religion, the individual feels as in a new world, and every thing around him assumes a novel aspect. His thoughts and desires will have undergone a material change; his estimate of pleasure and his projects of happiness will have been entirely reversed. The newly inspired ardour which he will feel in the service of his Redeemer, is, I allow, highly engaging in itself, and proceeds originally from a good source. It is, in fact, the habit of a mind which loves God in sincerity, and loves his image wherever it is found. But though good in itself, and in its source, it often receives its bias and direction from mistaken opinions, or from narrow, partial, and imprudent views. It therefore sometimes happens that the mind, when in this state, contracts a strong disrelish for the common occupations of life—a sort of *nausea* towards all secular and ordinary pursuits. The concerns of this fleeting state appear mean, insignificant, and contemptible employments for an immortal and regenerated soul, and but ill accord with the warmth and zeal of a mind

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which "takes delight," above all other things, "in approaching to God," and in promoting, as it imagines, his glory in the world. From the strength of these impressions, the young person may rashly be led to betake himself to what he considers more interesting and suitable occupations. He, perhaps, even changes his profession in life, and withdraws himself, as far as possible, from the ordinary affairs of the world. Or, at least, when his mind is thus affected, there are certain visionary notions respecting the mode of doing good, which are apt to steal upon him, and to lead him out of the sphere of his proper duties. Nor is even this in some cases the utmost extent to which these feelings may carry the ductile mind; for such a man is too often ready, with much positiveness and contumacy, to withstand the remonstrances of persons of superior judgment and piety, and to consider both their disapprobation of his conduct, and those feelings of resistance which it excites within him, as the certain evidences of the power of Religion upon his heart. There is such a thing as being vain of a Christian profession, and seeking credit to one's self on account of a religious character. A superstructure of self-importance is apt to be built upon this foundation, and an idea to be indulged, that in every case where motives and objects *apparently* of a religious kind are concerned, every thing like cool and rational consideration would be a sacrifice to worldly policy.

But the man in whom Religion has assumed a more settled and solid appearance—the man who has received more enlightened and correct views with regard to the nature of Christianity, and who has been taught to keep every thing, if I may so speak, in its proper place—will conduct himself in a very different manner. Aware of the deceitfulness and treachery of his own heart, he resolves to distrust its suggestions, even when they wear the cloak of sincerity and wisdom; he pays no deference to the various subterfuges, by which it endeavours to get free from common or difficult parts of duty. He knows that it is by a steady application to the peculiar obligations of his station in life, that he is required to glorify God in the world. He is conscious that these are the great means by which the principles of religion are to be brought into exercise, and are among the primary objects to which they ought to be applied: he seeks that his own will may in every case be absorbed in the will of God, and is, therefore, more disposed to judge of himself, by the temper with which he manages the ordinary affairs of life, than by that passionate emotion which is often far removed from true spirituality of mind. "Like a tree planted by the rivers of water," such a man "bringeth forth his fruit in his season: his leaf, also, shall not wither, and whatsoever he doeth shall prosper."

The young Christian, therefore, should not thoughtlessly assist the cause of his greatest enemy, by imbibing a disposition so likely to thwart the growth of Religion in the soul, and to retard his progress in spiritual attainments. There is one important circumstance on his side, of the benefit of which it is impossible that even Satan can deprive him — the accumulating advantage of his own experience. This, if properly attended to, may teach him many important lessons. Let him, therefore, accustom himself to search into the deep and dark recesses of his heart; let him frequently endeavour to trace the doublings and wanderings of his mind; let him often survey the abominations which are done in the "chambers of imagery," with an humble address to his Omniscient and Almighty Father: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in

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me, and lead me in the way everlasting."

There are various other deceptions and mistakes, into which men are liable to fall in matters of spiritual concern. Instead, however, of enlarging upon them at present, it may be sufficient to suggest to the mind of the reader, and especially the youthful reader, the following heads of self-examination:—Am I more anxious to be considered and called a Christian than in reality to be one? Are there not some particular persons by whom I wish to be thought a sincere Christian, even though, in thinking this, they should be greatly mistaken? Is there any company, where I am afraid for it to be found out that I am attached to the Gospel, or where I would much rather have that circumstance remain concealed? Am I ready to fear being looked upon by the gay, as tasteless and gloomy; and being called a person of extreme weakness of mind, by that part of the world in whose estimation piety and weakness are always conjoined? Is there no article in the Divine law which I wish were not there, or with which I think I could pleasantly dispense? Am I not led to seek after the enjoyments of heaven more from the re-action of some worldly disappointments, than from real preference and choice? Do I never try to make an apology for my sins, because I think them the errors of a good man? And do I tremble when I think how many of the features of a worldly man apply to myself?

BURLOPATER.

FAMILY SERMONS. No. CXVIII.

Heb. xi. 13.—*These all died in faith.*

THE eleventh chapter of St. Paul's Epistle to the Hebrews may be regarded as a grand historical picture, and may be denominated "The power of faith in God." The Apostle has introduced a variety of interesting groups, each of which is actively engaged in itself, yet contributes, with admirable skill to the effect of the whole. *Here* we behold Abel offering unto God a more excellent sacrifice than Cain, and Jehovah testifying of his gifts. *There* we see Enoch translated that he should not see death, and arriving at the gates of eternity by a new and mysterious path. In another prominent part of the picture is exhibited the illustrious individual who forms the bond between the antediluvian and the postdiluvian world, moved with fear, and preparing an ark to the saving of his house. A still more striking character is the father of the faithful, wandering as an outcast from his native land, in obedience to the command, and under the guidance and protection, of Him who had promised that his seed should become as the stars for multitude, and as the sand which is upon the sea-shore, innumerable. Look, again, and you will behold a most affecting group; the faithful Patriarch binding his son, his only son, Isaac, whom he loved, upon the altar of sacrifice, and about to plunge the instrument of death into his bosom. On the *right* we behold the children of five successive generations, combined in distinct yet connected groups: here the faithful Sarah, the parent of the race, forgetting her incredulity, and convinced, by experience, that nothing is too hard for the Lord; and there the long-afflicted Isaac and Jacob about to quit, for ever, the sorrows of life, and bequeathing, with their dying lips—the one to his children, the other to his children's children—the sacred patrimony of a patriarchal benediction. On the *left* we behold the infant Moses, at first floating in his ark of bulrushes, upon the waters of the Nile; and, at length, come to years of discretion, and spurning all the honours of a court, for the cause of his afflicted country

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and his country's God; "choosing rather to suffer affliction with the people of Jehovah, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt." I will not point you to the numerous other individuals that fill the canvas; either, for instance, to those *active* groups, the Rahabs, the Gideons, the Baraks, the Samsons, the Jephthas, the Davids, the Samuels, and others, who are exhibited as subduing kingdoms, working righteousness, obtaining promises, stopping the mouths of lions, quenching the violence of fire, escaping the edge of the sword, waxing valiant in fight, and turning to flight the armies of the aliens;—or to those *passive* groups who are seen supporting trials of cruel mockings and scourgings, of bonds and imprisonments; who are represented in attitudes of intense pain, as stoned, as sawn asunder, as slain with the sword, or are seen wandering about in sheep-skins and goat-skins, being destitute, afflicted, tormented.—Passing by all these, and endeavouring to form a general idea of the whole of this sublime picture, I would ask what is it that gives unity and design to these apparently confused and miscellaneous groups? How is it that the Apostle has contrived so admirably to bring together these numerous individuals, of various climes and colours; the rich and the poor, the learned and the illiterate, the young and the old; Abel, from the neighbourhood of Eden; Moses, from the land of Egypt; Abraham, from Ur of the Chaldees; with numerous other characters from the Holy Land and elsewhere, without offending, if I may so speak, the taste, or distracting the attention? The answer is obvious: incongruous as may appear the various groups and individuals to a superficial observer, there was, to a heaven-taught eye like that of the Apostle, one leading feature common to all: there was something which rendered them all fit parts of one grand picture; all tended to enforce one general idea; for differ as they might in innumerable other respects, in *this*, at least, they agree—and *this* was precisely what St. Paul intended to point out as the subject of his composition — "They all died in faith."

It is at once a beautiful and a sublime spectacle, thus to behold individuals of all ages and countries, with every diversity that is possible in other respects, united in one point at least by a common bond. The man of faith hails as his friend and brother every one who has gone before him to the land of everlasting joy; his communion is the communion of saints in every age; he recognizes as his companions an innumerable company of angels, the spirits of the just made perfect, and the general assembly and church of the first-born, which are written in heaven. He is not that solitary being who glides through life without a friend; for all, in every age and nation, are his friends, his companions, his brethren, who, with him, have been adopted into the family of God, and are made partakers of like precious faith. He sympathizes in their afflictions, he profits by their example, he shares their joys, he anticipates their reward. Thrice blessed fraternity! Well might the Psalmist exclaim, "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord." United equally and indissolubly to him of whom the whole family in heaven and in earth is named, what shall separate them from each other? All "holding the Head, from which all the body, by joints and bands, having nourishment, ministered and knit together, increaseth with the increase of God," they become one extensive household; and the differences between them, great as they may appear to us, are not greater than the different ages and

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complexions of children of one common parent.

But it is not their *varieties* with which we are at present concerned; for the text points us not to the numerous points in which they differ, but to the important one in which they all agree. Their outward conditions in life may be various; the ages at which they are summoned to meet their God, and the circumstances attending their departure, may be not less different than their joy and knowledge and experience in Religion, or than the events which have chequered their previous lives: but amidst this great variety there will be still a most important and essential resemblance; one epitaph may serve them all; for on the same tablet that records the frail memorial of their earthly existence, may be inscribed this general prelude of their future hopes, "THESE ALL DIED IN FAITH."

But lest, enraptured by these lofty themes, we should fondly deceive ourselves by unfounded expectations, it is necessary to view the subject in a different aspect. It has not yet been hinted that, large as is the class to whom such an epitaph would be appropriate, there is still a larger class on whose tombs it would be but a splendid mockery. I say nothing of the man who dies in visible terror and despair, whose last hours are tortured by the agonies of remorse; whose Conscience, long stifled, now seizes the moment of corporeal weakness, to redress all her wrongs, and to exclaim, with a voice which could not be heard before, but which now overpowers every other sound, and makes the fear-struck heart re-echo with its awful accents—"The wicked shall be turned into hell, and all the people that forget God." Without taking a case so strongly marked, there are many other cases, even among the professed adherents to Christianity, in which the words of the text are very far from applying. Let us select a few specimens.

1. A large class of persons may be said to die *in ignorance*.—They are unconscious of their spiritual malady, and *therefore* feel no need of "the good Physician." This class of character was almost universal in the heathen world: it is still prevalent among the inhabitants of professedly Christian lands: it is common even in our own highly enlightened country; for notwithstanding all the religious information scattered throughout the community, there are numerous individuals who approach a death-bed with the same ignorance as to their condition, and the same unconsciousness of their guilt and danger, as though they had passed the whole of their lives in a region on which the light of Revelation has never shone.

2. A second class of persons die *in carelessness*.—If they know their danger, they do not appear to fear it. They cannot be aroused to any thing like active concern for their eternal welfare. Tell them of death and futurity, of heaven and hell, they readily admit the declarations of Scripture upon these topics; but such declarations pass by them without effect. The arrow of conviction glances from the slippery rock. They confess that they ought to repent, but they delay their repentance; and pass through life so engrossed with the concerns of the present state, and so insensible to every thing beyond them, that not even the approaching verities of the eternal world can summon them to serious meditation upon their impending doom.

3. A third class of persons die *in obduracy*.—They are not *ignorant;* and they are more than *careless*, for they are deliberately steeled against impression: they brave the terrors which they will not shun, and defy, as it were, their Creator to inflict the threatened vengeance. It is not in this as in the former case, in which the arrows simply

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glanced from the rock, because it was slippery; for here they recoil, because that rock is hard and impassive, and thus fall blunted and inefficacious to the ground.

4. A fourth class die *in false security*.—They are not *ignorant* of their danger, they are not wholly *careless* respecting it, and they do not venture *obdurately* to brave it; but they deceive themselves with *a false and presumptuous hope*, and die, to use a scriptural expression, "with a lie in their right hand." This class is very numerous, and comprises individuals of various species. One man, for example, derives his false security from a high but unfounded idea of his own good works, challenging as it were his Maker to confer upon him the felicities of heaven, in part at least, for the sake of his own supposed merits. His language is, "I die in peace, because I have lived, upon the whole, such a life as I trust my Creator will see fit to reward." It is true, he may add "through Jesus Christ our Lord," or some similar expression, implying a knowledge of the great Sacrifice for sin; but he will often do this in such a way as evidently to indicate that notwithstanding his nominal trust in the Redeemer, he is, in fact, substantially reposing upon his own deeds for acceptance with his Omniscient Judge. Another man places his equally false and presumptuous security upon a dead inoperative faith—a faith which, far from humbling him in true penitence, far from depressing his self-confidence, far from leading to holiness and consistency of life (for such are the fruits of really justifying faith), exalts him in his own esteem, teaching him to despise others, and to build up himself in a rash dependence upon promises, which were intended only for the penitent believer, and have no application to a case like his.

5. Not such is the death of him who dies *in faith*.—He does not die *in ignorance;* for he fully understands his danger by nature, and is acquainted with the scripture denunciations of punishment against sin. He does not die *in carelessness;* for he is most anxious to escape the approaching wrath, and the salvation of his soul has become the great object of his concern. He does not die *in obduracy;* for he is humble and contrite, and trembles at God's word. Neither does he die in *false security;* for though he should use the strong language of Job, "I know that my Redeemer liveth, and that in my flesh I shall see God," or triumphantly exclaim with the Apostle, "I am ready to be offered," yet this confidence would be a persuasion very different from the presumptuous hope which we have just considered. But he dies *in faith:* while he sees his danger, he appreciates the remedy; while he renounces himself, he trusts in his Redeemer; while he feels and confesses that he has destroyed his own soul, he remembers, with gratitude and joy, that in God is his help. It is this union of penitential tenderness of conscience on the one hand, and a scriptural knowledge of the nature of God on the other, with a faith, which, though neither palliating his sins, nor building presumptuously on any supposed merits of his own, nor bending the commands of God to suit the infirmities of man, still trusts on the great Sacrifice for pardon and acceptance, which constitutes the safety and the peculiarity of the Christian's dying hour. To die like him in faith, is to die with our spiritual senses fully alive to suitable impressions, yet to be able, in some humble measure at least, to appropriate from those impressions such ones as not merely melt the soul in self-abasing contrition, but raise it in peaceful confidence to the Rock of its salvation. In short, to "die in faith" is to die depending upon God for

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the accomplishment of his own promises, as was especially the case with those persons respecting whom St. Paul was speaking in the words of the text. "They had not *received* the promises," remarks the Apostle; "but having seen them afar off, they were persuaded of them and embraced them." In a similar state of mind the Christian lays hold of those hopes which are set before him in the Gospel. He has nothing human to plead for salvation; but he depends upon the promise of God, sealed in the blood of Jesus Christ, and ratified by the solemn oath of the Holy Trinity. Such is his faith. *In life*, it purified his soul, it worked by love, it overcame the world, it was the fruitful root of whatever was amiable and of good report in his conduct;—*in death*, it represses his fears, it animates his hopes, it elevates his eye to the glories of eternity, and brings down already a foretaste of them in the present world. Depart when, or where, or how he may, departing in faith he departs in peace and safety. His Heavenly Parent watches over his dying pillow, and angels wait around to convoy him to his eternal home. Arrived at that blissful world, he shall not enter a solitary stranger; he shall meet his predecessors in the same path; he shall rejoin his fellow-worshippers, he shall sit down for ever to the marriage-supper of the Lamb with those with whom he sat down to the communion of the body and blood of Christ upon earth; he shall meet also those sinless beings, who, having kept their first estate, now dwell in unchangeable felicity in the light of their Creator's presence, and are deeply interested in the welfare and salvation of apostate man;—yea, he shall behold face to face God the Father of all, and Jesus the Mediator of the new covenant, and that ever-blessed Spirit who once enlightened, and consoled, and sanctified him upon earth. Such is the lot of those who die in faith: they open their eyes in never-ending felicity, beyond the reach of all that might shake their confidence or endanger their safety: they are for ever with Him, *whom having not seen they loved, in whom, though in the present world they saw him not, yet* BELIEVING *they rejoiced with joy unspeakable and full of glory.*

To the Editor of the Christian Observer.

I WOULD respectfully acknowledge the reply of your correspondent, C., in your Number for July last, to the observations which I took the liberty of suggesting, in a previous Number, on *the Efficacy of Moral Suasion*; though I am far from considering it as a satisfactory solution of the difficulty which had long pressed on my own mind. He seems indeed to feel no difficulty, in the words of our Lord (Matt. xi. 21.), and without hesitation explains them of a *national fast* being immediately proclaimed, and generally solemnized; in support of which opinion he refers to *Poole* on the passage: and, as a parallel, he instances the public fast which this nation has annually observed during the late war, in obedience to the injunction of our rulers; on which occaions, "the whole kingdom might be said to mourn for its sins;" though, as he justly remarks, "it will not be contended that the observance of a public fast necessarily implies a saving repentance."

This interpretation was not new to me, having consulted most commentators on the passage; amongst which some of the most eminent and judicious frankly acknowledge themselves "not competent to solve every difficulty, or fully to understand the whole of this subject." (*Scott in loco.*) I readily admit, however, that we may reasonably suppose an allusion in our Lord's language to the case of the *Ninevites*, whose repentance,

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mercy; and while we love and honour the individuals thus employed, yet considering what human nature is, we must perceive that the unmeasured applause which is sometimes bestowed, is not a tribute unaccompanied by serious danger.

The last evil to which I would venture to refer arises from the want of a judicious selection of speakers. I know that it is often difficult, perhaps impossible, to meet with persons duly qualified to conduct the business of a public meeting; in which cases I cannot but think it better to have very little spoken, than to admit a single speaker whose principles or discretion can be reasonably brought in question.

The things which I have now mentioned appear to me to be "spots in our feasts of charity," yet of such a nature as to be easily removed by a judicious choice of speakers—by care not to give to man the glory which belongs to God alone—and by the diligent cultivation of a humble spirit in all the parties concerned.

DUBITANS.

P. S. I have not mentioned the practice of using invective against the opponents of the institutions, because it is so plainly unchristian, that its impropriety must be evident.

To the Editor of the Christian Observer.

YOUR correspondent H. G., in his very interesting paper, in your Number for March last, on the introduction of Metrical Hymns into the Service of the Church, having towards the close of his paper invited the suggestion of improvements in the style and conducting of public Psalmody, I take the liberty of briefly offering to your notice a few of the means which, I apprehend, might be advantageously employed in furtherance of such improvements; but as a knowledge of defects must precede any remedy that can be applied, I trust this consideration will be accepted as my apology for stating what might otherwise appear somewhat ungracious.

In the first place, then, I am of opinion, that there is amongst the clergy of the Established Church, too general a want of the knowledge of sacred music, and that it is too frequently neglected to be cultivated as an acquisition in any measure called for in the discharge of their sacred office, or even thought of as being connected with it. By this means the conducting of the singing in many congregations devolves entirely on the parishioners, who, perhaps, either have very little knowledge of the science of music, or very little judgment as to the style of singing which ought to be employed for devotional purposes.

Dissenting Congregations often excel us much in this point, and chiefly owing to the circumstance that, at the Methodist and Dissenting Academies, the students are very generally instructed in sacred music; so that when they enter upon the ministerial office, they can, in case of need, take the lead, or, if that be not called for, can assist in the singing in their respective congregations, which is far from being the case generally with ministers of the Establishment*. This is a defect

* Let me not, however, be misunderstood. With regard to really musical taste and science, our cathedrals are far more than sufficient to rescue our church from reproach as compared with any denomination of Christians among us. But it is obvious that this relish for devotional harmony does not by any means generally pervade the great body of the parochial clergy, to whom chiefly we must look for any thing like an efficient improvement of the system. And, indeed, where this highly cultivated taste really exists it is far from being always friendly to *congregational* singing, which is the object I am anxious to see secured. A highly refined ear must be prepared

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which, for the ends of devotion, it would be highly desirable to remedy as far as possible. All clergymen, it is true, may not have a voice or a taste for music; but still such a knowledge of the theory might and ought to be obtained, as to enable them to be judges of what would be appropriate, or otherwise, in the mode of singing to be adopted in their churches. If we look back to the period of the Jewish dispensation, we shall find that it was then thought a matter of sufficient importance for the purposes of glorifying God and exciting devotion, to justify the peculiar attention which was paid to it. If we refer to the early ages of the Christian church, we shall also find that it was considered incumbent, both on ministers and the congregations at large, to join in promoting its excellence and perfection, at least if we may judge from the provisions made for that purpose, as well as the usages of the times; and I am not aware of any change of circumstances having taken place during the present period, that will excuse our remissness in a matter to which *they* paid so much regard*.

I would also remark, that in many country churches there is a striking want of taste and propriety very frequently manifested in the selection of tunes to the words. I have, for instance, at different times heard the Twenty-third Psalm (O. V.) and the Veni Creator sung to the air of something like a military march; and, on the other hand, the Forty-fifth Psalm, and others similar, sung to a funeral air. This is repulsive to devotional feeling, and tends greatly to debase this pleasing part of Divine worship. The interference of the minister in such cases, supposing him to have a discriminating ear, would be highly beneficial; as well also as in his selecting the psalms or hymns to be sung.

I would next notice, that softness in various parts of the airs to be sung, should be attended to more than it is at present. Many persons erroneously think that good singing consists chiefly in its being loud. It is very difficult for ordinary voices to be loud without being harsh, and perhaps discordant.

It may likewise here be mentioned, that in the choice of tunes for a public congregation, those will not always be the best which are calculated to please in the social or domestic circle. The melodies of Drs. Croft and Boyce, and those of masters similar to them, will, perhaps, be found to contribute as much to devotion, and are probably as suitable, on account of their dignified simplicity, for a country church, as any that can be named. A more elaborate style I need not point out; as those of your readers who possess musical science, will know where to have recourse without my information.

I will only venture further to suggest, that it would be an improvement if some devotional melodies, *easy of acquisition*, could be well adapted to meet the peculiar case of occasional metrical compositions, which begin in a plaintive, and end in an exulting strain. I would instance such as the Third Psalm. I think it will appear evident that the same air continued throughout, will not do justice, or give proper expression, to all the parts of the Psalm; and this appears to me almost the only defect of music adapted to strictly metrical compositions. It does not,

to sacrifice something for general effect; but, upon the whole, I imagine it is indifference to the subject, or total want of knowledge and ear, rather than high musical cultivation, which renders our clergy so prevailingly inattentive to the introduction of congregational singing in their churches.

* Bingham's Antiquities of the Christian Church, Book iii. cap. 7. and Book xiv. cap. 1 and 2.

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unless very judiciously managed, accommodate itself to all those changes which the sense and words may require.

This, however, is a minor defect, in comparison with those faults which are the subject of my preceding observations; and, perhaps, might easily be remedied by a well managed selection of tunes from some that are already in use; or, by a few original compositions from the hand of some person skilled in devotional harmony, so as to meet the case, and give general satisfaction.

My design in troubling you with this paper, has been to contribute a humble effort towards rescuing our Psalmody from the reproach under which it lies from the improper management of many who conduct it, and to place the Church on the same level, at least, with the Congregations of other denominations in this particular; being fully convinced, that our admirable Service will not exhibit itself in all its beauty, till further steps are taken for accomplishing this object. I trust some abler hand will prosecute the subject; and that it will continue to be brought before your readers with a zeal well-directed and equal to its importance.

S. O.

To the Editor of the Christian Observer.

As I was out with my gun a few days ago I met with a brother shot, who, like myself, is an old member of the University of Cambridge. It so happened, that one of my dogs having committed a fault, I gave it the usual castigation of a sportsman, whilst the animal howled till the whole combe* echoed again. "It is well," said my friend, "that we are in Devonshire: I promise you, if this beast had made half such a noise in Westmoreland, and it were discovered that you are a Cantab, some fellow or other, who perhaps hardly knows a rifle from a duck-gun, would whine over your Dido like another Æneas; and Alma Mater would have a lucky escape, if he did not make her responsible for the cruelty which, without ceremony, he would fix upon you." "What in the world," I replied, "can the University have to do with my beating a pointer?" "Why," said my companion, "listen, and perpend:—Did you not now and then, in old times, by way of amusement, sally forth with a gun at Cambridge? and would you have ventured to do this, if the dons had not a little connived at it?" "Well, but where is the harm? What have the dons to do with Dido?" "Why, it is something like the genealogy given by Poor Robin: 'War begets Poverty; and Poverty, Peace.' Cambridge taught you to be a sportsman; and how can you be a sportsman, without beating your dog?" In a word, sir, to make short of a long story, I found that some pamphlets had lately appeared upon the discipline of the University, and that the subject had been taken up by some of the correspondents of a periodical work, called the Christian Observer.—My bookseller has forwarded these publications to my order; and, as the morning is wet, and I perceive that you admit correspondents on both sides of the question, I do not care if I spend an idle hour in exhibiting to you the folly of these self-constituted reformers, whether they be clerks of the south or yeomen of the north.

The first point that deserves notice is the state of the town. Mr. Maberley, I perceive, tells us that the streets are infested with disorderly characters of the other sex; and we are left to infer that a young man cannot walk even in Trumpington-street without the hazard of ma-

* Combe, Mr. Editor, is a common term in our country for a small valley; a valley, as some persons say, with only one road passing through it. Hence Ilfracombe, Hestercombe, Combe Martin, &c. &c.

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lestation. Females walk in the town! Why, sir, is not this a free country? Is any class of his Majesty's subjects to be deprived of the privilege of air and exercise, and the use of their limbs, and the common light of heaven, at the dictum of a private individual? If women are not to be shut up in the haram, is it possible that they can take exercise with less hazard of violating decorum, than in streets of the most public resort? Would Mr. Maberley wish them to creep, like a parcel of gypsies, under the shelter of a Chesterton hedge? What, I will venture to ask, would be the complaint of this gentleman, if, instead of meeting them in public promenades, and in the light of day, he should fall in with them in the skirts of the town, and at a time when they are necessarily remote from general observation?

That no great outrage against decency can, under such circumstances, ever occur, is evident at first sight: and any implied charge upon the proctors must be totally unfounded. Suppose, for one instant, that you were yourself invested with the office; and you meet in broad day-light, or at an early hour of the evening, with a multitude of fair ladies between the Senate House and Trinity College; — are you to assume, that every well-dressed woman is of the description stated by Mr. Maberley? Are you to cry out at every turn, "Aroint thee, witch!" if you happen to discover beauty of countenance associated with a little gaiety of manner? Are you, by virtue of official intuition, to carry off to the workhouse every girl who happens to displease your proctorial gravity? Our rude forefathers never thought of condemning even an *old* woman as guilty of the arts of Endor, till they had obtained evidence from her cats and her broomsticks. Will you adopt harsher measures against the *young* witches of our own days? If, indeed, England were not a land of liberty—or if mathematicians could deduce from such data as the height and complexion of a female, from the spots upon her disc, and the daily period of her ascent above the horizon, what is the character of her mind, and what the nature of her profession and pursuits—there might be some argument on the other side of the question: but what if the man of discipline should make a little mistake in his calculations? What if he should seize and carry off to confinement the lively daughter of some respectable inhabitant of the town, or of the head of a college? He would learn, I suspect, that even a proctor may be over-officious: and the laws of the land would probably cool his courage for ever.

The university, it seems, has just appointed a number of pro-proctors. I am sorry for it. First, because it will give a triumph to the impugners of its discipline; secondly, because it may tend to convert the streets into a desert; and, thirdly, because it leads to many infringements upon liberty. I trust, that the venerable magistrate who has commented so well upon the solecisms of his opponent, will exert his influence, both as a justice of the peace and a member of parliament, in behalf of that interesting portion of society for whom I plead; and who, in the present state of our representation, have nothing to do with the laws but to obey them. Far, far from the seats of Academus be the tyranny of the Turk? We are not Mahometans, but Christians; and till Æschylus shall be superseded by Hafiz, and the Jacksonian Professor shall substitute the Koran for Pearson upon the Creed, I hope and believe, that the streets of Cambridge will continue to be the favourite resort of youth and loveliness, however stigmatized by methodistical taste and puritanical abhorrence.

Do not suspect me, sir, of being

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an advocate for immorality: God forbid! but before we lend ourselves to schemes of reform, it is right to consider how far they can be carried into effect. As to those persons who exclaim so loudly, and in terms so offensive and invidious, against the intercourse of the young men and the damsels of Cambridge, I fairly own that I pity their intellects. Did not these things prevail from the earliest times? Are they not capable of being defended from the sacred records just as well as the slave trade? Have not the proctors of both universities been labouring night and day, and from generation to generation, to put them down? And what has been the effect? If Mr. Maberley's representation be admissible, the evil has increased upon us: it has grown up and flourished in despight of all opposition;

Non hydra secto corpore firmior
Vinci dolentem crevit in Herculem.

As fast as you banish the misguided fair from the streets, so fast will they return. And the reason is plain. Youth is the season of mirth and enjoyment: and nothing can argue a more lamentable ignorance of human nature, than to attempt to bind down the elastic passions of eighteen, by the fetters of threescore and ten.

O smile, ye college powers! Ye tutors wan,
Ye blighting proctors, spare his balmy prime:
Nor lessen of his joys the little span:
Born on the swift, though silent wings of time,
Old age comes on apace to ravage all the clime.

You will anticipate a somewhat similar defence with respect to many other charges, which are brought against the University; such as loose conversation, drinking, gaming, hunting, going to Newmarket, &c. &c. I class them all together, partly because the day is clearing up, and partly because a few words will suffice in reply. We are the sons of women, Mr. Editor, and youth will account and apologize for the whole.

As to conversation, young men cannot be talking at all times about the flight of old Helen, and the variation of centripetal forces: there are many subjects around them quite as pleasant as the dead wife of Menelaus, and far more attractive than gravity. And if in the hey-day and ebullition of animal spirits, they should occasionally use a strong intensitive by way of giving point to a period, or confirmation to a fact, is this to be called swearing? Are young persons of liberal and generous hearts to be schooled with the precision of Quakers?—But they drink and they dine! Sir, I like not the system which forbids drinking and dining. There is classical authority for both. If, indeed, *habits* of drunkenness were superinduced, that would alter the question; but I cannot allow an occasional and unintentional deviation from the strict rule of sobriety, to be pleaded as an argument for the prohibition of wine. The spirit of conviviality is a good spirit, and has no necessary connexion with intemperance: and if cases of excess do sometimes occur, what is there in the world which is not liable to abuse? A fowling-piece will occasionally explode; but he must be a sturdy logician, who would on such grounds debar me from the use of my gun. The truth is, that with common attention on the part of the ruling powers, habits of drinking in the University can never be excessive. There is a test (at least in the larger colleges) which is decisive, and which must soon put an end to the system. Go, for example, into the chapel of St. John's on a Sunday night. Look around you while the organ is playing: the music operates as effectually upon the unhappy transgressor, as a dose of red-water on an African wizard: and if at other times he could stand as firm as Helvellyn, he will now begin "to bow upon

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his base," and describe curves of I know not how many orders, with a grace and execution which Bacchus alone could impart. The dean, therefore, is furnished at once with a test of sobriety, which it is impossible to elude: and as he would doubtless put a stop to irregularities, the fair inference is, that they seldom occur. Instead of declaiming, therefore, about this dinner, and that meeting of a club, I would rather inquire, how many under-graduates have, in the course of the term, been chased out of the chapel, and not exactly in right lines, by the deep base of the organ? From this number, I would subtract every man who has an antipathy to music; every one who is affected with nervous headaches; every freshman, since he is probably unseasoned; and every other individual who can be proved not to have exceeded his bottle; for a man is not to be condemned on account of the weakness of his head, but for his indulgence in excess. The offence, at any rate, is venial: it indicates no malice, no wilful insubordination, no disposition to moroseness; it arises chiefly from a generous elevation of mind, and the love of conviviality. I consider it, Mr. Editor, as an evil sign, when you hear a person declaim violently against what he is pleased to call intoxication. It is a known principle in human nature, that we condemn most severely the very fault to which we are ourselves most particularly addicted; and although one writer on this subject declares, that during the days of his under-graduateship, he was a stranger to the juice of the grape, I should look not without suspicion upon a dean or a tutor, who visited with much harshness the festive frolics of youth.

And with regard to hunting, Newmarket, &c. &c., where is the young man that does not delight in these things, and what is the mischief of them? Your correspondent would see no harm in the fact of two hundred under-graduates contemplating the sluggish motion of Ursa Major; in what then consists the evil of admiring the swiftness of a living horse, or of ten living horses? If it be lawful to observe how,

> Onward the kindred bears with foot-steps rude
> Pace round the pole, pursuing and pursued,

why should it be inexpedient to witness better feats of agility on the course at Newmarket? Your academical reformers seem inclined not to *follow* nature, but to vex and oppose her; they would do well to reverse the rule, and we shall have no farther complaints about the course or the chase. For it is as true now as it was in the age of the Pisos:

> Imberbis juvenis tandem custode remoto
> Gaudet equis canibusque et aprici gramine campi.

The charge of gaming I admit to be of a more serious description: but in this, as in most things, the evil lies not in the act itself, but in the excessive way in which some persons choose to follow the amusement. I believe with your "North Countryman," that this is not one of the crying sins of Cambridge; and that it would be both impolitic and absurd to prohibit it by severe enactments. For what can tend more to brighten the intellects, and to strengthen the reasoning faculty, than a good rubber at whist? Why is a man to read the doctrine of chances, if he is never to verify his conclusions in practice? To what purpose does he labour through the proposition, "how to hit a given mark," but that, like myself, he may declare war against the birds of the air, and the beasts of the field? How strange would it seem in a grave lecturer to say, "Now, gentlemen, I will explain to you the nature of projectiles; but wo betide you, if you presume to reduce theory to

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ideal edifices. Agreeing with him that no case has been made out to warrant such a lavish expenditure of brick and mortar, I fear, nevertheless, that his reply is not quite conclusive. The colleges, to which he alludes, are, doubtless, the rival foundations of St. John's and Trinity: and, as each of them has a great deal of spare ground, an enemy might suggest that no difficulty could exist in finding a commodious site. Neither would money be wanting; for many builders would be ready to undertake the work without any hazard of expense to the colleges: the high reputation in which they are deservedly held would be deemed a sufficient guarantee for their future prosperity.

But there are other objections. Why are those beautiful walks to be destroyed, or even damaged, on account of mischiefs which are merely ideal? Wherefore is the repose of these venerable establishments to be thus invaded? What union can there be between the disciples of the Muses and the antediluvian offspring of Tubal-Cain? If it be true, as Cicero somewhere tells us, that the laws themselves are silent amidst the din of arms, how is the still voice of Science to be heard among these builders of Babel? With what spirit can Philosophy attempt to soar upward to the stars, when in danger, on the first flapping of her wings, to be brought down by a brick-bat? Not many years have elapsed since the building of a few curing-houses on the west of Ireland frightened away the herrings from the coast. And is Urania to be suspected of possessing less delicacy than a fish? Sad, indeed, will be the day when the order goes forth to invade with rude axes these beloved retreats! The very idea of such profanation is sufficient to make the blood of a Cantab boil within him against the author of the proposal.

Illum et parentis crediderim sui
Fregisse cervicem et penetralia
Sparsisse nocturno cruore
Hospitis.

The glory of the University is most intimately associated with her ancient localities: take away her shady walks and her bowers, her avenues of limes, and her groves of chesnut and of oak, and you take away every thing which was consecrated by the presence of departed worth, and which leads us into converse with the mighty dead—the Newtons, and Barrows, and Cowleys, of other times.

Hic Dolopum manus; hic saevus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.

The first blow of the woodman will, like the wand of an eastern enchanter, lay all the honours of Cambridge in dust: her sun will set in darkness, and it will set for ever. In the very anticipation of that hour,

Ev'n now, methinks, as pondering here I stand,
I see Cam's frighted genius leave the land;
His ancient empire haste to swift decay,
And all his well-earned trophies swept away.

I am, &c.

A DEVONSHIRE SQUIRE.

P.S. Before dispatching my letter, I have shewn it to a grave friend, who tells me that all my arguments will be taken on the contrary side. He also thinks me too flippant, as he calls it; and does not scruple to say that my reasonings about beauty, &c. &c. are very idle and inapplicable, as concerns the vindication of the University. Well, sir, good or bad, I take the risk of them upon myself, and shall be glad if graver persons will defend the cause better. I am merely shewing why good fellows like myself do not disapprove of the present discipline. Perhaps some other correspondent may bring arguments on the same side, more adapted to the way of thinking of your readers than my friend seems to imagine mine to be.

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REVIEW OF NEW PUBLICATIONS.

Sermons. By the Rev. JOHN VENN, M.A. Rector of Clapham. 3 vols. Vol. III. London: Hatchard, and Rivingtons. 1818. pp. xii. and 420.

THE hopes, which we expressed near four years ago, (vol. for 1815, p. 43,) that the editors of the two former volumes of Mr. Venn's sermons would favour the public with a sequel, have not been disappointed. The third volume is every way worthy of its precursors. The same fidelity in the exhibition of Christian doctrine, the same humility in the statement of it, the same honest skill in the interpretation of Scripture, the same sagacity in penetrating the motives which hinder men from receiving its testimony, the same persuasive kindness in directing their search to better principles and higher hopes, the same sobriety of judgment and solemnity of manner, with the same occasional sublimity of conception, and (we may add) the same spirituality of mind, that seems to rise above the world by its own buoyancy, and

> . . in its proper motion to ascend
> Up to its native seat,

may be traced in this volume as in the others; and we even doubt, whether, in some of the sermons, the mind and character of the author be not discerned more clearly and fully than before.

The work before us is well adapted to meet and correct the mistakes of reasoning and reflecting men on the subject of religion. It is evidently addressed to cultivated minds, and presupposes in most cases a train of thinking, by no means common among the uneducated classes of society. But we scarcely know a book, which we could more satisfactorily recommend to those leaders of parties in the present day, who are noted for doctrinal extravagance, or of which we could say with better hope of success,

> Sunt certa piacula, quæ te,
> Ter pure lecto, poterunt recreare, libello.

Still, though few works are written in a spirit better calculated to repress the intemperance of party, Mr. Venn certainly did not write for leaders of parties any more than he sought himself to lead them. His aim was rather to banish error than to expose it, and, without calling any man master, to build up his hearers in the truth.

Accordingly, nothing is more striking in this volume, as a characteristic feature, than the equal prominence, which is successively given in the course of it to every part of Revelation. Nothing appears disjointed or out of its due proportion; not from any desire of system (for the sermons are not methodically arranged, nor the doctrines systematically treated), but from a sincere value for truth, as truth, and for all revealed truth, as necessary, though not perhaps always equally so, to the profitable reception of the Gospel. Indeed, we feel convinced, as the volume itself bears evidence, that few men have ever more fully realised the spirit of the following sound and valuable observations than their author.

"I know no mark of a sound mind more unequivocal than the just and comprehensive view which it takes of the whole circle of duties; rejecting none, unduly preferring none, not esteeming the performance of any a compensation for the breach of others." p. 368.

"They who neglect, or they who pervert, Scripture, equally shew dispositions unprepared to receive the truth." p. 6.

"Those Scriptures which appear to contradict our views are to us the most important passages of Scripture. They

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should particularly engage our attention, because they prove that our views are not yet entirely those of the sacred writers: if they were, every expression used by them would be adopted with equal readiness by us." p. 370.

"Of you, my brethren, I would hope that you are deeply sensible of the importance of truth; that you earnestly wish to ascertain the exact views of Scripture; that you are prepossessed by no system, and have no prejudice in favour of your own notions of the character of God, but will receive, with an honest and good heart, whatever you find declared respecting it in the Sacred Writings. It is this humble and teachable disposition alone which the Holy Ghost will bless with wisdom and knowledge: 'the meek will he guide in judgment.'" p. 6.

But it is time to pass from general description to a more particular analysis of this interesting publication; and yet how is this to be attempted? To enumerate the titles of twenty-two sermons would give a very imperfect view of their contents; and to form any abstract of them would do them injustice. We will rather cite a few passages, which exhibit some of their more characteristic excellencies, and thus endeavour, by a kind of prismatic experiment, to display before our readers the varied colours of those rays which the volume itself presents in harmonious and modest combination.

First; The author's sober, temperate, and convincing mode of stating important doctrines, which are too often rejected, because misunderstood, may be illustrated by the following admirable passage on the enmity of the natural heart to God.

"In what sense, then, are we to understand this enmity to God?

"1. We are not to suppose, that the unregenerate man is at enmity with God *according to the character which he usually forms of him.* He commonly thinks of God only as a great, wise, and good Being; and he feels no sentiment of opposition to the attributes of wisdom, greatness, or goodness. Nay, while he considers these as exerted in his behalf, and in that of his fellow-creatures, he may even feel a certain degree of complacency and delight in them. He may rejoice that there is a Good and Almighty Being at the head of the universe, who can and will controul the evil which might else break forth, without measure, to disturb the harmony and peace of the world. He may look with pleasure upon the glorious works he has made; at the provision he has so richly furnished to supply the wants of man and beast; and at the laws and the providence by which so vast and various a creation is administered and preserved, through all its orders of being, equally in the great and the minute, according to the will and purpose of its Creator. These, he will say, are the works of the great Parent of Good, and manifest his wisdom. All things proclaim his praise, and men ought, above the rest of his creation, to render thanks and adoration to him. Such, I say, may be the views and feelings even of an unregenerate man. And when a person in this state is told, that his mind is naturally at enmity with God, he will perhaps revolt against the charge, appeal confidently to his own heart for its refutation, and be unable, even after cool and candid reflection, to admit it in any sense as true.

"In explaining the meaning of the Apostle's words, therefore, we must be very careful not to confound the real character of God with that which we may have formed of him for ourselves. In the view which sinners usually take of the attributes of God; his supreme authority as the Governor of the world; his infinite purity and holiness as hating, and his justice as avenging, sin, are kept out of sight: a being is framed in their imagination, very much resembling themselves;—a being who will be merciful and indulgent to sinners; will allow them to live in a great measure as they please, and punish only the sins which would be very injurious to society; yet easily forgiving even these, and ready to bestow eternal happiness upon all his creatures, even upon such as may have been total strangers to the life of purity and holiness which he requires.

"2. Further, enmity against the Almighty is not to be considered as a *personal* enmity, but rather as a dislike of the government which he exercises, and of the laws which he ordains; those laws particularly which concern ourselves, which restrain us from any

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course of conduct we are desirous to pursue, or require from us what we feel no disposition to perform:—these are the objects of our dislike: and enmity against them may be properly said to be enmity against God; for it resists his authority, power, and dominion in the world. Hence in my text, the enmity of the carnal mind is thus explained; 'for it is not subject to the *law* of God.' All, therefore, who dislike the purity of God's laws may be said to dislike him. They would shew even a personal dislike of him, did they clearly see his hand restraining, correcting, punishing what is evil; did they behold the frown with which he observes them when following the inclinations of their carnal mind, and the arm of his vengeance lifted up against perverse and incorrigible sinners.

"3. Again, when we say that the unregenerate mind is enmity against God, or in other words 'corrupt,' we are not to understand that it is totally destitute of every thing that is good; that it has not qualities which are in a certain degree commendable; that it is equally addicted to every species of vice; or that there is no difference in guilt, between the young who are but beginning to act according to their nature, and those whose natural corruption is confirmed and matured by a long habit and indulgence of sin. Nothing is implied, in the doctrine, concerning an equality of guilt or corruption among men. It is sufficient to say, that human nature is corrupt in us all; that there is in all a proneness to sin—a natural tendency to approve and do things which it has pleased God to condemn and forbid, and a natural dislike of many duties which he has thought fit to enjoin. Let man be left entirely to the workings of his own mind; let him be restrained by no fear of punishment, and induced by no hope of reward; and he would invariably follow not a course of holy obedience to his Maker, as an angel would do from inclination, but a course of selfish and sinful indulgence. God would not be in his thoughts, nor would the authority of God be the rule of his conduct. He would live not at all to him who made him, but wholly to himself—a life after the flesh and after the course of this present world;—would be sensual in his gratifications, or ungovernable in his tempers, proud in his imaginations or ambitious in his pursuits, greedy of gain or sunk in pleasure. In a word, he would be found doing some or other of the works of the flesh, and be far from bringing forth the fruits of the Spirit." pp. 62—65.

The clearness with which the author apprehends, and the candour with which he states the difficulties which others find in some great scriptural truths, are particularly conspicuous in his sermon on Justification, which opens thus:

"When it is said that salvation depends on our faith, and not on our works, a very strong objection will immediately suggest itself. 'What then, are good works of no avail to salvation? Do the righteous, by their holy and excellent lives, establish no better claim to heaven than the profligate and profane? Is not this repugnant to common sense? Is it not contrary to all our ideas of the justice and righteousness of God? Is it not a doctrine dangerous to the interests of morality, depreciating the value of a good life, and encouraging the wicked presumptuously to expect salvation in opposition to the many plain declarations of Scripture?' Such are the objections which unavoidably force themselves upon the mind, and which, without doubt, would be of the greatest weight if they were founded upon a correct statement of this doctrine.

"No truth, I conceive, can be more just in itself, more consonant to reason, and more fully established in Scripture, than that 'without holiness no man shall see God.' The uniform tendency of Revelation is to inculcate purity and righteousness." pp. 111, 112.

"I conceive, however, that nothing is necessary beyond a clear and just statement of the doctrine of salvation by faith, to shew that it is perfectly consistent with the strong assertions of the inspired writers, respecting the necessity of holiness and good works." p. 113.

After adducing the decisive language of Scripture, and of the church, he thus proceeds:

"The objection which is now so frequently urged against this doctrine, was not less forcibly advanced when it was first promulgated. 'We be slanderously reported,' says the Apostle; 'and some affirm that we say, Let us do evil that good may come.' It is evident, therefore, that the doctrine which the Apostles preached seemed at first sight

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to afford some ground for the imputation made by the enemies of Christianity, who, either through error or malignity, insisted that it tended to promote licentiousness. For had the Apostles preached *only* the necessity of virtue and a holy life as the qualifications for heaven, with what colour of reason, or under what pretence, could any persons have charged them with teaching a doctrine which encouraged sin? It is still more remarkable, that St. Paul himself perceived that such an imputation might be made with at least some degree of plausibility, and therefore anticipated and fully repelled it. In the sixth chapter of his Epistle to the Romans, after having stated the doctrine with great precision, he proceeds immediately to inquire what would be the first and chief objection to which it would be open. 'What shall we say then? shall we continue in sin, that grace may abound?' And again; 'Shall we sin because we are not under the law, but under grace?' Having thus proposed the difficulty, he then satisfactorily removes it, by shewing that the Gospel afforded no licence for continuing in guilt; but, on the contrary, exacted in the strongest manner the mortification of sin, while it provided a deliverance from its power. But at present it is more material to observe, that by bringing forward the objection prominently, and by shewing that it was founded on an erroneous and imperfect view of the Gospel, it is plainly implied that there was in the doctrines of Christianity something which did give some plausible countenance and colour to such a conclusion.

"These passages, selected from many more of a similar kind, are quite sufficient to prove, that in the justification of man, his good works are in some sense entirely devoid of any efficacy. But single expressions, however strong, may be misunderstood; and it is more satisfactory, if the truth of any disputed doctrine can be confirmed by shewing that it does not rest on solitary or insulated passages, but is embodied into the very fabric of Christianity, and made a component part of its general system. Now such a proof may, in the present case, be fairly drawn from that doctrine which is confessedly peculiar to Christianity, which is interwoven into its very substance, and is held forth in every page of its records: I mean that of Jesus Christ having come into the world to be the Saviour of sinners. Now, if we examine that fact carefully, we shall find that it necessarily supposes and implies the truth of the doctrine of justification by faith alone. For if a Saviour is appointed, for whom is he appointed? Evidently for those who cannot deliver themselves from destruction. 'They that be whole need not a physician, but they that are sick.' 'The Son of man is come to seek and to save that which was lost.' The death of Christ was to be a sacrifice, a propitiation for sin: His blood was to cleanse us from all unrighteousness. Now what do these expressions imply, but that men are to be saved not as meriting heaven by their own innocence or virtue, but as sinners rescued by a Saviour from destruction? The claim of salvation by our works, is indeed utterly incompatible with the hope of salvation through Jesus Christ. In applying to a Saviour, we in effect renounce the plea of innocence; we confess the charge of guilt; we ask for pardon and mercy. Thus, there are two different systems of salvation. Of one, our own virtue is the basis: the foundation of the other is faith in Christ. He who embraces the first, pleads his innocence: he who trusts to the latter, confesses his guilt. In the former of these characters, there is a self-satisfaction; in the other, a spirit of humiliation and contrition. The one claims reward, the other sues for pardon. The one depends on himself; the other relies upon a Saviour's death and intercession on his behalf. The one appeals to God's justice; the other throws himself upon his mercy. The one claims heaven as a right; the other asks it as a gift, of which he confesses himself to be unworthy. The one boasts of his integrity; the other is deeply humbled for his transgression. The one trusts to his own merits; the other renounces his own righteousness, confesses himself a guilty sinner, and seeks for salvation through faith in Christ Jesus. Hence it is evident, that the system which requires faith in Christ, and therefore renounces the merit of our own obedience, may be easily misunderstood or misrepresented as undervaluing good works, because it does not make them the ground of our hopes of salvation.

"All that is said then of the efficacy of good works for salvation, is said with reference only to our justification before God. If we are faithful to

plead our good works, as our recommendation to his favour, it is for this valid reason, that no man living can offer to the pure and holy God—to him in whose sight even the heavens are unclean, and who chargeth his angels with folly—such a degree of righteousness as he can accept. It is ignorance of ourselves, of the purity of the law, and of the holiness of the nature of God, which alone could lead us to exalt ourselves in his presence. We are sinners in his sight, and he therefore requires that we should be saved as sinners; that we should acknowledge our guilt; that we should feel contrition for our sins; and that we should humbly ask for forgiveness for the sake of his Son." pp. 115—120.

"A holy and righteous life is not only recommended, but required in every page of Scripture. It was the design of every Prophet, and of every Apostle, to inculcate and to sanction such a life in the strongest and most effectual manner. It was the very end of the Gospel to produce it. The disciples of Christ are to be a holy generation, distinguished by their purity and their good works from the rest of mankind. But in their application to God for pardon, they are to renounce all high ideas of their own character; they are to humble themselves before him, and to sue for forgiveness as sinners; for in his sight they are guilty and miserable, and laden with iniquities. And in truth their own humility, and their just views of the perfection of the law of God, will lead them to see themselves as indeed sinners in his presence." p. 128.

"If a man believes that the good works which he has performed, or may yet perform, can never be of sufficient value to recommend him by their own intrinsic excellence, to the favour of the holiest of Beings, does he for that reason disparage them? Does he consider them as worthless? No: he acknowledges their value, while he laments that he has fallen short of that excellence which his very humiliation tends to exalt. He still looks upon them as useful and necessary in every view, except as affording a ground of his justification before God. He sees that they are necessary, because God requires holiness in all that approach him; and he therefore concludes, that though obedience to the Moral Law cannot establish for man a title to heaven, it may yet be equally necessary for the completion of other purposes in the Divine œconomy. Although it is not the basis of our justification—it may, notwithstanding this, be neither the less necessary nor the less important. The ground only, on which it is necessary, and not the necessity itself, is here in question." pp. 124, 125.

After these extracts we need hardly say, that Mr. Venn loses no opportunity of inculcating that essential holiness of heart and life, without which there is no sincerity in the fairest profession of religion; though one farther proof of that earnestness may not be unacceptable to our readers.

"To be a real Christian is to resemble Christ. It is to act from pure motives, to walk in holiness of heart and life, to renounce the world with all its pomps and vanities, and the flesh with all its sinful affections. It is to be heavenly minded, to possess holy affections, to be an heir of God through Christ Jesus." p. 85.

"What must we say to those Christians, who are living in the world as if they were of the world; who, instead of considering themselves as pilgrims and strangers on earth, who have no abiding city here, set up their rest in this life, are immersed in earthly things, are making no moral improvement, are strangers to earnest prayer, to a holy temper of mind, to a conformity to the will of God, who, in short, are Christians only in the name and form of worship, while their spirit, temper, maxims, views, and conduct, are just the same as if Christianity had not been revealed. Alas! what can we say of such, but that they have a name to live and are dead? For where is that personal holiness, that purity of heart which the Gospel requires? They want the very essential characters which alone constitute the title to Christianity. A lifeless, nominal Christianity, has been the great evil of the world; nor can any general or solid reformation take place, till the distinction between real and pretended Christianity is clearly understood, till the genius and character of the Gospel is studied, and the power, rather than the form, of godliness becomes the object of our desire." pp. 109, 110.

"The righteousness which the Gospel enjoins is founded in *Christian motives*.—It is the motive which determines the

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value of an action; and the highest motives alone are sufficient to render our conduct truly Christian. The love of God—a fervent desire to fulfil his will, whether consistent with our own or opposed to it—a deep value for the unsearchable riches of Christ, and a permanent wish to promote the glory of God—must be deeply fixed in the heart, must regulate our whole conduct, must influence us to self-denial, and animate us to exertion in his service. They who are described as righteous in our Saviour's representation of the last day, are not so denominated, merely because they fed the hungry and clothed the naked, but because they did these things for Christ's sake. We are exhorted, whatsoever we do to do it in the name of the Lord Jesus Christ. Husbands are to love their wives, *as Christ also loved the church;* children are admonished to obey their parents *in the Lord;* servants are exhorted to be obedient to their masters *as unto Christ*, not with eye-service as men-pleasers, but *as the servants of Christ* doing the will of God from the heart; '*If ye love me*, keep my commandments.'" pp. 141, 142.

"If you do enjoy a hope of glory while your tempers are unsanctified, while you are living under the dominion of sin, know that your hope is presumption." p. 241.

Of the profound and just reverence with which every thing connected with the works or the ways of our Maker is approached by the author, we produce a specimen from his observations on the present condition of the human body, degraded as it is by sin into a sickly and perishing tabernacle, for the temporary residence of an immortal soul.

"I would not presume to depreciate the body which God has created. It is a fabric contrived with consummate skill, to answer the purposes for which it is designed. But it was not intended to be perfect; and after the Fall it was doomed to corruption and death, as the just consequence of its condemnation. I would speak with reverence of every work of God, and particularly of this which so much illustrates his power and wisdom. Yet, after all, it is a corrupt body, it is a 'vile body;' or, as the original expresses it, a body of humiliation; and carries within it the seeds of decay. It becomes the receptacle of disease. By its very construction it tends to dissolution. It is soon disordered, and affects by sympathy the mind which is the partner of its burdens. At length it falls a victim to its inherent corruption. Disease exhausts its power, and it sinks into the grave." pp. 175, 176.

The habitual caution which chastens his excursive imagination, and limits his researches within the just boundaries of scriptural truth, appears to much advantage in the beautiful passage which follows:—

"The judgment here often approves what the will, disordered by sense, does not choose. And this vile body has been so long tainted by sin, and has so participated in the corruption of the fallen soul, that we need a holy and spiritual body—a body renewed in righteousness after the image of him who created it. We shall awake then with this new body, perfect in righteousness; without a desire which is not excellent, without a feeling which is not pure. The *will*, then, will be the inseparable companion of the judgment; choosing and loving what the judgment approves. The *judgment* will be enlightened and correct; discovering with unerring certainty what is right and holy. The *imagination*, purified from all disorder and extravagance, will combine its enchanting power with the judgment to display every thing good in its true and brilliant colours. The *memory*, faithful to its trust and to its God, will receive no impressions which are corrupt, and retain for ever all that are excellent. The sanctified *affections* will be fixed only on what is pure: we shall *love* with an intense ardour whatever is the object of Divine approbation: we shall *rejoice* with a joy as pure as that of angels, in every thing that is holy. Every affection, every faculty of the soul will harmonise with the will of the Saviour; every power be consecrated to his service; 'where he is, there we shall be also;' we shall dwell in his presence, and continually communicate with him, and, beholding his glory, shall be transformed into his image. But the mind is lost in the mere contemplation of the grandeur and completeness of the change. Hitherto, we have seen nothing complete. Here the very best things are imperfect; there the very

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lowest are perfect. But I dare not proceed: 'eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.'" pp. 179, 180.

Mr. Venn's happiness in the selection of proofs, and his forcible use of them, will appear in the following commencement of a very powerful appeal upon the reality of the Divine indignation against sinners.

"Let me call your attention to the history of the Fall.—In what light does it exhibit God? As a Being very indulgent to the frailties of his creatures? Adam sinned once, by violating his commands; and mark what was his punishment: he was driven at once from paradise: he became immediately mortal. But the effect of the Divine displeasure did not stop there. The whole earth was cursed for his sake. All his posterity were involved in his punishment: misery, and sorrow, and death, became their inevitable portion, and have continued to be so from generation to generation. Now this was the very *first* transgression of man, and therefore it calls for our particular notice. It was to be expected that God would display to his creatures his own views of sin, by the manner in which he visited their first offence against him. And this lesson we may actually learn: we see a punishment inflicted, which endures through almost numberless years; we see that punishment, in many respects, very severe, and not to be averted by repentance, but going down with man to the grave; and what is most remarkable, extending to all the sons of Adam, to endless generations, who had not been partakers of his crime. Now I would ask you whether this earliest fact which we know respecting God, and sin against him, exhibits him as so indifferent to the transgression of his law; so indulgent to the frailty of his creatures; so merciful and forgiving as you, perhaps, have imagined him to be? On the other hand, if God would have impressed his creatures with a dread of his justice, by a punishment which every man living should feel, of which he should carry about him daily the affecting proof, what course could he have taken better calculated to produce this effect? This was a fact for a world to contemplate;—a durable monument to be read by ages yet unborn;—a lesson to be repeated to them at the hour when the heart was most impressible, when they stood by the bed-side of an expiring friend, or watched, with a heart torn with anguish, the lingering departure of a beloved child; or when they felt themselves struck and wounded by the arrows of death. Then would be forcibly felt the awful truth that God is a just and holy God, the avenger of sin—that 'the wages of sin is death.'

"I am well aware, how ingenious men have tried to evade the force of this proof, by representing death as even a blessing to mankind. The recovery from death indeed may be so; but whether death itself is a blessing, let nature, which shrinks from it, declare. The evils of life may so multiply upon us that we may welcome death at last as a refuge from them; but let us still remember, that those evils equally prove the reality of the curse. They are as it were the sad forerunners of our dissolution; and the very indifference to life which they produce is itself a species of death the most painful and affecting when existence becomes a burden, and annihilation is preferred to life." pp. 6—9.

The same inference is then deduced from the Flood—from the dealings of God with the Israelites—from the death of the Saviour—and from the Day of Judgment. This discussion, moreover, gives him an opportunity of shewing the improvement which may be derived from the historical parts of the Bible, of which, also, he has made a very striking and judicious use in the last sermon of the volume.

The next quality which we wish to bring forward as honourably distinguishing this preacher, is, his distinctness in the description of character—a very valuable property, particularly conducive to the impressiveness and success of pastoral addresses. A striking instance of this quality occurs in the enumeration of prevailing errors, detailed in the sermon on the nature of true religion, but is too long for citation. The

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following shorter distinction between the unsettled and the decided Christian, may sufficiently illustrate our meaning.

"We may live in peace with our neighbours from timidity of temper, which fears resentment; or from selfishness, which inclines us to avoid risk and trouble;—we may give them no disturbance even in their evil actions, while at the same time we are perfectly indifferent to their welfare. But the peaceable meek disposition of a truly righteous person is of a different nature. It is a copy of the meekness of Christ, bearing injuries without secretly indulging a spirit of resentment; pardoning trespasses, desiring the good even of enemies, 'not rendering railing for railing, but contrariwise blessing;' and labouring to do good, though it may eventually be the means of contention: for as the Prince of peace forwarned his disciples, that he was not come to send peace upon earth, but a sword, so it will be found by his servants, that whoever is active in doing good, even with the purest motives, will frequently kindle the flame of strife and opposition. He who would live in perfect peace with the world, must allow men to live as they please, without reproof of their sin; but it is a part of that love, from which a Christian's peaceable disposition is derived, to endeavour to stem the torrent of vice, and in a prudent and proper manner to rebuke offenders." pp. 145, 146.

From this quality in our author, there results another which is suitable to it; namely, that of discernment in providing suitable instruction for various descriptions of hearers, and an affectionate considerateness for their varied infirmities and temptations. It is this attention to their feelings, that seems to hinder him at all times from hazarding any sentiment, without accompanying it with such adequate and intelligible reasons as generally explain the principle which gives it value. Hence, also, his advice is plain, adapted to the case to which it is applied, and not easily diverted from it by any metaphysical argument or fanciful allusion that crosses his view. Of each of these qualities it would be easy to cite examples from this single volume. But we will content ourselves with his admonition to the convinced and humbled, but not yet converted, sinner.

"Unless the heart be thus right with God, it is absolutely impossible that there should be any real religion. But some one will perhaps say, 'I am convinced of the truth of your observation; but, alas! I am also convinced that my own heart is not thus right with God! Tell me what must I do to obtain such a state of heart as I see to be indispensably necessary to my salvation?'

"In answer to this inquiry, I would observe, that you must begin in religion with laying down this as your fundamental maxim, that you are to make the will of God the supreme rule of your conduct. Cost what it may, this must be done. Religion consists in your becoming a servant of God. You are now acting as if you were independent, and are living to yourself. In this state, religion is impracticable. You must now begin to be religious, with renouncing your own will and determining, by God's help, that you will obey him fully and implicitly; that you will make every sacrifice which he demands; that you will perform every duty which he requires; that your temporal interest shall not weigh with you when it comes in competition with your obedience; that your pleasures shall be given up, if they interfere with your duty to God and the interest of your soul. Will you make this resolve? Will you give Religion so pre-eminent and honourable a place? Will you thus enthrone God in your heart? Do this, and the work is done. But to do this, is indeed the difficulty. It is so: but, remember, if you are disposed to do it, that the help of the Almighty will not be denied. Go, and implore Divine aid. Prostrate yourself before your God. Confess your weakness and corruption. Acknowledge his right to reign over you, and to be obeyed absolutely and unreservedly. Set before you the importance of salvation. Your all is at stake." pp. 222, 223.

Mr. Venn, in many of these sermons, introduces a long series of questions addressed to the conscience of his hearers, which are often so minute and pointed, as not

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only to prove his experimental acquaintance with the windings of the human heart, but also his anxiety to make his own experience instrumental to the advancement of others. We regret, that our limits forbid us to transcribe any of these searching interrogatories. He also abounds in descriptions of the peculiar and distinguishing excellencies of Christianity, and of the high and exalting hopes of the Gospel; and we can scarcely refrain from exhibiting specimens of his skill in extracting the precise sentiment of a text, in expanding a concise scriptural expression into all its rich variety of meaning, or in impressing the full scope of a text upon the mind, without any critical researches into its phraseology. Of this nature is his happy introduction of Heb. xi. 1, in the paragraph which we here subjoin.

"There is an assent to what the Scriptures have declared concerning the world to come which is attended with no deep impression on the heart. A man believes that this life is as a shadow that departeth; a vapour, which appeareth for a little time, and then is gone; a mere span and moment of time; and that there is another world altogether glorious, in which the blessed persons who are permited to enter will dwell for millions of ages;—and yet he is as anxious about this life and as indifferent about that which is to come, as if he had believed the very reverse; as if this life were eternal, and that which is to come were a mere shadow. Shall we say that such a person has a true belief of the world to come? No: 'faith is the substance of things hoped, and the evidence of things not seen.' That is, true faith gives a subsistence in the mind to things hoped for: they remain there the objects of joy and hope; and it renders things invisible as if they were evident to our sight. Faith opens, as it were, to us the gates of the blessed regions above: it shews to us, in a lively manner, the glory of the heavenly mansions: we contemplate the order, the harmony, the happiness of the blessed spirits of the just made perfect; the presence of the Great Mediator; the favour of God; his wisdom, power, and goodness uniting to form an assemblage of all that will tend to make his creatures perfectly happy. The prospect which true faith gives, realizes heaven to our view; and in comparison of it, this earth appears very poor and mean: all its honours fade, all its pleasures wither, all its pomp disappears, all its sufferings seem to be but for a moment, and the soul is swallowed up in the contemplation of that eternal weight of glory which is set before us." pp. 233—235.

But the quality in which Mr. Venn particularly excels is one to the discussion of which two of these sermons are devoted—soundness of mind. He himself investigates this quality, as it is opposed to credulity, enthusiasm, superstition, and indifference; on each of which heads he has valuable and important remarks; and we only select the following, as peculiarly applicable to failings, now, alas! too prevalent.

"Almost all religious errors are supported by false interpretations of the Bible; and hence it is vain to pretend to detect errors, till there is an agreement upon the mode in which Scripture is to be understood. Now a sound mind will be evident, in avoiding every fanciful, strained, or mystical interpretation; and in receiving the plain, natural, and obvious sense of the words. In the application of Scripture, its exact meaning, as it was intended by the sacred writers with reference to the cases before them, will be first carefully defined; and it will then be considered how far the language of Scripture is applicable to ourselves, under our own circumstances. — A man of a sound mind will farther be careful to interpret Scripture according to the analogy of faith; comparing one part with another, and rather making a passage of doubtful meaning bend to the rest of Holy Writ, than straining the whole word of God to accommodate it to one ambiguous or insulated text. He will also judge by the context, rather than by the letter; for the outline and scope of the sacred writer may be clear where a particular expression is obscure: the general meaning, therefore, should become the guide by which doubtful expressions may be understood. He will also be peculiarly care-

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ful to mark such passages as appear to contradict any part of his system, not with a view of bending them to it, but of correcting his system by them. Perhaps there is no rule of greater importance than this in the investigation of truth." pp. 369, 370.

Accordingly, in another sermon, Mr. Venn has made the following sound and memorable remark.

"The most frequent error, respecting the nature of religion, has consisted not so much in proposing something which is essentially contrary to it, as in selecting a part of it, and substituting that part for the whole." p. 133.

A reply to the claim of infidels to superior penetration and intelligence, is equally excellent. But we do not remember in any author a specimen of sustained and dignified, yet affectionate, expostulation, equal in weight of matter and strength of reasoning to that in the second sermon on this topic, of which we can only give our readers a short sample, insufficient to display its value.

"You believe the Scriptures. You are shocked at the incredulity of infidels. You do not doubt that the Son of God came down from heaven to reveal to you the invisible world, and to make known to you the eternal state.

"You believe, then, that there is a future life, in comparison of which this is a mere point: sit down and contemplate the duration of it. Is it a life of a thousand years, of a million, or of millions of millions? Calculate every grain of sand on the sea-shore as a year, or a million of years, still your imagination would hardly have made an approach to an adequate conception of an eternal life. How does this idea bear upon the present world? It reduces its importance absolutely to nothing. This life shrinks before it a mere atom of time. But it must be observed, that what this little moment thus loses in duration it gains in rank and importance, when we consider its consequence. In this view, even eternity itself does not outweigh in the scale the short and fleeting moments of this life, because on this life our eternal state depends. Oh! moments big with importance in one view, vain and utterly trifling in another! Important as eternity itself, when considered as the scene of preparation for another world, as the space in which the irreversible sentence is to be passed, and the eternal state decided; though vain, and trifling, and unworthy a moment's thought, when compared with the infinite duration of eternity! Yet, O strange absurdity! we see every thing reversed: persons not at all interested about these fleeting moments, on account of their relation to eternity, but very anxious about them in themselves!" pp. 381, 382.

"Let us suppose a man becoming sensible to the importance of eternal things, and beginning to judge with a sound mind. He stands astonished at the very different aspect in which the objects around him now appear. Enlightened by the word and Spirit of God, this life appears but a mere point in comparison with eternity; and all the bustle and hurry of this world, all its cares, pursuits, and pleasures, shrink into nothing in his view. He sees the world to be a vast Babel, in which men are reasoning and acting like froward and foolish children; transported with empty joys, depressed with imaginary sorrows, fearing where no fear is, and not alarmed by the most awful dangers pressing upon them. He reflects upon himself: 'I am a dying creature,' he says; 'here to-day, and to-morrow removed from this transitory scene. But I have an endless being. I do not live here, but I shall live above. There is a world where the objects are really important, because eternal. I see a glorious state, a blessed society, free from pain, from weakness, from decay, from sin the chief evil: I see an assemblage of blessed and happy spirits, all properly and wisely employed, fulfilling perfectly the will of their Creator. I see a great and glorious Being, whose will extends to every part of the creation; who giveth life, or taketh it away; who appoints to every one his lot; who setteth up kingdoms, or pulleth them down; who disappointeth the counsels of the wise; who directs all the actions of men according to his will. This glorious Being,' he will say, 'offers himself to be my Father, and that glorious state to be my home. He tells me that the world I now live in is a poor, empty, transitory state, lying under his displeasure and curse, in which no true happiness is to be found. He bids me not to be engrossed by its vanities and follies, but to look above; to live the inhabitant of another state; to prepare for death

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and heaven, and, above all, to listen to his only-begotten Son, whom he has sent into the world to be the resurrection and the life, that whosoever believeth in him should not perish, but have everlasting life.'

"Such is the true view of things. The man who possesses this view is come to his senses: he uses his faculties, and, in consequence, there is a complete revolution in his opinions, maxims, and conduct. This revolution is what the Scripture means when it speaks of a Christian as 'a new creature: old things are passed away, behold all things become new.' This is being born of the Spirit; being illuminated by the Spirit of God, that he may know what is the hope of his calling, and what the riches of the glory of the inheritance of the saints." pp. 393—396.

A few remarks on the style and composition of these sermons shall close this review. In regard to the style, it is compressed. Every word is of weight. No idea is expanded beyond its due value, nor any thing insinuated beyond what is clearly expressed. Each thought has been well considered and fully weighed, before it is uttered; and then it comes with all the force that belongs to it, and no more. In the description of spiritual objects, an illustration or similitude is occasionally introduced with much success. But in these cases the author is uniformly distinguished for the discretion which restrains him from pursuing his illustration beyond the modesty of nature. The insect in the annexed passage would with some writers have been drawn out into an elaborate analogy of much length, and exemplified in a thousand particulars. We much prefer the delicacy and simplicity of the following allusion.

"Set before yourselves the immeasurable joys, the glorious life which I have been feebly endeavouring to describe. Impress upon your minds the important reflection, that this great change must be begun here, to be perfected above. Here are to be found all the elements of the happiness, the glory, the holiness of heaven: here is begun that conformity to Christ, in which the very essence of the change consists. As in the transformation of the insect, the wings, the limbs, the organs, already folded up and existing in embryo, require only to be expanded and displayed; so all that the glorified spirit enjoys is possessed here, though in a lower measure, by the real Christian. He requires only to be delivered from what is gross and corporeal, in order that his spiritual graces may be fully expanded and brought into action. He enjoys, even here, that faint resemblance to Christ crucified, which is the foundation of all the rest: the faith, and love, the spiritual joy and hope, the taste for what is excellent, the desire of what is pure, are all found, though in an imperfect degree, even in this world. Let these, through the power of Christ, their Author, be developed and expanded, and the man becomes an angel. The union to Christ, begun here, when perfected above, completes the work, and the saint is fitted for the society of heaven. O, then, my brethren, of what infinite importance is it that we now labour after that sacred image; that we cleave to Christ, that we become partakers of his grace, that we be united to him by a living faith!" pp. 181, 182.

Though these discourses are not constructed uniformly upon one method, it is Mr. Venn's general plan to begin by elucidating the passage of Scripture which he has chosen for his text; and this he always does in a very happy manner, confining himself to its direct and legitimate meaning, and not often accommodating it to any secondary view. Indeed we only recollect two instances of such accommodation in the whole volume; and these are merely the assignment of a higher sense to the questions: "Is not he thy Father?" and, "What hast thou to do with peace?" than in their original application they were intended to bear. After this exposition Mr. Venn generally selects some three or four considerations, arising out of the view of doctrine thus obtained, which are generally selected as being the most practically useful, or as calculated to correct prevailing errors: and here lies generally

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the stress of the sermon; for the practical exhortation at the close is often short and deficient, leaving it to be supposed, either that something was designed to be added from the pulpit, which does not appear in the manuscript, or that fulness of occupation and consequent want of time, had prevented the author from rendering his conclusion as ample and as particular as his premises.

Perhaps the most finished sermon in the collection is that which is entitled the Christian's Privileges. It is founded on the remarkable words of St. Paul, in 1 Cor. iii. 21—23, "All things," &c.; to which it contrasts, by way of introduction, the many erroneous views which worldly men take of life. The preacher then sets in opposition to these errors the very different statement of the Apostle; but, before he enters upon the exposition of it, prefixes to that discussion the following very judicious and salutary caution.

"To elucidate these words further, it will be necessary to examine more in detail the particulars of which they consist; but I must first premise, that, in order to form a right judgment in spiritual things, the mind itself must be spiritual. If, in your estimate of good and evil, you adopt the opinions of the world, and those views which are indeed natural to all men, your judgment will infallibly be wrong; you will call evil good, and good evil; and put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. If you would understand the full meaning of the Apostle's language, you must therefore entirely lay aside all worldly ideas; all the views of ambition, of policy, of avarice, of pride: you must abstract yourself from the world and the corrupt passions of man. You must esteem the favour and approbation of God the only real good; the progress of the soul in holiness, and conformity to his image, the only true advancement; the eternal inheritance above the only real possession; and the life to come, which will endure through millions of ages, when this vain world and all its empty scenes will have long been forgotten, as the only existence which deserves the name." pp. 189, 190.

He then expatiates on every gem in this cluster of promises, and from the whole draws three practical inferences; first, that we must abandon the views of life, which we acquire by intercourse with the world; secondly, that we ought to try all our opinions by the revealed standard of Truth; and, thirdly, that we should abound in gratitude to God, and repose a tranquil confidence in his mercy; from which he passes, by the following equally elegant and appropriate transition, to his conclusion.

"But while you admire the bountiful goodness of God, forget not why it is bestowed upon you—'All things are yours, for ye are Christ's.' The gift of so rich an inheritance to those who are so unworthy of it, might justly excite surprise; but the Apostle assigns the reason. Ye are Christ's. It is the relation you bear to the all-meritorious and glorious Son of God, which procures for you so large a gift. For the sake of his beloved Son, in whom the Father is well pleased, he opens the treasures of his goodness, and glorifies his Son in exalting us." pp. 201, 202.

We now bring this somewhat long, but, we hope, not tedious, review to an end. Certainly, at least if our readers have participated in those feelings, while they have perused the review, which have accompanied us in writing it, they have not found it tedious: for it has brought some of them, we trust, to a more familiar knowledge, and others to a revived recollection, of a wise master-builder, whose memory is still dear to many in Israel. For ourselves, we rejoice in finding, that being dead, he yet speaketh to us the words of truth and soberness; and our joy is the purer, and partakes of the highest character, inasmuch as we feel persuaded that, could he now address us from his hallowed rest in paradise, he would scarcely desire to accost us in other words than those in which his written works still speak to us. May they be sanctified to

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the spiritual benefit of mankind, and be as goads and as nails, fastened in the heart, for the incitement and stability of his readers!

Sermons. By DANIEL WILSON, M.A., of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row, London. London: Wilson. 1818. 8vo. pp. 549. price 12s. boards.

THE rapidity with which these sermons passed into a second edition, rendered it nearly impossible for us to give an opinion of their merits, before they had already received the sanction of the public. This sort of approbation, when bestowed upon a work on its first appearance, is not in all cases a sure test of intrinsic value. With regard to religious subjects more especially, much depends upon the fashion of the day; and publications which tend to flatter a favourite prejudice, or to confirm an aspiring dogma, will not unfrequently pass through edition after edition, and quickly attain the highest honours which a specious popularity can bestow.

With respect, however, to the work before us, we most cordially concur in the opinion which the public voice has already pronounced. We are disposed indeed to consider the rapid circulation of this volume as an evidence of improved principle and of increasing discretion in matters of religion. Had Mr. Wilson, under the name of zeal for the truth, indulged in a spirit of controversy; had he presented himself to us with imposing, but often very cheap, pretensions to critical acumen; had his chief theme been "the fathers," as if they were the inspired interpreters of truth; and had he gone forth to combat some imaginary heretic, with a barren and unmeaning orthodoxy inscribed upon his banners; had he propounded a complete, well-rounded *system* of theology, and busied himself in bending to his system every text which seemed unwilling to submit; —had he done these things and many other things of a similar kind, he would have secured to himself a multitude of readers, who are, perhaps, at present unacquainted with his work. But Mr. Wilson belongs to a different school. Here are no dark hints or railing accusations; here is no perversion of texts to serve the purpose of a party; no clamour about enemies *within* the church, and nothing to stir up hatred against Christians *without* it. In publishing these sermons, as well as in delivering them to his congregation, the author appears to feel his responsibility as a minister of Jesus Christ, and to consider it as the sole object of his labours, by bringing men to the knowledge of the truth, to make them wise unto salvation.

In the following passage, from the second sermon, we have a fair specimen of the manner in which he usually opens and explains the subject-matter of his discourses. His object in this instance is to shew that the Cross of Christ is that mystery of religion in which God mainly displays his power and his wisdom. We will select Mr. Wilson's exposition of the first of these—"his power."

"This will appear if we consider the circumstances of the crucifixion itself. It is weak indeed, if you view it only in its external appearances; but not so, if you recollect the moral greatness of the Sufferer, who predicted every part of his passion, and yet endured it with perfect willingness; nay, displayed under it all the graces of meekness, resignation, patience, tenderness to his Parent, and forgiveness of his enemies;—not so, if you call to mind the convulsion of all nature at his death, the preternatural darkness, the rending of the rocks, the earthquake, and the opening graves; —not so, if you remember that in the very midst of his agony, the Redeemer pardoned a dying malefactor; and as he yielded up the ghost compelled the

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Roman centurion to exclaim, Truly this was the Son of God. If you weigh these extraordinary events, you will begin to perceive the power of the Cross.

"But this will be more evident if you consider the end for which his sufferings were endured—an end foretold by all the Prophets since the world began—the redemption of mankind by his offering of himself a sacrifice for sin, 'the Just for the unjust, to bring us to God.' This stupendous design of mercy changes at once our estimate of the whole scene, and leads us to view the crucifixion itself as an illustrious display of Divine power. Even on the cross our Saviour really 'travelled in the greatness of his strength.' And this fully appeared in his resurrection from the grave. Then was our Lord 'raised by the glory of the Father:' then was he 'declared the Son of God with power:' then did he arise as a triumphant conqueror over death and hell; and the glories of the resurrection reflected a glory on the Cross.

"But the power with which the Apostles were endued by the Holy Ghost, again demonstrates this. They were illiterate and simple men; but a Divine power fitted them for the high office of preaching the Cross of Christ, bestowed on them the miraculous gift of tongues and a supernatural courage, and carried them through all their dangers in testifying the death and resurrection of their Master to a sinful world. Here we perceive the display of the power of God.

"But we shall behold it still more clearly if we consider the propagation of the Gospel in the world. In this 'the excellency of the power appeared to be of God, and not of men.' The doctrine was contrary to the commonly received notions of mankind. It opposed all their passions and prejudices. It demanded the renunciation of established customs and habits. It exposed its followers to privations and difficulties. It was preached by men unknown to fame, and in a manner the most artless and unassuming. And yet it spread most rapidly over the whole known world, and established itself on the ruins of Pagan and Jewish superstition. It thus appeared to be the 'rod of God's strength, the power of God unto salvation to every one that believeth.'—I see the Apostles go forth. Do they bring with them, as worldly conquerors, numerous cohorts? Do we see in their hands a glittering sword? Do they employ with ostentation the insinuating arts of the orator? No. What then are their arms? The Cross. They set forth, they arrive, they appear, they triumph. They hold in their hands the Oracles of Truth, and the false oracles of Satan are silent. They approach, the ark of Dagon and the idols of the nations are overthrown. They preach the King of kings, and the proudest monarchs bow before him. They cause the light of the world to shine, and the darkness of superstition is dispersed. They unfold the standard of salvation, and infidelity sees its banners forsaken. They display the sign of redemption, and the people are saved. In a word, they raise the brazen serpent, and all the wounds which the infernal serpent has inflicted are healed. What wonders does the powerful virtue of the Cross effect, without borrowing any thing from man!

"This part of the subject brings the question home to ourselves. The Gospel thus propagated by the Apostles, we have received and profess to obey. If therefore we are true Christians, we know the power of the Cross in its actual influence on our own hearts and lives. This influence is, after all, the most astonishing proof of its virtue, and that in which all other proofs end. The doctrine of the crucifixion is eminently 'the power of God,' because it is the only doctrine which, being accompanied by the Holy Spirit, changes the heart, overcomes the customs and prejudices and lusts of men, brings them to repentance for sin, and to faith in the atonement of Christ for pardon and justification; which sanctifies and purifies the affections and life, produces the real love of God, consoles and supports us under trouble, strengthens us under fears and weaknesses, and carries us undismayed through the terrors of death. Every true Christian is 'crucified with Christ,' and has 'the power of Christ resting upon him.'

"Nor is there any other way in which the power of God is to be shewn in the future conversion of the world. No other doctrine will be employed in subduing the proud Mohamedan, and in convincing the stubborn Jew, but the preaching of Christ crucified. No other will be the means of overthrowing the various rites and superstitions of Paganism, and of illuminating a dark world. This, and this only, will finally

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subvert the kingdom of Satan, and confound all his subtle devices and machinations." pp. 26—30.

It will be obvious to every person who is acquainted with the sacred Scriptures, and with the connexion which subsists between the great doctrines of the Bible, that a minister who entertains these sentiments respecting the excellency of the Cross of Christ, is not likely to detract from the force of any part of Divine Revelation, however humiliating to the pride and pretensions of the human heart. Accordingly when our author begins to treat expressly upon the doctrine of repentance, he does it with impressions derived from the contemplation of the Cross: indeed, in this way alone can we form any adequate idea of the evil of sin, and of the depth of sorrow with which the consciousness of transgression should ever be accompanied. The text is Zech. xii. 10. We select the subjoined passage towards the close of the sermon.

"This mourning for sin will arise from that view of its malignity and hatefulness which the Cross of Christ displays."—"Yes, it is the sight of Christ dying for sin which makes us, not only mourn, but be in bitterness on account of it. This mingles gall in every sinful pleasure; this saddens and confounds the guilty heart; this leads the penitent to 'abhor himself and repent in dust and ashes;' this turns his inmost soul against all sin; this covers him with shame and confusion of face; this makes him feel that it is 'an evil and a bitter thing to sin against God;' this causes him 'to remember and be confounded and never open his mouth for shame, when God is pacified towards him for all the things which he has done.' These holy compunctions of soul are indeed far less powerful in the first period of a Christian's repentance: but all true penitence has something of this character: and in a further stage of his progress, when the sinner has been for some time under the teaching of 'the Spirit of grace and supplications,' has again and again meditated on the Cross, has fixed his heart with intense interest on the Saviour there, has seen the share he had in his sufferings, and yet the pardon and reconciliation which flow from them: it is then that he indeed mourns for him, 'and goes out,' like Peter, and 'weeps bitterly.'" pp. 89, 90.

"Let faith place us near the Cross, and when we view our dying Redeemer, must we not feel our unworthiness and misery, in exposing a person so great, so holy, so divine, so gracious, to agony and death? Can we ever forgive ourselves? Can we ever feel an indignation too intense against our crimes? Can we ever feel a zeal too vehement, or a revenge too determined, against those iniquities which have pierced the Prince of life? Can we conceive too vivid an impression of the guilt of sin which made such a sacrifice necessary? Can we be too much abased and confounded, when we consider our present ingratitude, coldness, and perverseness, after all the grace we have experienced? Can we be too indignant at ourselves for still harbouring and cherishing the traitors and enemies of Christ? Can we weep and lament too bitterly over those sins, or hate and detest them too deeply, which caused our Saviour to grieve, lament, and die?" pp. 90, 91.

The twelfth sermon, entitled "Young Persons encouraged to Decision in Religion," affords a good specimen of the manner in which instruction may be derived from scriptural history. It is founded upon the resolution of Ruth to follow Naomi, and is intended to exhibit the providence, the grace, and faithfulness of God as exemplified in this affecting narrative. These several points are well illustrated; and the preacher concludes with an appropriate address in the way of exhortation and encouragement. After detailing the circumstances under which the resolution of Ruth was announced, he proceeds thus:—

"What a lovely picture of true grace! This is indeed 'to follow the Lord fully;' this is 'to choose the good part;' this is 'to put the hand to the plough, and not to look back.' This is, like Abraham, 'to go out not knowing whither she went.' This is, like Rahab, to be 'on the Lord's side.' This is,

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like Matthew, and Zaccheus, and Paul, to follow at once the voice of Christ. Ruth evidently acted from fixed sentiments and ardent love. She manifested the true principles of the fear of God. She cheerfully ventured on his truth, and boldly followed the call of duty; she renounced earth for heaven, time for eternity, the ease of this world for the glories of another. She shewed also a holy taste as well as a right principle. There was an emotion, an attraction, a life, an energy in her piety. It was not a cold deduction of reason, but a warm dictate of feeling, not a timid and reserved and hesitating approbation, but a fervent and resolute choice. The root of it was deeply infixed. It was not merely a summer-flower, but a winter-plant that could stand the effects of blast and storm. Ruth acted as one who felt herself a sinner, who needed the mercy of God, who believed this was only to be obtained in his church, who felt this to be dearer to her than life itself, and who therefore risked every thing in pursuing it. And this resolution was taken at a very important juncture. Had she accompanied Orpah to Moab, she might probably have returned to idols, and have perished in her sin. A moment of vacillation might have endangered her soul. As if conscious of this, the timid fearful female, of whom no other instance of particular firmness is recorded, rising to the full height of the critical emergency, determines with the solemnity of an oath, and the deeply seated emotions of unalterable affection, to follow God.

"Such is the way to heaven, when conflicting and difficult occasions arise. A half-hearted character will do nothing in religion, for God demands the whole soul. A Divine nature gives a heavenly bias. He that feels deeply the value of eternity, a sense of sin, a desire of pardon, the grace and glory of the Saviour, and the necessity of salvation, must be decided in trying circumstances. To 'halt between two opinions,' is scarcely less dangerous than to choose the wrong one. A 'double-minded man is unstable in all his ways.' He that would have the evidence of Ruth's piety must adopt her courageous determination." pp. 287—289.

For the encouragement of those who wish to be decided in religion, he observes:

"You cannot be under greater difficulties than Ruth was; you cannot have more seducing entreaties to withstand; you cannot have less distinct knowledge of religion to guide you. And yet Ruth, a Gentile, under an obscure economy, and at one of the most gloomy periods of that dispensation, affords you a bright pattern of success. You have advantages by far greater than she had. You have the full revelation of God's will; you live in a Christian country; you are protected by the social usages and laws of a Protestant nation; you have ministers and friends to direct you; you have the Bible in your hand. You have the blaze of Divine glory in the revelation of Jesus Christ. You have been roused from time to time by the providence of God; you have felt the convictions of his Spirit. Neglect not then the opportunity for securing heaven. Are you weak, or vacillating, or timorous? Be encouraged. The grace of God will 'work in you to will and to do;' the truth and faithfulness of God will be your 'shield and exceeding great reward.' Consider, also, the happy consequences of being decidedly the people of God. The difficulty is in taking a determined step and breaking through the first hinderances to a devout life. Act then resolutely in the strength of Almighty grace. You will bless God all your future life for enabling you to do so." pp. 295, 296.

From these extracts a pretty correct judgment may be formed of the course pursued by Mr. Wilson on other occasions. He never loses sight of his great principle: he never forgets that the end of his labours is to save the souls of those that hear him. Hence whether the passage under discussion require him to be didactic or hortatory; whether he be enlarging upon eternal life as the gift of God in Christ Jesus, upon the grace of God in pardoning sin, upon prayer or the promises, upon the course of this world or the force of habit, upon those topics which lead directly to the contemplation of the Divine glory, or which belong to the ordinary avocations of common life; he invariably brings before us some great truth of the Gospel, and invites his hearers to a corre-

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spondent practice. And this must doubtless be considered as of the essence of good preaching. The object of *every sermon* should be to make men wiser and better, to lead them to the knowledge of the truth as it is in Jesus: and, therefore, to present in some way which is suited to reach the conscience and to influence the practice, those doctrines that are essential to the welfare and the life of the Christian.

It is not meant to be affirmed, that every sermon should be expressly calculated to alarm the careless, any more than it should invariably have for its special object to comfort the dejected. We simply intend to observe, that the preacher, following the general plan suggested by his text, should so enter into his subject, as to make ignorance of the way of salvation in a manner inexcusable. No man should be suffered to attend his ministry *on any occasion* without hearing some statement which may shew him the necessity of conversion to God, and of holiness of heart and life; of the atoning sacrifice of Christ, and of the sanctifying influences of the Holy Spirit.

In order to preserve the spirit of this rule, there is no necessity for the preacher to have recourse to common-place reasoning, or to the perpetual use of the same terms and the same precise view of every prominent doctrine. The example of Mr. Wilson would prove, that the mode of procedure which we recommend may grow out of the subject: and, in order to avoid a wearisome repetition, it *should* arise thus naturally, without any appearance of violent accommodation. Neither is there much difficulty in the case: it is the fault of the minister if he choose a text from which nothing important can be justly elicited; and what example of the Old Testament is so barren of incident as to afford no ground of Christian exhortation; or what precept or promise of the New can fairly admit of an exposition which leaves out of sight the essence of the Gospel?

A few extracts from the sermons may serve to explain our views on this point.

The first is from the seventh sermon, "On the Effects of our Lord's Passion."

"Let us in conclusion observe, 1. The light which it casts on the value of the soul of man. Both the inconceivable agony of our Lord's passion, and the satisfaction he derives from its effects, suppose the unspeakable worth of the human soul. With God the means are always proportioned to the end. And what was the design to be accomplished by the birth and sufferings of the eternal Word? Was it not to redeem and save men? Was it not to rescue us from everlasting death? Was it not to restore us to the favour and image of God? Was it not to bring us to pardon, holiness, and obedience here, and to endless happiness hereafter? And what is the ground of that satisfaction which the Saviour feels in the consequences of his death, but the inestimable value of the soul? And yet what is it of which mankind think so little as of their souls? What is it which men set so light by, and sacrifice for so base a price? What is it which they give in exchange for the meanest gratifications, and barter for the vilest lusts? What is it which is so forgotten in life, and so neglected in the approach of death? What topic is so difficult to be impressed on the conscience by the ministers of religion? What is so uninteresting, so strange, so forbidding to the hearer? And yet for the redemption of your soul, sinner, all the passion of the gracious Saviour was endured; and from the actual salvation of it his satisfaction is to be derived. Awake, then, to the importance of this subject! Estimate your soul at its true value. Remember for what it was formed, and of what it is capable. Consider after whose image it was created, and by whose blood redeemed. Judge also from these very circumstances what must be the misery which awaits it, if finally impenitent. Tremble at that hell, to rescue men from which the Son of God was content to leave his glory, and suffer and die. Begin the first duty

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of a rational and accountable being, the care of the soul. Repent, and believe the Gospel. Approach the once suffering, but now exalted Redeemer, receive his grace, repose your trust on his atonement, devote yourself to his service." pp. 164—166.

The remainder of the sermon is in a similar strain.

Our next citation is from the seventeenth sermon, "On the Example of Christ."

"This subject may teach us, 2. The necessity of salvation by grace. For if the conduct of our Lord Christ be only a transcript of the Divine law which we are bound to obey, and if we are so far from being like that example, that in fact we are by nature directly contrary to it; then 'by the deeds of the law shall no flesh be justified in God's sight;' then it is impossible that we should be saved by our own works and deservings. We are in truth transgressors of the holy law, and therefore can never be justified by it. We must then fly to the Divine mercy. We must renounce the vain and presumptuous attempt of 'establishing our own righteousness, and must submit ourselves to the righteousness of God.' Whilst men compare themselves only with each other, or substitute the corrupt standard of the world for the unalterable law of God, and are thus ignorant as well of the rule of duty as of their own hearts, it is no wonder that they stand upon their supposed merits and resist the doctrines of grace. But if they once come to know themselves and the holy life of their Saviour, and will honestly, and as in the presence of God, examine their hearts and lives by that perfect rule of virtue, they will gradually discover their extreme guilt and depravity; they will learn to welcome, and to glory in, the salvation which they now misunderstand and despise: and justification by faith in the Redeemer, and in his righteousness, imputed to them without the deeds of the law, will appear a blessing infinitely desirable and suitable; and in fact the only blessing by which their deplorable misery can be relieved." pp. 400, 401.

We shall produce only one additional instance: it is taken from the seventeenth sermon, the first of two very excellent discourses, "On the Force of Habit." After speaking of the nature of our habits generally, and shewing the consequences which arise from them in our fallen state, the preacher dwells, in the third place, upon the extent and magnitude of that conversion to God which is therefore necessary.

"What, then, can turn and renew man, lying, as he does, in such a condition? His sins are not acts, but symptoms; not separate transgressions, but habits; not mistakes, but designs; not casual or incidental circumstances, but the constant and direct course of life. The 'very light which is in him is darkness.' A state of sin and a state of holiness are not like two ways running parallel by each other, and just parted by a line, so that a man may step out of the one into the other; but like two diverging roads to totally opposite places, which recede from each other as they go on, and lead the respective travellers further and further apart every step. What then is to bring man back to God? What to break the force of custom? What to change all the intellectual habits and social usages of the sinner? What to set him at war with himself, to make him strive against the very bent and inclination of his soul, to induce him to lay violent hands, as it were, on his own tempers and course of conduct, and to fight with the man with whom he was in concord before? What is to stop him in his rushing down the precipice? What to awaken him in his profound lethargy? What to be the starting-post of a new race? What the principle of a new life? What the motive, the master-motive, of a thorough and radical moral alteration?

"There never was, there never can be, any other effectual method proposed for these high purposes, but that which the Scriptures reveal, an entire conversion of the whole soul to God by the mighty operation of the Holy Spirit. We 'must be born again.' If ever we are saved, it must be by 'the washing of regeneration and the renewing of the Holy Ghost;' not merely in the sense in which, in the judgment of charity, it may be contended that we have been regenerated in baptism, but in the full and plenary meaning of the expression, by an actual work of new-creating power upon our hearts, giving a right

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direction to the understanding, infixing a holy impression upon the affections, communicating a right disposition and bias to the will, and thus actually 'working in us to will and to do of God's good pleasure.'

"This mighty revolution must take place in all without exception who are living a sinful and irreligious life, whatever difference there may be in such persons as to their external character in the world, and their freedom from gross and scandalous crimes. The commencement of this change is frequently imperceptible, and its progress commonly gradual; nor is it to be confounded with the wild and dangerous pretensions of mystics or enthusiasts. It is in every case to be judged of by the solid and real fruits of repentance, faith, and new obedience, which it produces. But it constitutes the real turning point in religion. Nothing can break up confirmed habits of sinful indulgence in a fallen creature like man, but a radical and powerful transformation of the heart. There may be some admission of truth in the judgment, there may be some convictions of an alarmed conscience, there may be some cursory thoughts on the theory of religion, there may be some feeble attempts at amendment, where there is no real conversion. But all this is nothing. 'The going over the theory of virtue,' says Bishop Butler, 'in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form an habit of it in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible to all moral considerations.'

"God alone that created the heart can renew it after his image. When the soul receives this new and holy bias, then the evil habits in which men formerly lived, will resolutely be relinquished, and other and better habits will succeed. They will then repent of sin, and separate from it. The 'easily besetting iniquity' will be cast aside; the 'offending right hand cut off, the offending right eye plucked out.' They will come out from the world and its practices. They will mourn from the bottom of their hearts over the courses of iniquity in which they before indulged themselves. They will watch and pray against temptation. They will believe in the inestimable promises of life in Jesus Christ, trusting alone in his merits, and renouncing their imagined 'righteousness which was of the law.' They will depend exclusively on the graces and influence of the Holy Spirit for every good thought and every holy action. Thus they will stop at once in the course of their former habits, and begin to form new ones. They will now enter on a life of humility and fear, of conscientiousness and circumspection, of mortification and purity, of meekness and temperance, of justice and charity; all springing from faith in the atonement of Christ, and from a genuine love to his name." pp. 423—426.

The utility of every sermon depends greatly upon the manner in which the instruction conveyed by it is impressed upon the hearer. So far, therefore, in most cases, is the work of the preacher from being terminated, when he has gone through the regular heads of his discourse in a way of discussion, that he must often consider himself as entering at that time upon the most important part of his pulpit ministrations. He is now arrived at the point where he may call upon his people to examine themselves by the test which has been propounded; when he may shew them, with authority, how the statements which have been made bear directly upon their several characters and situations; and may "reprove, rebuke, exhort," with a solemnity and energy of appeal derived immediately from that sacred word, which has been just brought before them. We are persuaded, therefore, that a minister can hardly employ too much thought upon the application of his discourse: he may rest assured that the time which he devotes to this part of his duty, will be amply repaid by its beneficial effects.

Now, Mr. Wilson's sermons appear to us to excel in this respect: his concluding paragraphs bear directly upon the subject of discussion, and they are at all times judicious and important. He is not contented with a dry statement of the lesson to be derived from his

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discourse, or a brief and meagre application of its principles; his plan is, to do justice to this part of his sermon as well as to the rest; to follow up his positions; to invite his hearers to act in conformity with their knowledge; to instruct them by what means they may be enabled to do so, and as far as possible to act throughout in the spirit of the Apostle, "warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus."

Some illustration of these remarks may be found in the passages cited above; to which, if our space permitted, many others might be added. But it is often expedient to make a brief application in the body of the discourse; and few persons can be wholly insensible to the effect of it, when judiciously introduced, and when it appears fairly, and, as it were, imperiously, to arise out of the subject. It has the advantage of reaching the mind when fully occupied by one particular chain of thought. The hearer is thus taken, as it were, by surprize; and is almost forced to confess to himself the justice of the appeal, and to form the resolution of adopting, what his conscience, and reason, and feelings, so strongly recommend. Mr. Wilson will readily supply us with examples. Let one suffice.

After proving, in the sixth sermon, the matchless extent of God's pardoning mercy, and citing to this purport some striking passages of Scripture,

"What," he exclaims, "can this and similar language mean, but to exhibit to the sinner the matchless character of God? Why then should the inquiring and self-condemned penitent despair of pardon? Why should he allow Satan to obscure this astonishing truth of the Divine mercy, and form before his eyes a different image of it? Why should he suffer him so to terrify him with his sins and so to place eternal death before his eyes, as to hide this benignant face of his heavenly Father, and to substitute for it a countenance of unmingled justice and wrath? Why should he let him tempt him to fly from God as an enemy, and to rush into despair? It is difficult indeed to conceive of the pardoning mercy of God, when we have learnt something of our real unworthiness and guilt; but it is not impossible. Has not God 'so loved the world as to give his only begotten Son' for the redemption of it? Is it not his glory to forgive? Does he not delight in mercy? Did he not proclaim his name to Moses, as 'the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth?' Has not the mysterious sacrifice of the Cross made the exercise of this mercy consistent with all the demands of justice and holiness? Does not God repeatedly set forth his love and compassion on purpose to appease the agitations of the lowly heart? Then why not admit, acknowledge, believe, realize, adore the pardoning mercy of God? Why not admire the incomparable glory of the Divine grace in forgiving sin? Why not exclaim with the Prophet, in mingled surprise and gratitude, 'Who is a God like unto thee, that pardoneth iniquity, because thou delightest in mercy?'" pp. 129, 130.

It is evident that passages of this description add much to the *interest* excited by a sermon, as well as to its *utility*; the attention of an audience will sometimes droop, whatever may be the exertion of the preacher: these are good and fair methods of recalling it. Perhaps, however, the last charge which could be brought against Mr. Wilson's discourses, is, that of dulness or want of energy; they are well calculated to arrest the attention. We cannot but feel that he is in earnest; and this feeling is perhaps in some measure necessary, to give their just effect, even to the most striking examples of pulpit eloquence.

In expressing ourselves thus gratified with the warmth and energy of Mr. Wilson, we are not less pleased with his plain practical good sense; with his candour and discrimination; with his disposition

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to make every allowance for the peculiar circumstances in which men are placed; with the solicitude which he shews to guard against enthusiasm; and certainly not least, with that affectionate earnestness of spirit which invites and engages, even where it may fail to convince. It would be difficult briefly to verify these statements by particular quotations; since the qualities to which we advert are to be found embodied in every part of the volume; they give a colour to all our author's discourses; and if we should refer for proofs of practical good sense to the fifteenth, seventeenth, and eighteenth sermons: of tenderness and candid allowance, to the ninth; and of care to guard against enthusiasm, to the thirteenth; we would be understood to do so only for the purpose of satisfying those who possess not the leisure or the inclination to read the whole. On the first head, we abstain from quotations, on account of the length to which they must necessarily be carried. The following passage is from the ninth sermon.

"I proceed, then, in applying the subject, to address myself,

"I. To those who have too much reason to fear that they have the form of godliness without the power.

"And here I would wish to speak with unfeigned respect and tenderness. I would address you with the most friendly intentions, and in the accents of kindness and affection. I am far from imputing to you all the vices, which in many instances spring from a state of mind somewhat similar to your own. I am ready to acknowledge all the amiable and prepossessing qualities which may probably adorn your character. I admit the good effects of your moral and religious example on your neighbourhood and dependents. I acknowledge your benevolence to the poor. I grant even that you are sincere in serving God according to your conscience. I will suppose further, that, from your education and circumstances, you may have seldom met with truly religious persons, or, as perhaps you might be inclined to call them, over-religious persons. All this I concede; and every measure of deference and regard which is due to your rank or reputation in society, I most cordially render to you. Nay, I allow further, that the statements which I have been making in this discourse are the statements of a minority in the community, and of a minority which you may have been taught to overlook. But allow me seriously to propose to you this plain question, Have you ever considered, as becomes immortal and accountable creatures, the essential difference between the form and the power of Christianity? Have you ever thoroughly examined your heart and life as to this obvious and yet fundamental point? You must be aware, from the express language of the text, as well as from the confessedly corrupt state of many Christian churches, that there is such a thing as retaining the one whilst the other is denied. Have you, then, ever suspected yourselves? Have you considered that the very circumstance of belonging to a pure and reformed national church, may possibly assist to betray you into an error upon this point? Have you ever reflected that there is possibly something higher and more spiritual in religion than you have as yet discovered, something more delightful and elevating, something that engages and fills the heart, something that brings back man to God as a father, something that unites him to the cross of Christ, that separates him from the world, and fixes his whole soul on eternity and heaven?" pp. 210—212.

At the close of the thirteenth sermon, "On Prayer," from Rom. viii. 26, Mr. Wilson supposes there may be many ready to despond, under the idea that they have never reached the heights of devotion that have been described. For their relief he subjoins:

"You must observe, then, that there are various degrees in Christian attainments, and that you may be truly devout, though you have not yet advanced so far as to understand the full meaning of some parts of our subject. If you are indeed repenting of your sins, believing in Christ Jesus, and obeying the commandments of God, be encouraged to go forward. Already the Holy Spirit must have aided you in your infirmities, or you could not thus have sought and found his grace.

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"But you are further distressed because you conceive the language of the text to imply some sensible influences of grace, some illapses of the Spirit, some positive and distinct impressions which you have never felt. There cannot be a greater mistake. The agency of the Spirit, mighty as it is, is yet secret and imperceptible; and cannot be directly distinguished from the operations of our minds. It is discerned in its effects. It acts in a manner suited to our rational and accountable nature; and is constantly to be tried by the written word of holy Scripture, and by no other rule. Even the inexpressible emotions to which we have alluded correspond with the revealed will of God; and lead, not to enthusiasm, but to the fulfilment of that will; not to visions, and raptures, and voices, and external and audible groanings; but to purity, and humility, and devotion, and the love of God." pp. 320, 321.

It must already have appeared, that Mr. Wilson is careful to deduce the leading topics of his sermon immediately from his text. This method should invariably be followed by every minister, who wishes to divide rightly the word of truth. He should ask himself, not merely whether his statements be correct, but whether they flow from that portion of Holy Writ which he has undertaken to expound.

There is, however, some danger of carrying even this principle to an extreme; and we know not, whether Mr. Wilson does not himself furnish an instance, in the parable of the Talents. Having represented the talents, in the first place, as including all the unnumbered mercies of God, which as rational and moral agents, we may convert to a good or a bad purpose; all the faculties of our minds, as well as all the members of our bodies; the understanding, and will, and imagination, and memory, and affections, our natural and acquired abilities, our time, our health, our influence, authority, property, privileges, family, offices, and gifts; our reason; the gift of the holy Scriptures; the circumstance of being born in a Protestant land, and initiated by baptism into the Christian church; the influence of the Holy Spirit; education; convictions of conscience; the knowledge of a Saviour, and opportunities of salvation; he proceeds in the following manner.

"We are still to observe, however, that these talents were given to every man according to his several ability. This is a point of great moment. There is a perfect wisdom and equity in the Divine government. We have the proportion of talents given us which is suited to our intended station in the church or community, and which would suffice, if well employed, to prove us to be faithful and valuable servants. The five talents would be a burden or snare to him who has two; and the one would not adequately engage him who has five. As God has disposed of each of us and adorned us with blessings, so he enjoins us this or that species of work, exercises us in different active duties, raises us to various functions, and supplies the matter, and proposes the occasions of acting well." p. 249.

The preacher has evidently been led into these observations, by a desire to pass over no part of the parable which appeared capable of a useful interpretation. But even allowing the word Talents to be of such comprehensive import as we find stated above, there is no such obvious distinction between *talents* and *ability*, as seems to be necessarily implied in the last cited passage. In the parable the distinction is clear: not so in the reddition of it; for *ability* itself (whatever be the exact meaning of this term), is here a talent. That there is a perfect wisdom and equity in the Divine government, no Christian will presume to dispute: but that men are always blessed with opportunities of doing good in proportion to their mental powers, or that higher qualifications invariably attend higher situations in life, is a position not easily to be admitted, at least in its full extent. Neither, in truth, does Mr. Wilson affirm it; yet such appears to be the tendency of the first part of the paragraph just cited. With respect to

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the latter part of it, correct as may be the statements, they do not seem to flow from the premises. If we apply any interpretation to this phrase, "to every one according to his ability;"—it must be something very different from the inference, that the proportion of talents given us, is suited to our intended station in the church or community, and would suffice, if well employed, to prove us to be faithful and valuable servants. Admitting the doctrine to be true, we know not how it can follow from the expression in the parable.

How, then, is the phrase to be understood? Commentators are much divided on the point. We rather incline to the opinion, that it is to be viewed in the same light with certain incidental circumstances recorded in other parables, as necessary in some measure to the narrative, but not meant to be particularly dwelt upon in the reddition of it. We should probably do well in this, as in other cases, to look at the scope and intention of the whole, rather than at the minutiæ and particular circumstances. "It was addressed," as our author justly observes, "by our Saviour to his disciples, in order to correct their false expectation, that the kingdom of God would immediately appear, and to direct them to a right use of the various advantages entrusted to them during his personal absence; but it is applicable to the servants of Christ in every age." It is meant to teach us, that God dispenses according to his own will, various gifts to various persons, and that he will reward every man not so much according to the number of talents, which he possesses, as according to his fidelity in improving them. Mr. Simeon appears to us to have adopted the correct interpretation, if any interpretation can indeed be admitted. "The rich man in the parable gave to each according to his several ability. Thus while he acted sovereignly, he acted also wisely. And *in this point of view only* can that circumstance be applied. It is not true that God bestows the richest talents on the most able men. Besides, the very abilities we possess are derived from him alone," &c. &c. We make these observations with much deference; for, if Mr. Wilson have been less happy than usual in this particular, he may at least plead the authority of many great and venerable names.

We have to offer a remark somewhat similar upon the seventh sermon. "He shall see of the travail of his soul, and shall be satisfied." In this animated discourse the preacher appears to us to have extended the meaning of the Prophet beyond the natural force of the words. The declaration points to futurity: he *shall* see: he shall see it after his sufferings, and as the consequence of those sufferings. When, therefore (p. 156, &c.), we are told that our Lord *from the beginning contemplated the travail of his soul; that during the various dispensations preceding his actual coming in the flesh, he saw the effects of the sacrifice which he had engaged to make; that on the cross itself he beheld with an unerring view the full and splendid results of the undertaking;* we are induced to pause at the statements, not from any doubt of their general correctness, but simply because they seem not to have been in the contemplation of the Prophet. In the works of many other writers we should have passed over these little matters without notice: we mention them now chiefly from the circumstance of his being in general guarded in these respects.

Our next observation involves merely a question of arrangement. As a general rule, every important subject of discussion should find its place in the leading divisions of the sermon: a fresh subject should scarcely appear in the conclusion. Mr. Wilson appears to us to have

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violated this rule in the third sermon, which is a very useful and impressive one, "on Conviction of Sin." The text is Acts ii. 37. *Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?* In endeavouring to explain the nature of that sorrow, or compunction of mind, which is the beginning of real repentance, he considers from these words, I. The instructions which are the means of producing it; II. The sorrow or compunction itself; III. The inquiry to which it leads. Thus far all is clear and natural. But when, in drawing towards a conclusion, he adverts "*to the directions which are to be given to the persons whose case we have been describing,*" and collects them from the answer of St. Peter, in the verse following the text; *Then Peter said unto them, Repent and be baptised every one of you*, &c. &c.; he appears to enter upon a statement which would better have formed a fourth head of the discourse.

In perusing these sermons with the attention which becomes those who profess to give an account of them, we have frequently paused to make the remark, how very justly they appear to express the force and meaning of the several texts. The preacher seems, according to the rule of Longinus, to put himself into the place of his author, and to ask, How would he, in my circumstances, illustrate his own positions? In what manner would he expand the argument, or enforce the exhortation? The rule is not less applicable to sacred writings than profane, neither is it less important. A minister who loves "the truth as it is in Jesus," and who is affectionately desirous in all his ministrations to promote the welfare of those that hear him, will be anxious to catch the spirit of the sacred writers: he will carry with him, into every pulpit-discussion, a love and relish for heavenly things; and thus will be led from the fulness of his heart, to make all Scripture profitable for doctrine, for reproof, for correction, for instruction in righteousness. And this prevailing principle it is which distinguishes Mr. Wilson, and men of similar character, from those who are either defective in scriptural knowledge, or who combine with the desire to do good, some other leading though perhaps unsuspected motive of party or pre-eminence. In the hands of such persons, however excellent be their character, and however sincere to a certain extent their wish to be useful, the plainest passage of the word of God will be in a great measure divested of its legitimate force, and in some unhappy way misdirected and misapplied. They will doubtless consider their own interpretation as the most obvious and natural that can be devised, and probably wonder, with unaffected astonishment, at the blindness of those who can withstand the light which seems so irresistibly to flash upon themselves. It may answer a better end than that of mere amusement, to take a subject by way of illustration. It will shew the vast importance, especially as regards the ministers of Christ, of having the mind supremely impressed with the value of religious truth, and deeply anxious to extend the glory of God by promoting the salvation of his creatures.

The subject of the *first* sermon will serve as a specimen. The title is, "The Excellency of the Holy Scriptures." The text is Psalm xix. 7—10.

Mr. Wilson's outline is to this effect.

I. Notice the excellent properties of the Word of God.

As a law, it is *perfect*. As a testimony, the Word of God is spoken of as *sure*. It is added, that the statutes of the Lord are *right*. The word of God, as a commandment, is *pure*. It is next spoken of as *eternal*.

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II. Consider the surprising effects which the Word of God produces.

It converts the soul. It rejoices the heart. It enlightens the eyes. An effect which includes all the preceding is, the fear of the Lord.

III. The high and affectionate regard which we should pay to the holy Scriptures.

As to their value, the Word of God is more precious than gold. For delight they must be sweeter than honey and the honey comb.

Conclusion.

1. Inquire what we ourselves know of the Word of God, and what effects it has produced upon us.

2. Urge the sincere Christian to a more devout regard for the holy Scriptures.—A note is subjoined expressive of the author's approbation of the labours of the British and Foreign Bible Society in the dissemination of the Scriptures.

We will now take a preacher of a different class.

"The text," he says, "may be understood, generally, as shewing the excellency of Divine Revelation. A very slight examination will convince us that there is a beauty and simplicity in this Christian code, which the wisest philosophers perhaps never attained.

"For look at the Chinese teacher. Where shall we find any thing in Confucius equal to that sublime precept of Christ? 'To do unto others as we would they should do unto us.'

"Visit the temples of India. However innocent and amiable may be the manners of the natives, there is evidently much superstition in their worship.

"Travel amongst the disciples of Zoroaster: his philosophy might be respectable, but his religious doctrines are unworthy of attention.

"We pass with delight to the Land of Sages. But Greece herself must here confess her inferiority. The laws of Draco—how different from the mildness of the Gospel—were written in blood! And even in Athens, the seat of refinement, nothing was to be found worthy of comparison with the morality of the Scriptures, till we come within four centuries of the Christian æra. It will be understood that I refer to Socrates, the prince of moralists! An eminent divine has drawn a parallel between Socrates and Christ, and has shewn with great force of reasoning and depth of research, how wonderful in many respects was the similarity between them! But he has, at the same time, admitted, that our Lord inculcated the first and second great commandments in a nobler strain of simplicity and sublimity than even Socrates himself. And Socrates allowed, in certain cases, of revenge: our Lord, in the Sermon on the Mount, has expressly forbidden it.

"We see, therefore, the excellency of the Scriptures; and it only remains that I exhort you to read them, with a special recommendation to guard against enthusiasm."

A second teacher will expound thus:—

"In this Christian assembly no man will doubt of the general truth of the statement in the text. I shall not take up your time, therefore, with endeavouring to prove it: my purpose will be to guard it from abuse. For, unhappily, there is but too much inclination at this time in the world to wrest the Scriptures to the destruction of the soul. St. Peter has awfully warned us, that in the Epistles of St. Paul, the Apostle of the Gentiles, there are many things hard to be understood: and, if in St. Paul and in the New Testament, then, surely, not less so in the writings of ancient Israelites. Hence the importance of a standing ministry in the church to expound the sacred oracles. God himself has ordained that the peo-

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ple shall seek wisdom at the mouth of the priest: and he must be deaf to the voice of St. Peter and blind to the difficulties of St. Paul, who does not see how dangerous it is to mankind, at large and indiscriminately, to read the Scriptures without a judicious comment. Now, the commentators of every Christian country ought to be the authorised clergy of that country; and therefore, in England, the clergy of the Church of England. And we are happy, at this time, in having a commentary sanctioned by a venerable institution, which has long existed to the dismay of heretics, and fanatics, and enthusiasts, and will continue its vigilant labours after those other institutions, miscalled Bible Societies, which *pretend* to circulate the pure Word of God, have been expelled from the land.

"Let us, then, learn to see the evils that arise from the Scriptures, without note or comment; and, if we cannot reclaim the schismatics of our own church, let us shun and avoid them."

The following may serve as a third example:—"There are some persons, who find it convenient to make Grace every thing in the work of salvation. They take away all merit from works; as if man had no more energy within him than the dust from which he was taken.

"Very different from this enthusiastic creed was the opinion of the holy Psalmist! In the text, as if to put down such a vain notion completely, he speaks of Divine Revelation under the several titles of *Laws, Testimonies, Statutes, Commandments, Judgments:* the four first terms plainly implying our duty, as the Apostle says, to work out our salvation; and the last word either meaning the same thing, or supplying motives and reasons why we should do it with fear and trembling. The law of the Lord, he observes, is perfect, *converting* the soul; *converting*, not *regenerating: that* took place in baptism. When we keep the law of the Lord, the soul is said to be *converted*. Thus, also, when conscious that we observe the statutes, we cannot but take comfort from it and rejoice: and who that considers how the eyes are enlightened by the discoveries made to us in the Scriptures, and the excellence of the fear of the Lord and the wisdom of his judgments, can doubt of the declarations of the Psalmist? Gold is desirable, and honey is sweet: but they are more desirable than both. Let us then, as far as we are able, endeavour to observe these commandments; and, we may rely upon it, that whatever is defective in our righteousness, will be supplied to us through Jesus Christ our Lord. To whom," &c. &c.

The next specimen shall be the last.—"This is a sweet passage to point out to us the excellency of the holy Scriptures; and full of comfort it is to those that know their election of God. How sweetly does the Psalmist discourse about that sure testimony, which declares the eternal purpose of the Almighty to save the elect, and those mysterious judgments by which he condemns the reprobate!

"In order to make this subject profitable;—I. Meditate upon those eternal mysteries to which the Psalmist so manifestly refers.

"It is in consequence of these decrees that God converts the soul. Some persons call this a gloomy religion: the Psalmist says, it rejoices the heart. Some blind guides represent it as the dogma of ignorance: the Psalmist tells us, on the contrary, it enlightens the eyes; and *does* it not? And he can have no right notion at all of the mystery of godliness who does not embrace it.

"II. Answer objections.

"They are all drawn from human reason and perversions of Scripture. Human reason insinuates that this truth of God is inconsistent with his attributes. It is,

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on the contrary, the most wonderful proof of his love, that he should present his elect with a salvation, finished and complete. Others say, that it is inconsistent with Scripture; which, according to them, calls to repentance and to something like co-operation on man's part. But, if so, salvation would be of works. The truth is, that not only the Psalmist, but every part of the Scriptures, rightly understood, is conclusive in favour of a full, free, and finished salvation. We are complete in Christ."

But to return to Mr. Wilson: It is not improbable that some reader may be anxious to learn, what are his peculiar views upon certain points of debate still at issue among very respectable parts of the community. Suppose him, for instance, to preach a Visitation Sermon, and therefore to encase himself in armour, and rush into some battle or other; whom would he attack, and whose ashes would he disturb? Would he sally forth with the reverend and facetious Rector of Kibworth*, or with one of his more serious and high-mettled opponents? We are scarcely able, from these sermons, to decide upon the question. The high Calvinist, as well as the high Arminian, will probably find something to condemn in most of them: and we should not be surprised, if each, in his turn, were inclined to hand over the book as expressing the sentiments of the other. That Mr. Wilson every where states, in the strongest terms, the riches of the Grace of God, and abstains from giving the slightest countenance to the notion, that we can do any thing as of ourselves, it is impossible to deny. But it is equally true, that he is frequent in admonitions, and exhortations, and entreaties: he spares no pains, in dependence upon the Divine blessing, to instruct and persuade the ignorant as well as to comfort and edify the true believer.

The following passages will, perhaps, throw some light upon the question suggested above: and to the judicious reader they will not be the less acceptable, if they leave him still under a doubt: he will, at least, recognise in them the spirit of Christian moderation, and of a sound mind.

The first passage relates to the means of preventing unfavourable habits, or of discovering and overcoming them when formed.

"The only means, properly speaking, by the agency of which these important ends can be accomplished, are the illumination and grace of the Holy Spirit. It is the instruction of that blessed Spirit which shews us our real character, and enables us to understand and correct our errors. The bright splendour of his light reveals to us the true state of our habits, our motives, our declines, our dangers. And only the communication of inward strength from him can make us resolute and successful in detecting and opposing our habitual sins and infirmities. For, as is intimated in the text, He alone supplies both that quickened perception by which we discover whether 'there be any wicked way in us,' and that heavenly guidance by which we may 'be led in the way everlasting.'

"But the expectation of this light and assistance must not preclude the use of subordinate means directed to the end in view; and, indeed, it is only in the diligent use of such means, that the aid of the Holy Ghost can be expected. Of such subordinate means, the first and the last,—that which must accompany and render effectual every other,—is fervent prayer. It is to this method that the Psalmist has recourse in our text. He addresses himself to God by earnest supplication. He entreats him to 'search and know him, and see if there was any wicked way in him.' Prayer, more than most other religious duties, brings us into the immediate presence of God, humbles the whole soul, silences the excuses of pride, and

* We shall take a very early opportunity of introducing this gentleman's Visitation Sermon to the notice of our readers.

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quickens the testimony of conscience. Prayer therefore most directly opposes every evil habit, and best exercises every holy one; independently of the Divine grace and mercy which it is the means of obtaining. If we would at all prosper, therefore, as Christians, we must 'pray without ceasing:' we must pray in the solitude of our own chambers, and in the assemblies of the faithful: and we must attempt ever to keep our minds in that humble, lowly, and teachable frame, which is the proper attitude of supplication.

"To prayer should be joined a diligent study of the holy Scriptures, with a view of examining our own habits of thought, feeling, and action, by the standard of that unerring rule. Instead of comparing ourselves with our neighbours, or (what is a still less efficacious method of detecting our evil habits) comparing ourselves with ourselves, we shall here have the opportunity of comparing ourselves with the requisitions of the perfect law of God. Nor ought this comparison only to be general, or confined to first principles. It ought to be accurate; extending to our thoughts, words, and deeds; to our motives and to our conduct; to our behaviour in public and in private, in our families and in society. By persevering in such a course of reading, we shall indeed find that the word of the Lord is 'a light unto our feet and a lamp unto our path;' that his 'commandment is pure, enlightening the eyes, that his testimony is sure, making wise the simple.'

"Closely allied to the study of the Scriptures, thus explained,—or rather, indeed, a part of it,—is the duty of watchfulness and self-examination. By these terms, I would be understood to imply an actual and minute study of our character and a series of efforts in forming it; a strict attention to our prevailing tendencies of mind; a careful investigation of the probable causes of our past failures; a serious consideration of the dangers to which, from our peculiar tempers, dispositions, or circumstances, we are most exposed; and a diligent endeavour, under the Divine blessing, to fortify ourselves with additional motives and principles, on what appears to be our weak side. In carrying this rule into effect, we should be particularly attentive to what were our characteristic sins or failings in the former part of our lives, when we paid little or no serious attention to the concerns of religion. For it is probable that, in this quarter, our greatest danger still lies. Conversion by Divine grace, is a gradual work. What we were, therefore, before that great change which awakened us to a sense of our spiritual interests, we may be disposed in some measure to become again after it. Old sins, though broken off in the main, may attempt to revive; and they will attempt this, and will succeed in the attempt, unless by a jealous guard of our vulnerable part, and a humble reliance on the help of the Holy Spirit, we prevent them.

"Let it not be supposed that, by thus recommending to the Christian, active efforts in the formation of his own character, we disparage that Divine grace from which all our strength and all our improvement must undoubtedly proceed. To make such efforts, indeed, in a reliance on our own power or good intentions, would be highly presumptuous and unwarrantable; and this is the common fault of irreligious persons, who, desirous perhaps of quieting conscience by an aim at some moral amendment, but not duly apprehending the need of Divine grace, set about the enterprise on mistaken principles, and therefore usually fail of attaining even that limited degree of amelioration which they pursue. But not to make the endeavour at all, is evidently to tempt God to his face. Strenuous exertion and humble dependence on the Holy Spirit is the scriptural rule, and can alone lead to a knowledge of ourselves, and an actual growth in holy principles and habits." pp. 449—452.

The second passage is from the sermon "On Temptation."

"We may proceed to notice, 2dly, The necessity of Christian vigilance. The prayer of our text implies the need of watchfulness. 'Watch and pray, lest ye enter into temptation.' To pray, not to be led into temptation, and then to rise from our knees and live negligently and without a holy vigilance, is a mockery of God. We solemnly bind ourselves by prayer to do all in our power to attain the blessings we supplicate. We must pray, as though every thing depended on God alone, and nothing could be done by us; and we must watch, as though all rested upon our

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personal diligence, and God without it would neither bring us help, nor grant us the victory. The grace of God enables his servants 'to will and to do of his good pleasure;' but he works by means, by exciting our own activity and by quickening us to humility and watchfulness. 'He that is born of God keepeth himself, and that wicked one toucheth him not.'

"Every Christian, then, must be vigilant. He must deal with his heart, as a man would act towards a servant, whom he believed, upon credible information, to be secretly unfaithful. He must watch as a sentinel on his post, who knows that dangers are near, and that if the soldier sleeps, the enemy may safely make his attack. He must therefore walk circumspectly, keep under his body and bring it into subjection, and avoid even the appearance of evil. He must be sober and temperate in all things, that his moderation may appear unto all men. He must religiously examine even the things which seem the most safe. He must take the alarm the first moment he perceives any approbation of sin stealing upon his mind. He must not in the smallest thing give place to the devil, but resist him manfully, steadfast in the faith." pp. 482—484.

All this is just as it should be: and if Mr. Wilson should think it expedient, in the decline of life, to address a dying farewell to his people, we know not in what way he could better appeal to them than in the words of his respected predecessor. Happy would it be for the church if ministers of every class, not excluding those who venerate the name of Mr. Cecil, would follow his counsels and example! "*I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you* ALL THE COUNSEL OF GOD. And what have I declared that counsel of God to be? All the curious distinctions of the schools? All the peculiarities insisted on so strongly by different sects? No such thing! I have followed the great Apostle in testifying REPENTANCE toward God, and *faith* toward our Lord Jesus Christ."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—History and present State of Galvinism, by Dr. Bostock;—Tour of Africa, by Miss Hutton;—Occurrences during a Six Months' Residence in Calabria Ulterior;—Life, Ministry, and Writings, of the Rev. John Fawcett, D. D., by his Son;—Tour through Sicily in 1815, by Mr. G. Russel;—Memoir of John Wesley, by Mr. Southey;—Transactions of the Regency, from 1811 to the Dissolution of the late Parliament, by Mr. Caulfield.

In the press:—"Night," a Poem, by M. E. Elliott, jun.;—A Second Memoir on Babylon, by C. J. Rich;—Sketches of America, by H. B. Fearon;—Elements of Geology;—Narrative of the Wreck of the Oswego, by J. Paddock, her late Master;—A History of Greenland;—The Simplicity and Ingenuousness of the Evidence of the Gospel Miracles, contrasted with the Wonders of the Christian Church in succeeding Centuries, by the Rev. Wm. Faulkner;—Sketches of the Philosophy of Life, by Sir C. Morgan, M. D.

Extent of Turnpike Roads, &c.—By a Report of a Committee of Parliament, it appears that the turnpike roads of England and Wales extend 19,755 miles, and the other highways 95,104, making a total of 114,859 miles; also, that 1,415,833*l.* is expended per annum on them; and that the area of England and Wales is 57,960 square miles, or 37,094,400 acres.

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Number of Persons committed to the different Gaols in England and Wales, for Trial at the Assizes and Sessions held for the several Counties, Cities, Towns, and Liberties therein, from the Year 1812 to the Year 1817, both inclusive.

Committed for Trial.	1812.	1813.	1814.	1815.	1816.	1817.	TOTAL During 6 Years fr. 1812 to 1817.
Males	4,891	5,433	4 826	6,036	7.347	11,758	40.291
Females	1,685	1,731	1,564	1.782	1,744	2,174	10,680
Total	6,576	7,164	6,300	7,818	9,091	13,932	50,971
Convicted and sentenced.							
To Death	532*	713*	558*	553*	890*	1,302*	4,548
Transportation for Life	25	50	53	58	60	103	329
——— fourteen years	67	95	78	94	133	157	624
——— seven years	588	622	625	826	861	1,474	4,996
Imprisonment for various terms	2,506	2,759	2,574	3,218	3,663	5,700	20,440
Whipping and fine	195	183	137	154	190	320	1,179
Convicted	3,913	4,422	4,025	4,883	5.797	9,056	32,096
Acquitted	1,494	1,451	1,373	1,648	1,884	2,678	10,528
No bill found, & not prosecuted	1,169	1,291	992	1,287	1,410	2,198	8,347
Total	6.576	7,164	6.390	7,818	9,091	13,932	50.971
* Of whom were executed	82	120	70	57	95	115	539

Of which 22 were for setting fire to property; 109 for burglary; 93 for forgery; 125 for murder; 24 for wounding, &c. with intent to murder; and 71 for highway robbery, &c. &c.

	1812.	1813.	1814.	1815.	1816.	1817.
Proportion of capital convictions, to the number committed for trial, in each year,—about	1 in 12	1 in 10	1 in 11	1 in 14	1 in 10	1 in 10
Proportion of executions, to the number capitally convicted, in each year,—about	1 in 6	1 in 6	1 in 8	1 in 9	1 in 9	1 in 11

Number of Persons who were capitally Convicted, and of those who were Executed, in London and Middlesex, in every Tenth Year, from the Year 1749 to the Year 1817, both inclusive; together with a Statement of the Offences for which the Executions took place, so far as the same can be ascertained.

	1749.	1759.	1769.	1779.	1789.	1799.	1809.	1817.
Capitally convicted	61	15	71	60	97	72	89	208
Number executed	44	6	24	23	26	24	8	16

Of which 29 were for burglary; 13 for coining; 22 for forgery; 9 for murder; 48 for highway robbery, &c. &c. &c.

Colonization Society.—The condition and prospects of the Free Blacks in the United States having long impressed the minds of many intelligent and benevolent persons in the United States, to effect a gradual separation of the Black population from the White, appeared to them a measure likely to be attended with great advantages, though difficult of execution. The most promising step for accomplishing this object was thought to be Colonization—providing some suitable situation for the Blacks, either in America or in Africa.

Soon after the commencement of the Session of Congress at the close of 1816, the expediency of colonizing Free People of Colour became a subject of consideration with many gentlemen of respectability from the different States. The Legislature of Virginia had recently adopted a resolution, that the Executive of that State should correspond with the President of the United States, for the purpose of obtaining an asylum for Free Persons of Colour.

Encouraged by these preparatory circumstances, a meeting was held at Washington, on the 21st of December, 1816, for the purpose of forming a Colonization Society; Mr. Henry Clay, of Kentucky, in the chair. The chairman and other gentlemen having addressed the meeting, with much intelligence and feeling, an association was formed for the purpose in question.

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An adjourned meeting was held, in the hall of the house of the Representatives of the United States, in Washington, on the 28th of the same month, for the adoption of a Constitution, which consists of ten articles. We subjoin the first and second—the others simply respecting the officers and the routine of business.

"Art. I.—This Society shall be called 'The American Society for Colonizing the free people of Colour of the United States.'

"Art. II.—The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their consent) the Free People of Colour residing in our country, in Africa, or such other place as Congress shall deem most expedient: and the Society shall act, to effect this object, in co-operation with the general Government, and such of the States as may adopt regulations upon the subject."

The first annual meeting was held on the 1st of January, 1817, when the Honourable Bushrod Washington, nephew of the late General Washington, was elected president; and vice-presidents, with a board of managers, and proper officers, were appointed. The president and board of managers were directed to present a memorial to Congress on the subject of colonizing, in Africa or elsewhere, with their consent, the Free People of Colour of the United States.

The memorial was prepared accordingly, and presented to the House of Representatives on the 14th of January; when having been read, and ordered to be printed, it was referred to the Committee on the Slave Trade, who made a report on the memorial, on the 11th of February, concluding with a joint resolution, for abolishing the traffic in slaves and for the colonization of the Free People of Colour of the United States.

It was resolved, by the Senate and House of Representatives, That the President be authorised to consult and negociate with all the governments where ministers of the United States are or shall be accredited, on the means of effecting an entire and immediate abolition of the traffic in slaves. And, also, to enter into a convention with the Government of Great Britain, for receiving into the colony of Sierra Leone, such of the Free People of Colour of the United States as, with their own consent, shall be carried thither; stipulating such terms as shall be most beneficial to the Colonists, while they promote the peaceful interests of Great Britain and the United States. And should this proposition not be accepted, then to obtain from Great Britain and the other maritime powers, a stipulation, or a formal declaration to the same effect, guaranteeing a permanent neutrality for any Colony of Free People of Colour, which, at the expense and under the auspices of the United States, shall be established on the African coast.

The Rev. Messrs. Mills and Burgess were appointed as Agents on a mission to explore a part of the Western Coast of Africa for the purpose of ascertaining the best situation which can be procured for colonizing the Free People of Colour of the United States.—Mr. Mills, we greatly regret to state, is since dead.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Lectures on the principal Evidences and the several Dispensations of Revealed Religion; by W. Roby. 8vo. 3s.

Sermons on various Occasions; by the Rev. James Knight, M. A. 8vo. 7s.

Observations on the Doctrine, Discipline, and Manners, of the Wesleyan Methodists, and also of the Evangelical Party; by the Rev. L. Wainewright, A.M., &c. 8vo. 6s.

Sermons, in which the Connexion is traced between a Belief in the Truths of Revelation and the Character, Comfort, &c. of Christians; by the Rev. Miles Jackson, of Leeds. 8vo. 12s.

Sermons, on several Subjects and Occasions; by W. Mett, M.A. 2 vols. 8vo. 18s.

A plain Answer to the important Question, What must I do to be saved? With an earnest and affectionate Address to the Reader; by the Rev. Jos. Freeston. 8vo.

Sermons selected from the MSS. of the late Rev. E. Robson, M.A., Vicar of Orston, by the Rev. H. C. O'Donoghue, A.M. 2 vols. 8vo. 1l. 1s.

MISCELLANEOUS.

The Visitor's New Guide to the Spa of Leamington Priors, and its Vicinity; including Sketches of Warwick, &c.; by W. T. Moncrieff, with map and plan. 12mo. 5s. 6d.

The Panorama of Paris and its Environs; with thirty-one plates, descriptive of as many striking public edifices; second edition. 32mo. 4s.

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was at first furnished with one Bible, and twelve Testaments. The Bible was given to the chaplain of the regiment, and each of the twelve companies, of which it is composed, receive a Testament; and the chief priest of the army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the soldiers, who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper in the first instance, for making the soldiers acquainted with the saving truths of the Gospel. Many of the officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian languages. The amount of subscriptions and donations already received from different regiments, is about 10,000 rubles.

"In the town of Skloff, which is mostly inhabited by Jews, I found them exceedingly desirous of obtaining Testaments. They told me that they had seen one in the possession of a young man, belonging to another village, but that he would not consent to let them have it. This roused their desire to obtain copies for themselves. I distributed ten Testaments among such of them as I found capable of understanding them, and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the Jews in this country, who understand the Hebrew, is much greater than I formerly supposed."

Some persons have represented the operations of the Bible Society in our own country as not needed. Such facts as the following will surely go far to convince every impartial person that there was no foundation for that opinion.

In the Sixth Report of the Blackheath Auxiliary Society, we meet with the following statement:—

"From the returns which have been made to them, the Committee of the Greenwich Association have now to report, that 779 families, comprising 2554 persons, have been visited; of whom 1898 can, and 656 cannot read. In this population, 565 copies of the sacred Scriptures were found, and 549 copies are immediated desired; toward the procuring of which, 279 persons have offered to subscribe sums, amounting to 1*l.* 12*s.* 6*d.* per week. The Sub-Committee, however, confidently believe, that the existing demand for the inspired volume is very considerably under-rated; and that, eventually, it will appear, that the labourers who may undertake the distribution, will find more uncultivated ground than is at present supposed to exist.

"It is now ascertained, that after the Blackheath Auxiliary Society has been instituted more than five years, there remain in two populous parishes, in the centre of its operations, at least two thousand persons, who do not possess among them a single copy of the holy Scriptures."

The Sixth Report of the Cambridge Auxiliary Society says—

"Of the Town Association—the last in the order of its establishment, but not the least in its energy and usefulness—your Committee are happy to report, that it has abundantly realized the hopes excited at its formation. In something less than two years, it has distributed, by sale, at about two-thirds of the cost price, 1000 Bibles and Testaments; and, after defraying all its own expenses, together with the voluntary loss which it had entailed upon itself, it has paid to the Auxiliary Society the sum of 100*l.* as the first-fruits of its increase. Your Committee are authorised to add, that it is in contemplation to extend the benefits of this Association to every part of this county; by establishing in every town and village, the same system of inquiry from house to house, which has been so happily pursued in this town and its immediate neighbourhood."

A correspondent in Ireland writes, under date of June 22, 1818—

"I am happy to inform you of the pleasing prospect, which this town and its neighbourhood afford. The Bibles and Testaments, which you gave me for distribution among such of my neighbours and acquaintances as could not easily procure them, have already proved a great benefit; for their circulation through different villages has, through the Divine blessing, been the happy means of exciting many to read the sacred word, who, in all human probability, would have remained in ignorance of themselves and of their Creator. The Sabbath-day now becomes truly a delightful scene; the Scriptures being read in the different families, and all who can go out to hear them publicly read assembling together for that purpose. And, beside these meetings for

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reading the Scriptures, we have also, in my place, a great number of young women who attend, under the direction of some ladies, who hear them read and repeat their lessons, which these adults do with the greatest simplicity, and manifest the strongest desire for religious improvement. On the last Sabbath we had 58; most of whom repeated their Scripture-lessons, greatly to the satisfaction of the ladies who attend. This has caused a very great demand for Testaments."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We are grieved to report the death of those two excellent missionaries, Mr. Pæzold, of Vepery, and the venerable Mr. Pohle, of Trichinopoly. We learn, however, with much pleasure, that another pious Lutheran clergyman, the Rev. J. G. P. Sperschneider, from the University of Halle, has been allotted for India, by the venerable Society. On the 9th of July, a special general meeting of the Society was held in Bartlett's Buildings, for the purpose of dismissing him to his labours. On this occasion, the Archdeacon of London delivered an excellent Charge to Mr. Sperschneider; a few passages from which we shall gladly lay before our readers.

After referring to several topics of congratulation, such as the past exertions in India, under the Society, of members of the Lutheran Church—the settled state of the British power in the East—the counsel and support of the Bishop of Calcutta—the progress of education—and the happy dispositions, with respect to the diffusion of Christianity, which now prevail in Britain; the Archdeacon gives a just representation of the difficulties of propagating Christianity among the inhabitants of India.

"When we regard the boundless population to which those good endeavours were directed, we cannot but indulge a sigh, and look with heaviness of spirit upon the small increase which has been added, even by their pains, to the Christian flock. Alas! the obstacles are many, and as full of difficulty as they are abundant.

"In a land where superstition and idolatry are linked with insuperable prejudice, and bound by chains of adamant upon the hearts of men—a land where all things are tied to the strict and never-changing rule of rigorous castes, and determined by fantastic notions both of honour and disgrace—notions which are stronger in the minds of those who harbour them than the love of life itself—it is hard to win a passage to the understanding, and still more hard to wean the heart from its attachments. Where none are very busy, and where the wants of life are easily supplied, you may have many hearers for a little moment; but, though you gain the leisure and attention of a listening ear, yet the choice is sealed; and pleas, which cannot be resisted on the ground of argument or reason, may receive a ready answer on the score of fixed and unalterable usage. The stern laws of the Brahmin and the Prince, alike despotic, and alike inflexibly devoted to one form of things, and that the worst that can be, will be opposed to every just persuasion. If you urge them with their gross and unworthy misconceptions of the nature and the will of God, or the monstrous follies of their fabulous theology, they will turn it off with a sly civility perhaps, or with a popular and careless proverb. You may be told that 'heaven is a wide place, and has a thousand gates;' and that their religion is one by which they hope to enter. Thus, together with their fixed persuasions, they have their sceptical conceits. By such evasions they can dismiss the merits of the case from all consideration; and encourage men to think that the vilest superstition may serve to every salutary purpose, and be accepted in the sight of God as well as truth and righteousness. To this detestable opinion, too shallow for the name of sophistry, there are not wanting some consenting voices among those possessing better privileges; among those who must add ingratitude to folly, when they venture to maintain such sentiments. If such opinions, however, do find abettors among men who enjoy the light of truth, and who should prize it at its real worth, can we wonder that the faith which they profess should make but little progress beyond the limits of their own land?"

In promoting the welfare of our Indian Empire, the Archdeacon allows full weight to the influence of a wise and impartial government; but very forcibly urges both the duty of propagating Christian truth, and its superior influence on the community.

"An equal, uncorrupt administration of the course of law and justice which

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forms the peculiar glory of our own realm, is transferred already to the courts of its dependencies. Is it asked, then, how benefits so precious, which guard the rights of personal security, of property, and conscience, can be further amplified, augmented, and enlarged? Can *they* put this question, who know what the life of man is at the best in this world, and who should know what his hope may be in a better scene? The enlargement, then, of the benefits of civil freedom, must consist in the cultivation and encouragement of moral and religious principles, without which there can be no adequate improvement in the human character, and therefore no successful operation of external laws; without which, the sum of every reasonable satisfaction in the heart of man must be wanting; and, without which, there can be no intelligible apprehension of a future state, no just presumptions, and no hopeful earnest of that happiness to which the soul of man aspires, as the fountain leaps up to its springs, and points in its utmost elevation to the level of its native current.

"Without doubt, the work of moral culture will advance, in no light measure, where the salutary end of civil government shall be maintained. But indeed there is a debt to truth; a debt which they who love the truth can never overlook. There is a public service to be rendered, which truth only, that truth which has God for its author and its object, can supply. The best improvement and the noblest exaltation of the moral character of man, can only be made good by just conceptions of the moral attributes of God. Behold, then, the perpetual ground of every truth by which the choice of man can be directed! It is here, that the work of sound instruction must begin. His own name, his own excellence, his own perfections, form the ground of every treaty which God opens with the reasonable creature; the ground of every argument and evidence which he proposes for their notice, and of every truth which he reveals for their acceptance. Where this first principle of truth and knowledge shall be vindicated and established, the monstrous errors of idolatry and superstition (the twofold bane of all improvement in the life of man) must be supplanted. The field will then be opened to communicate the knowledge of God's gracious will; and to teach men what his counsels and provisions have been for the succour and salvation of a fallen race, for reconciliation after trespass, for the restitution and recovery of a lost integrity, and for the glad inheritance of future and eternal glory."

"In order to the increase and enlargement of the benefits which should be derived upon a heathen population, by their intercourse with a happier and a more enlightened people, there will, on your part, be the care to couple the best rules of practical improvement with the principles of faith. You will have to testify that this is the will of God, even the cleansing of the heart from evil purposes and faulty habits; and the care to cherish in it, through this term of trial, every good and profitable disposition, every generous quality, every noble elevation. The votaries of a wild degrading superstition must be taught that such is the will of God, and not the rigours or the phrensies of fantastic methods of religion. How plain is it, that uncouth and horrid schemes of discipline produce one uniform effect, in full contradiction to the great end of revealed truth as it is designed for all! Thus they never fail to sever the professors of such narrow rules from those who may perhaps admire their zeal, and gaze at their strange performances; but who have no heart, and no rational or fit inducement, to incline them to adopt the pattern."

In displaying before the heathen "the noble image of God's everlasting attributes," the Archdeacon shews the importance of appealing to the common feelings of mankind.

"When God calls himself a Father—who knows not what a father's love is? When he calls himself a Ruler and a Judge—who knows not that integrity and justice must be the measure of his sway? When he speaks of mercy—who, that consults his own needs, can want to be informed what that is also? Thus we are not beckoned to the clouds, nor sent into the deep; for God is ever near us, if we will consult our own hearts, and consider what notions can be formed by us of what is good from all that we see, from all that we know, and feel, and understand. Establish well these leading principles, and you will scatter the first obstacles which would obstruct the knowledge of that saving word which God hath spoken."

After an able summary of the evidences of Revelation, particularly as

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those evidences apply to the reasonings which prevail in the East, the Archdeacon goes on to shew the manner in which the truths of Revelation are to be vindicated and applied.

"Having laid these grounds of truth and evidence, by which the word of God is measured and attested, how readily will you bring the means of reconciliation which you have to offer, and the precepts and the lessons which you have to teach, to a test as certain and convincing! Are they such as answer to the sovereign excellence of the Moral Ruler? Are they such as are adapted most expressly to the needs of man? Are they such as conduce most to his best improvement: not romantic bitter trials for the self-devoted; not beds of spikes or antic feats of penance; not portentous pilgrimages, measured by a man's own length, in painful revolutions of the body; not fixed stations between earth and skies, which convert men into living statues, exposed to all the tortures of the mid-day sun, and all the chill of nightly dews;—a living death, compared with which, the peace and silence of the grave are objects of the highest envy and supreme desire. Are the precepts which you would lead men to accept, such as offer remedies to every faulty passion and disordered appetite; not by destructive means and idle scruples, but by correcting what is faulty and inordinate, and by planting better inclinations in the heart? Above all, are these things coupled with the great treaty of Redemption; that work of God's consummate counsels, which supplies a certain ground of access to a state of favour and acceptance before him? Are they coupled with advantages which are established in the person and prerogative of One, who had the power to lay down and the power to take up life for others; power to ransom and redeem; power to reign and rule in a new kingdom, which is not limited to time, place, or nation; power to be an Universal Head and Source of Reparation and Renewal to those who stand united to him, these whose nature he assumed, and on whose part he appears before the Throne of Grace, a righteous and effectual Intercessor? Do the same testimonies lead us also to the needful succours which are furnished for those, who must fulfil their own appointed service before they can receive the recompence which is won for them, the great prize of another's victory? Do they lead the weak and humble to God's Holy Spirit, to the promised Comforter and perpetual Guide?

"With these grounds of redemption, and these rules of faith and duty laid for our return to God, shall we, my Reverend Brother, take their counsel to be good, who would persuade us to leave man to himself, to be the slave of vicious appetites, or the dupe of manifold delusions; without authority to lead, or the sanction of authority in others to incline him to be led; most ignorant when he has most need to be instructed, and wise only to perceive his own defects, which was the sum of real wisdom in the heathen world?"

Again:

"The counsel that I would give is this: Let not the disputable tenets which divide the hearts of men in the Christian world, things which stand apart from the sure foundations of our common faith, let not these things be carried with you: leave them where, perhaps, they have done the most harm that they can do. It is surely no unreasonable word of counsel, that they who have wrangled so long for disputed things with no good success, would keep them from the ears of others, whose interest it is to learn only what is necessary to be known and needful to be practised."

"And now, my Reverend Brother, I have but to commend you to the blessing of Him, who can turn aside the arrow that flieth by day, and avert the pestilence that walketh in darkness. May His gracious favour keep you! May the happy sense of that reward which is laid up with him, support you in the sharpest day of trial! May His mercies give a good result to every hopeful expectation, which we share with you with no common measure of solicitude, and to which your own best wishes have been raised!

"You have made a noble choice; with the sacrifice, no doubt, of many an interest which has its value. But the things which you will leave are passing daily from the tenants of the day; and the things which you seek will abide with you when you shall be called from these sublunary scenes.

"Although it may be yours to sow, and another's joy to see the stalk rise and the ear swell; yet, when the days

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of harvest shall arrive, your portion shall not be wanting in the plentiful division.

"If the heart droop or the spirits fail in any moment, call to mind what God spake in past ages: and what are ages in His sight, but the ripening seasons of his counsels? Let this be the ground of consolation and of trust: 'My word shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it.'"

Our readers will derive much instruction and pleasure from the perusal of the whole of this excellent Charge.

CHURCH MISSIONARY SOCIETY.

The following extract from a speech of a member of the Society, himself a labouring mechanic, and a collector of one shilling per week, is, in more respects than one, a forcible proof of the impolicy, as well as injustice of the opposition which has been made to the system of collecting small sums from the labouring classes of the community.

"The Church Missionary Society has not excluded the meanest person from a share in its labours and triumphs. Thousands of the labouring poor contribute to her support. Their sums are comparatively small; but numbers compensate for individual littleness: and, perhaps, among these cottage donations are gathered some of the choicest fruits of Christian benevolence.

"But here the utility of weekly penny subscriptions presses on our consideration. We see them producing habits of retrenchment and self-denial. We see them stimulating to industry, and teaching economy. And if the poor learn economy and become industrious from a desire to benefit others, they will soon become industrious and economical for themselves. If retrenchment and self-denial be practised to assist the holy designs of Christian love, we may reasonably conclude, that, when the beneficial results of such conduct are seen, it will be diligently pursued in all the regulations of domestic life. Thus will the poor assume 'a higher tone of morals,' and rise in the scale of being. The prevalent but dispiriting idea, that their poverty and their fancied insignificance exclude or excuse them from all acts of benevolence, will vanish. They will be convinced of the possibility of becoming, not merely useful individuals, but blessings to society; and the consciousness of this ability will give a noble impulse to all the worthiest feelings of the heart, and make them desirous of being private and public blessings.

"Nor is this all. Effects of a superior nature may be produced. Missionary benevolence is a virtue of no common interest. Transcendant in its operation, it aims at no less than the salvation of five hundred millions of souls! This life limits not its prospects; nor does this world bound its sphere of usefulness. Its projects are carried beyond the grave. Its plans are laid for eternity. It seeks to bestow on idolatry's savage millions, not only the blessings of civilization, but the unutterable bliss of an eternal weight of glory. The demolition of the power of the devil, the subversion of his empire; the destruction of his worship, and the emancipation of his blinded and miserable slaves,—together with the promulgation of Emmanuel's Gospel, of the wonders of his Love, of the triumphs of his Cross, the blessings of his Redemption, the establishment of his Kingdom, and the universal worship of his glorious Name;—these, these are the stupendous objects of this benevolence!

"Now can any one cherish a principle so inestimable, and teeming with benefits so invaluable to others, without thereby being blessed himself. While he contemplates the lost estate of the heathen, will he not reflect on his own? Will he sincerely aid efforts to publish peace and glad tidings of forgiveness, through a crucified Lord, to heathen nations, without desiring that forgiveness, and sighing for that peace himself? In remembering their souls, will he forget his own? No, it cannot be! What gracious results, then, may associations of this kind expect from penny subscriptions? Exalted morals—just ideas of usefulness—the annihilation of narrow-mindedness—and the expansion of the heart in all that is 'lovely and of good report,' may be promoted. The slothful may be induced to habits of diligence, the drunkard may become sober, the profligate may learn frugality, and the wicked and the immoral may be won over to the cause of virtue and religion. A laudable thirst for pleasing and profitable information will be excited; the monotonous and tiresome recurrence of thought in the illiterate may be agree-

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ably diversified; and that well-known maxim, 'It is more blessed to give than to receive,' will, in every point of view, be realized.

"It is to the patient and steady benevolence of the middle classes of society, that associations like this must look for their chief support. The pecuniary assistance of the poor, properly so called, those who are themselves objects of charity, is not requested. Their prayers must suffice. But the aid of the liberal youth, the industrious labourer, and the mechanic, is now earnestly implored by one involved in the same humble yet not despicable circumstances, and warm for the welfare both of the solicited and those for whom he solicits."

AMERICAN BIBLE SOCIETY.

The Managers of the American Bible Society commence their First Report with remarking the harmony, cordiality, and forbearance, displayed in the proceedings of the convention who formed it, which they consider as affording satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. "Many," they add, "who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the national institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation, have been increased with more than ordinary rapidity."

In entering on the duties of their office, the Managers felt that their first exertions ought to be directed towards the procurement of well-executed stereotype plates for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and as many in duodecimo.

As they were not in a capacity to print Bibles, having no plates of their own, they at first declined answering the various applications for Bibles which they received from Auxiliary Societies; till they were enabled, by the liberality of the New-York and the New-York Auxiliary Bible Societies, to do so without loss or risk. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type; in consequence of which donation, 10,000 copies, according to their direction, have been printed; of which about 6000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers determined, "That to the cost of the paper, press-work, and binding of the Bibles printed for the Society, from the stereotype plates, five per cent. be added for interest, insurance, and wear of the plates; which aggregate amount shall be considered the cost of the Bibles; and that these Bibles shall be sold at this cost price to all Bible Societies who do not contribute to the funds of this institution; and that the said amount of five per cent. shall be deducted from this cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this institution."

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New Testament, separate from the Old, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

The Managers give a list of forty-three Societies in existence previously to the formation of the American Bible Society, which have now become auxiliary, and of forty-one which have been expressly formed as auxiliaries to the national institution.

The Long-Island Bible and Common Prayer-book Society had so altered its constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages. Various other Societies, without becoming auxiliary to the national institution, have expressed their approbation of it, by respectful donations, as also some societies which are not Bible Societies.

From letters received by the Board, there was no doubt that other societies already in existence would be added, and

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new ones be formed: and the time cannot be far distant, when in every part of the United States, the American Bible Society will have auxiliaries—an event most devoutly to be desired, to secure the circulation of the Scriptures throughout the country, with the best prospect of success. A considerable number of congregations, or individuals of congregations, have made their pastors members for life of the "American Bible Society."

The Managers have directed their attention to the translation of the Scriptures into the Indian languages of North America. They hope also in due time to accomplish the publication of the entire Scriptures in the Spanish and Portuguese languages, for the use of the inhabitants of South America. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles. They have also received from the New-York Bible Society all the copies in sheets of the French Bible in their possession, amounting to about 1000. They have likewise ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply. The Society is at present accommodated in the New-York Institution by the Historical Society: and several printers have volunteered to publish, gratuitously, any communications which the Board may deem necessary to make to the public. The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

The Society has cultivated the most friendly relations with the Russian Bible Society, the British and Foreign Bible Society, and other European institutions.

The Report concludes with the following remarks, as honourable to the Christian candour of the writers as to the country and institution which they eulogize: — "God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these societies, not only within her own territories, but throughout the world. Greater honour has never been conferred upon any people, since the sceptre departed from Judah, and the lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this would discover a criminal disregard to the work of the Lord and the operation of his hands. To honour those whom God honours, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society — a society pre-eminent in the felicity of its design and the grandeur of its plans — when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, 'Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternally remembered.' No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious parent institution, guided by her experience, and quickened by her example, are depositing the seeds of Truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise."

We shall survey with much interest the future labours of the American Bible Society, which we doubt not will prove as great a blessing to the new world, as the British and Foreign Bible Society has been to the old.

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VIEW OF PUBLIC AFFAIRS.

FOREIGN.

INDIA.—A Supplement to the London Gazette, of Oct. 10, contains dispatches of the 11th May, from the camp before Sholapore, announcing the carrying of the outworks of that place, and the complete defeat and dispersion of Bajee Row's remaining infantry, about 5000 in number, together with 6 or 700 horse. The war may be, therefore, viewed as virtually concluded.—Private letters, of a subsequent date, mention, that the hostile chiefs had all returned home, and that nothing remained except a few discontented intriguers, with very little influence or power to annoy the British government. The army in the Deckan had gone into cantonments, to avoid the rains, and to repose after their long and fatiguing warfare.

The eyes of all Europe have been fixed during the present month upon the Congress at Aix-la-Chapelle, which met at the close of September. The principal official personages present have been the Emperors of Austria and Russia, and the King of Prussia, and their Ministers, together with the Representatives of the Courts of France and England. The withdrawment of the Army of Occupation from France has been agreed upon, and a treaty was signed for that purpose, on the 9th instant, specifying that the allied troops shall be withdrawn by the 30th of November, and the fortresses surrendered to his most Christian Majesty. The sum remaining to be paid by France, to complete the execution of the treaty of November 1815, is fixed at 265 millions of francs (something more than eleven millions sterling); of which 100 millions of effective value are to be paid by an inscription in the French stocks; and the remaining 165 millions in nine monthly instalments, by drafts on the houses of Hope and Co., and Baring, Brothers, and Co. Under the treaty of 1815, France would still have been indebted to the Allied Powers in the sum of 140 millions of francs for each of the two years yet remaining to complete the original term of military occupation; but the Allied Powers have consented to remit fifteen millions, in consideration of having the 265 millions paid up as above, within nine months from the date of the new convention. The share of this sum to England cannot be much less than two millions sterling.

The subject of the Slave Trade, we are happy to find, will be discussed at the Congress, and we trust will be finally and effectually abolished. We are obliged to reserve for our next Number the copy of an address respecting it, which has been presented to the Sovereigns and their Ministers assembled at Aix-la-Chapelle.

The King of France has withdrawn the national guards from under the orders of its own separate and peculiar staff, and has placed them at the disposal of the Minister of the Interior. They cease, therefore, to be a regular military force, being now subjected to the municipal power, their superior officers no longer retaining any effective command. The change appears to have been less for the sake of the concentration of power, so necessary in the conduct of the affairs of a great state, than for the purpose of overthrowing the influence of party spirit among the national guards. This, and various other circumstances, would seem to indicate that the French government expect that they may be called to the exercise of considerable vigour, when the nation shall have been left to the uncontrolled influence of her own wayward parties. The experiment about to be tried in evacuating this still unsettled country, is, doubtless, one of fearful interest, and it will require all the wisdom and energy of the government to bring it to a successful issue.

No official documents have appeared which shew the nature of the discussions that have arisen between the United States of America and Spain, respecting the late events in the Floridas. A report has been in circulation that a negociation was pending between the two governments, for their cession, to the former, for a pecuniary compensation. It is, however, announced in different American journals, that Pensacola will be surrendered to any Spanish agent, duly authorised to receive it; but that St. Mark's, which is a military post of importance, will not be given up but to a force sufficient to protect it from the incursions of the neighbouring Indians.

In South America the popular cause continues to make advances. The patriots, it is said, have received from Europe large supplies of arms, ammunition and military stores, and rely with much confidence on the result of the

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ensuing campaign. Bolivar, whose military renown had been impaired by some late reverses, has given up the command of the troops to General Paez, and has undertaken the affairs of the civil government. The *ultimate* issue of the contest between the colonies, and the mother country, cannot be very doubtful; and we are glad to find that the Congress of Aix-la-Chapelle have wisely declined interfering in the dispute. Spain has been fitting out as considerable an expedition as its dilapidated revenues will permit, for reducing its transatlantic subjects to obedience, but apparently with very little sympathy from any of its European allies. At home that nation appears almost equally unsettled. The leading members of its cabinet have been suddenly and unexpectedly dismissed from office, and even condemned to exile in distant provinces. The new administration have received the foreign ambassadors resident at Madrid, with the most solemn assurances, on the part of the King, that existing relations with foreign courts would remain unaltered, the change having respect only to the internal affairs of the country. It is to be feared, however, that whatever remained of moderation in the government, has been banished with the displaced members; and that a system even more harsh and impolitic (if that be possible) than the last will in future be pursued. When will this unhappy government open its eyes to the true interests of its subjects, and cease to be a century behind the general march of the European community in its knowledge of what constitutes the privileges and the happiness of a nation?

We have much satisfaction in learning that a treaty has been concluded between the Commissioners of Great Britain and of the United States, fixing the boundaries which have been so long in dispute, and making arrangements as to the right of fishing on the shores of Newfoundland. Provisions are also agreed upon respecting the intercourse of the British West Indies and the United States; so that the only point of importance remaining unsettled is the right of visitation and seizure of seamen found on board the ships of either country during war. The particulars of the treaty will probably be made public soon after the return of advices from America.—The United States, under the operation of a new navigation law, have closed their ports against British vessels from Halifax and St. John's (New Brunswick), by which much inconvenience is apprehended to British merchants connected with the North-American trade.

DOMESTIC.

Of domestic affairs we have scarcely any thing to report except the continued illness of the Queen, whose malady, though greatly palliated by medical skill, remains unsubdued.

The following is a statement of the net produce of the revenue of Great Britain, exclusive of the war duties on malt and property, during the quarter ending October 10th, compared with the produce during the same quarter in

1817.	1817.	1818.
Customs	*L.*3,121,950 ..	*L.*3,669,754
Excise	4,889,836 ..	5,866,904
Stamps	1,688,668 ..	1,672,165
Post-office ..	354,000 ..	360,000
Assessed Taxes	782,602 ..	787,426
Land Taxes ..	190,500 ..	181,821
Miscellaneous	76,790 ..	49,150
	*L.*11,104,352	*L.*12,587,100

The increase of revenue upon the *quarter* is therefore *L.* 1,482,748; that upon the *year* ending October 10th, as compared with the former year, and exclusive of the malt and property taxes, is *L.*4,449,183. This increase includes all the great branches of revenue, with the exception of the land tax and the receipts of the Post-office, in which last there is a diminution of about *L.*10,000. This, however, would appear to be only temporary, as the last quarter indicates an addition of no less than *L.*6000.

ANSWERS TO CORRESPONDENTS.

E. E.; G. H.; A CONSTANT READER; ***** ******; KIMCHI; have been received, and are under consideration.

AN UNDER-GRADUATE; and S.; will appear.

The publication of the paper alluded to by W. B. has been suspended.

We have not received the papers referred to by G. H.

We are much obliged to THEOGNIS for his friendly letter. He is, perhaps, not aware that the papers of *Crito* and *Philo* have already been republished in the select remains of their Author, the late John Bowdler, junior, Esquire.

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THE
CHRISTIAN OBSERVER.

No. 203.] NOVEMBER, 1818. [No. 11. Vol. XVII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 634.)

No. XI.

ANOTHER proof urged by Mr. Wright, to shew that the miraculous conception is no part of the Gospel of Christ, is as follows: "It is evident Mark did not believe the miraculous conception to be any part of the Gospel; for he calls the preaching of John the Baptist, 'The beginning of the Gospel of Jesus Christ:' of course he could not regard any event which had taken place prior to the commencement of John's ministry as a Gospel-fact." Surely it cannot be conceived that the use of the word "Gospel," by St. Mark, is to exclude any facts, recorded by the other preachers of Jesus Christ, from bearing the name of Gospel. He means only that his own Gospel begins there. It stands as a title to his work, and has no reference to any other. Otherwise it would be perfectly justifiable to call the first promise to Adam the beginning of the Gospel of Jesus Christ: for the "glad tidings" of Redemption were then first communicated; and accordingly, in a similar manner, it is expressly said, that "the Gospel was preached unto Abraham." (Gal. iii. 8.)

Lastly, our author concludes his proofs of his positions, as follows: "The Gospel which Paul preached, he received by revelation from Jesus Christ; but the miraculous conception made no part of the Gospel as preached by that Apostle; for he preserved a total silence on the subject, both in his preaching and writings; of course it was no part of what Christ revealed to him. Indeed, we find no mention made of it by any one of the Apostles, either in their public preaching, or in their Epistles. If they knew any thing of such a fact, it is evident, they did not think it of sufficient importance to be noticed either in their public discourses or in their letters to the churches."—That the Apostles do not frequently refer, in express terms, in any of their Epistles to the miraculous conception of our Saviour, is as true as that they do not refer in the same writings to many other unquestionable facts related in the Evangelists. The truth seems to be, that they wrote to churches already grounded and settled in the grand outlines of their faith; and their Epistles are therefore filled with exalting views of admitted truth, rather than with facts long received and known. Yet they refer tacitly to the miraculous conception, whenever they call their Master the Son of God; and St. Paul, in the opening of his Epistle to the Romans, adduces the resurrection of Christ as a Divine attestation to his miraculous conception; for he says, that "He, who was made of the seed of David according to the flesh, was declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead." Here the descent of Christ is twice mentioned; once his natural de-

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scent according to the flesh, which was from David; and then his preternatural descent according to the Holy Spirit, which was from God.

Secondly, the author argues, that the miraculous conception, if true, "would not make the person conceived more than human. Adam, though without either earthly father or mother, was simply a man. The offspring of a woman can be neither more nor less than a man. Real dignity and excellency of character consist in knowledge, virtue, and goodness. When the excellency of the person of Christ is brought into view, in the New Testament, it is always referred to his spirit and conduct in real life, never to any peculiar circumstances of his conception and birth; and the dignity to which he is raised, is ever spoken of as the reward of his obedience. His mission is never mentioned as founded on his miraculous conception: but simply on God's having anointed him with the Holy Spirit and with power; nor is that circumstance ever referred to as adding any authority to his mission or doctrine."—But the author himself furnishes a sufficient reason for the miraculous conception not being cited in proof of our Lord's dignity of person and character, without resorting to the supposition that the Apostles did not believe it. "A circumstance of that kind could not be used as a proof of any thing; being in itself the most difficult of all facts to prove, and of too private and dubious a nature to be brought into evidence." We therefore receive it upon the infallible testimony of Inspiration, but I would not adduce it in proof of any thing. At the same time, I cannot agree with the author, that it adds nothing to the dignity of our Lord's person. His Godhead, indeed, is incapable of accession. But in regard to his human nature he must needs be viewed as a more august person, having been born immediately of God, than if he were indebted for existence to the ordinary course of nature. It would not make him indeed more than man: for, as the author has truly observed, "Adam, though without either earthly father or mother, was simply a man." But yet even Adam, in his original state, is regarded as a being of higher dignity than any of his descendants from that single consideration; and with regard to Christ, though it might not constitute him a being of a superior order, or prove him to be truly God, it yet accorded with the dignity of his pre-existent greatness, and suits well with all our ideas of his nature. So also it does with those remarkable texts, already dwelt upon (Gal. iv. 4; Phil. ii. 6, 7); "God sent forth his Son, made of a woman, who, being in the form of God, took upon him the form of a servant, and was made in the likeness of men."

The reason, however, of the extraordinary repugnance shewn to the admission of this truth, appears in what follows:—"It is impossible to imagine how the miraculous conception can be of any practical utility. It is very difficult to associate it with other parts of the Christian system, so as to give it the least bearing or influence on the Christian temper and conduct. No inference that tends to promote holiness and happiness can be derived from it."—It is, indeed, difficult to associate this fact with other parts of the *Unitarian* system. But with ours it harmonizes well; and believing, as we do, the radical corruption of the nature of every man, who is "naturally engendered of the offspring of Adam," we view in this fact a manifest distinction between ourselves and our Saviour, who was exempt from the fatal inheritance, of which the natural descendants are partakers. Christ in the truth of our nature was made like unto us in all things, sin only excepted, from which he was clearly void,

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both in his flesh and in his spirit. —Even if no such inferences could justly be deduced from it, if it could not associate with other parts of our system, still the author has justly remarked, that "we ought on no consideration to relinquish it if a real fact;" and, therefore, this is the point, and the only point, to be examined. Still I cannot but think it dangerous to the honest simplicity of our inquiry to begin by questioning, indeed by denying, its practical importance and utility, before we have ascertained its truth or falsehood. It is done in this volume professedly for fear of alarming any truly pious person. But its effect is clearly to prejudice the reader against the fact intended to be refuted, and to dispose him to favour the attempts of its opponents. Happily, however, for the cause of truth, it must rest at last upon its own merits, though in the mean time many persons may be perplexed by the pains taken to satisfy them.

At length, then, we come to the actual grounds on which this fact is denied. The first part of the direct arguments is, that "the Evangelists wrote as eye-witnesses, or as having received an account of the things they related from those who were eye-witnesses from the beginning, and that of the conception of Jesus there could be no eye-witness."—This argument, in order to be available for the end in view, requires for its basis not simply that the Evangelists wrote as eye-witnesses, but that they wrote nothing of which they were not eye-witnesses. If this assertion is not intended to be made, the argument falls to the ground. If it be, it is made gratuitously. We do not even know that either St. Mark or St. Luke were eye-witnesses of *any*—certainly it cannot be known that they were so of *all* the facts in their Gospels. Luke himself speaks of eye-witnesses and ministers of the word, in terms which rather imply that he was not himself one of them. He says, "They delivered them unto us, which from the beginning were eye-witnesses and ministers of the word." (Luke i. 2,) And with regard to the other Evangelists, who were Apostles also, though they were eye-witnesses of most of the facts which they record, St. Matthew relates the history of the transfiguration, of which none were eye-witnesses, but Peter, James, and John; and the objection might be brought with as much force against the whole book of Genesis.

I cannot omit here noticing, by the way, an inconsistency, into which our author's zeal for disproving the miraculous conception has betrayed him. He had just said, "Of the miraculous conception of Jesus no proof was possible:" yet in the very next page he argues; "If the miraculous conception, and all the circumstances supposed to have attended the birth of Jesus, had been real, it is difficult to conceive how they could have been kept from being generally known: it is likely they would have been noised abroad throughout the land, and the eyes of all the people would have been turned towards Bethlehem. It would have been hardly possible for Jesus to have remained in obscurity, without any inquiries being made about him; and so many extraordinary occurrences could not have been totally forgotten in a few years."

The exclusive character of eye-witnesses, therefore, with which our author has clothed the Evangelists, does not assist him much in getting rid of their testimony on this occasion. Still more extraordinary are the observations which follow:—"No mention is made of the person who first related the fact. No authorities are given on which it was credited. No pretension is made to its having been communicated by Divine revelation. No intimation is given

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that Jesus himself had the least knowledge of it, or that his disciples received from him the slightest information on the subject. Surely we may be excused if we doubt the truth of so extraordinary a circumstance, which has nothing to support it but the bare word of the relater."—Does, then, the author altogether discard the inspiration of the sacred volume? Does he not believe that "all Scripture was given by inspiration of God," and that consequently it has nothing to do with any authority but its own, requires no confirmation or support, and must be believed simply because it is the word of God. On no other supposition can I understand what follows. "Doubting the truth of this will not weaken the credibility of the facts related by the Evangelists; as their credit stands on essentially different grounds. In the one case, we doubt for want of sufficient evidence to induce belief; in the other, we believe because the evidence produceth full conviction." If the Scripture is not an inspired volume, this distinction is intelligible, but upon no other hypothesis; for, if it be, its evidence is the same, and equally conclusive for whatever is declared in its pages.

Another objection which the author brings forward to the truth of the miraculous conception is, that "the Jews in general, and even our Lord's friends and disciples, knew nothing of the matter; for they spoke of him as the son of Joseph. He remained undistinguished until he was about to enter on his ministry; and he was then, and afterwards, believed to be the son of Joseph."—It is granted that the Jews in general knew nothing of this matter. It may even be conceded (though it is not clear), without injury to the main fact, that our Lord's friends and disciples knew nothing of it, till they received it upon the testimony of Mary, and were divinely admonished of its truth. But our Lord's being called the Son of Joseph proves nothing: for the Jews called men the sons of those who adopted them; and numberless are the cases in which nephews and children of a wife or husband are called sons: and besides, no instance occurs in the New Testament of Jesus being called the Son of Joseph, except by those who only spoke of him as they had heard.

Yet the author says, "Had the fact been made known by immediate revelation, and the revelation of it been attended with unquestionable miracles, it would have deserved universal credit. Had Jesus Christ declared it among those doctrines which the Father commanded him to teach, or had the Apostles stated it among those things which they preached with the Holy Spirit sent down from Heaven, it would have commanded our belief; but, destitute as it is of such necessary proof, resting as it does on the bare word of the relater, we must be allowed to doubt its reality."—Is it then destitute of such necessary proof? Did not the Apostle Matthew, and the Evangelist Luke, state it among the things which they preached, or at least wrote under the influence of the Holy Spirit, sent down from Heaven? Or is a separate miracle necessary to procure credit for every attested fact, as for instance the transfiguration? Surely unless the author can either shew the Divine word when written to be less infallible than when spoken, or unless he can prove the record of this fact in Scripture not to have been the language of Matthew and Luke, he is bound by his own concession to admit its truth.

There is another circumstance, however in the manner of treating this fact, which staggers our author's belief of it. "The silence of two of the Evangelists respecting the conception of Christ, is hard to reconcile with the supposition that it was miraculous. They could not believe such a circumstance without being sensible of its extraordinary

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nature; nor is it easy to suppose that, believing it, they would have failed to express it. John declares that he wrote his Gospel that those who read it might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name, without believing the miraculous conception; for John wrote nothing on that subject." And again; "That Jesus, not only during the whole of his ministry, but after his resurrection from the dead, even when explaining to his disciples the things concerning himself, should say nothing concerning his miraculous conception, supposing the fact to be real, is extraordinary and unaccountable. If the Apostles believed the conception of Jesus to have taken place in such a peculiar manner, it is wonderful that they should speak of him so frequently as a man, simply, and without intimating that there was any thing in the manner of his conception that distinguished him from all other men. Even when they stated how God had distinguished him, we find no allusion to his conception and birth."—Yet our author need not have been so much surprised at this silence: for, according to his own notion, "the circumstances of a person's birth add nothing to the real dignity of his person, or the excellency of his character." "Real dignity and excellency of character consist in knowledge, virtue, and goodness. When the excellency of the person of Christ is brought into view, in the New Testament, it is always referred to his spirit and conduct in real life, never to any peculiar circumstances of his conception and birth; and the dignity to which he is raised is ever spoken of as the reward of his obedience. His mission is never mentioned as founded on his miraculous conception; but simply on God's having anointed him with the Holy Spirit and with power; nor is that circumstance ever referred to as adding any authority to his mission or doctrine. Jesus is the same precisely, in his person, character, and office, whether the miraculous conception be true or false."—The silence of our Lord on this subject ought not to surprise any one; for he even charged his disciples that they should tell no man that he was Jesus the Christ. But yet he did not always maintain this reserve either as to his Messiahship or his Heavenly descent. (John viii. 19, 23, 25, 27.) "Then said they unto him, Who is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye should have known my Father also. And he said unto them, Ye are from beneath: I am from above. Ye are from this world: I am not of this world. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning." They understood not that he spake unto them of the Father. But to omit remarking on this language, it is a new way of commenting on evidence to infer more against a fact from the mere silence of two credible witnesses than in favour of it from the positive testimony of two others, equally credible. The resurrection of Lazarus is recorded by only one Evangelist; and the argument from silence is stronger, when three are silent, and only one gives evidence, than when the witnesses are equally divided. Will the author doubt the reality of this miracle also, because it rests on the bare word of the relater?

The author next replies to the apprehensions of those, who, like myself, "imagine that to question its reality must weaken the authority of the whole Gospel. To show that there is no ground for such an imagination, it may be proper to observe, that the other miraculous events were of great notoriety, were capable of being scrutinized, and were actually submitted to the scrutiny of many witnesses, so that

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their reality was sure to be ascertained, or disproved at the time; but of the conception of Jesus there could be no witnesses: it was not a fact that could be examined; consequently, the reality of its being miraculous could not be ascertained by witnesses, as the facts recorded in the Gospel were ascertained."—It is an unhappy property of many of Mr. Wright's arguments, that they are capable of proving many other positions which he would not admit, as effectually as those which he labours to establish. The author doubtless believes in the Mosaic account of the creation. Let us therefore substitute the creation for the miraculous conception, and the Pentateuch for the Gospel, and then try the force of the author's weapons upon them:—Some persons may imagine that to question the reality of a creation must weaken the authority of the whole Pentateuch. To shew that there is no ground for such an imagination, it may be proper to observe, that the other miraculous events were of great notoriety, were capable of being scrutinized, and were actually submitted to the scrutiny of many witnesses, so that their reality was sure to be ascertained or disproved at the time. But of the creation of the world there could be no witnesses. It was not a fact that could be examined. Consequently the reality of its being miraculous could not be ascertained by witnesses, as the facts recorded in the Pentateuch were ascertained. Therefore (for we may go one step more with our author) the creation, though it may be true, can be no part of the Pentateuch.

There must be some fallacy in a mode of arguing, which cannot disprove the miraculous conception without demolishing the account of the creation also: and the fallacy I conceive to be this. Many of the facts mentioned in the Gospels, like many of those in the Pentateuch, were exhibited before many witnesses: and hence the author infers most unwarrantably, that we are not required to believe any thing which is there revealed, unless it was so exhibited. I should rather say, that the notoriety of those facts, which were of a public nature, authenticates the testimony borne by the same writers to others which are private. It renders their pretensions to inspiration credible, and gives to their whole story all the authority implied in that promise: "The Holy Ghost shall take of mine, and will shew it unto you."

The author may indeed contend, that the Apostles wrote as witnesses only, but Moses from the word of God. But independently of the answer, which the former assertion has received already, can the author believe, or will any one agree with him, that the historian of creation was more fully inspired than the historians of Redemption; that in a case equally removed from the knowledge and observation of both, Moses ought to be believed on his word, but not St. Matthew! And yet this is actually maintained in the following observation, which leaves the claims of the Apostles to Divine inspiration entirely out of the question.

"Men of common sense could not be mistaken respecting what they saw with their own eyes, and deliberately examined; consequently, the Apostles could not be mistaken as to the miracles, death, resurrection, and ascension of Jesus; for of these things they were eye-witnesses; but if they believed the miraculous conception, it could only be on the ground of report, and we know not who was the reporter."

Nevertheless it could not be hoped that the history of our Lord's conception should be received, by any set of Christians, as a genuine statement of the Apostles, and yet long disbelieved as a fact. The grand and fundamental objection

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is, therefore, at length introduced. "The account of the miraculous conception might not be written by either Matthew or Luke; their writings might be interpolated without any bad design; a private story might be inserted by some weak, well-meaning person; but it is impossible that facts of which there were many witnesses, and which were fully known and well understood, by the whole body of Christians, from the very first, should be interpolations."—The question is not concerning possibilities, but facts. It might have been very possible for interpolations to take place; and yet this possibility can never avail in fair argument, unless we can bring some evidence of the fact. Till such evidence is produced, we must be contented to receive that as genuine which appears such.

The first direct argument of our author's, which goes to shew, that the miraculous conception was not only improbable, but untrue, is founded on the Jewish prophecies, and is thus expressed:—"It is argued by those who reject the miraculous conception, that according to the Jewish prophecies, the Messiah must be conceived and born in the ordinary way; that he must be a natural descendant of Abraham and David, and that the descent must be in the male line; that, consequently, if he was not the real son of Joseph, he could not be proved to be the Messiah promised to the Jews." "Christ could not be heir to the throne of David, unless he had a descendant of David for his father: for females did not inherit among the Jews. Not only Jewish writers have contended that, according to the prophesies, the Messiah must have a descendant of David for his father, but Christian writers of celebrity, who believed the miraculous conception, have been constrained to admit, that according to the constant rules and customs of the Jewish nation, 'the family of the mother is not called a family, the families being always preserved and continued in the males of Israel, and all their genealogies being reckoned from them.' This concession is very difficult to reconcile with the notion of the miraculous conception. How could Jesus be reckoned the son and heir of David, unless a descendant of David was his father, seeing the Jews never reckoned descent in the female line?" "It is of no consequence to the present argument, whether the genealogies were written by Matthew and Luke, or inserted in their Gospels afterwards; nor is it necessary here to clear up the difficulties attending those genealogies; the only inquiry at present is, What was the design of their being composed? That in Mathew was evidently written to prove the descent of Jesus from Abraham and David; for it begins with the expression, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham,' and carries the line of Abraham and David, through Joseph to Jesus. Either it is designed to prove that Jesus, being the son of Joseph, was lineally descended from Abraham and David, or it proves nothing as to his descent from those patriarchs; for genealogies among the Jews were reckoned in the male line only." "If Jesus was not the son of Joseph, Joseph's being descended from Abraham and David, would not prove that Jesus was the Seed of Abraham, and the Son of David; but to prove this, the genealogy was evidently written. The genealogy in Luke traces the descent of Christ, through Joseph, up to David, Abraham, and Adam; but, unless Joseph was the real father of Jesus, it can have nothing to do with the descent of Jesus from David and Abraham."—Most certainly it was necessary that Christ should be a descendant of David in the male line; and, unless our Lord was so according to the received notions of the Jews

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at the time in all respects that are necessary to constitute legitimacy of succession, the prophecies regarding him are unfulfilled, and Jesus is not the Christ. The question to be determined, therefore, is, whether the miraculous conception is inconsistent with the legitimate descent of Jesus. Now it is well known that the Jews always considered the wife's children as the family of the husband, and thus secured the principle contended for by Mr. Wright, that of reckoning their genealogies exclusively from the males. If Joseph, therefore, the husband of Mary, was a descendant of David, so also, for all purposes of succession and inheritance, was Jesus, who was the son of his wife; and yet, lest it should be surmised that our blessed Lord, being only the reputed son of Joseph, was not a natural descendant of David at all; we are further informed that Mary, if, as many think, the genealogy in Luke's Gospel is her genealogy, was descended from the same family through Zorobabel.

As for the reasoning in the following passage, it seems altogether founded on an expectation which there can be no reason to form. "If we except one place in Isaiah, which will be considered hereafter, there is not a single passage in the Old Testament that could suggest the idea that the conception of the Messiah would be miraculous: on the contrary, all the promises and prophecies are so expressed as to lead those who received them to expect that he would be a man, born in the natural course of generation." "Christians have generally supposed that one reason why, in former times, the Hebrew women were so anxious to become mothers was the hope they entertained of bearing the Messiah; but they could not have entertained such a hope had they believed his conception would be miraculous."—Is it necessary, in order to establish the truth of a foretold and recorded fact, that right notions should have been formed of it beforehand? Or do the mistakes, which were prevalent respecting the real character of our Saviour's kingdom, and that even among his disciples themselves, tend to throw any uncertainty upon the now generally admitted fact, that he was both Lord and Christ? Even the Prophets inquired and searched diligently, who prophesied of the grace that should come, "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1Pet. i. 10,11.) I have elsewhere assigned our interpretation of the disputed place in Isaiah. The author here calls our attention to one in the Eighty-ninth Psalm; where, he says, "Christ is spoken of as one chosen out of the people, born and constituted like them." The reader will find, however, on turning to the place and reading all that precedes and follows, that the person of whom this was spoken is not Christ, but David.

One thing is certain, that the genealogy in Matthew represents Joseph as the son of Jacob, while that of Luke states him to be the son of Heli; and the two genealogies ascend by different names to Zorobabel, where they meet as in a common ancestor. This variation and agreement can be easily accounted for upon the supposition that Matthew assigned the natural descent of Joseph, while Luke gave his legal descent, or what was the same thing, the natural descent of Mary, all the rights of which became Joseph's when he became her husband. Upon this hypothesis it is satisfactorily accounted for, but upon no other: and this was an ordinary way of reckoning among the Jews; who were commonly anxious to have their legal descent preserved rather than their natural, and thus to trace their connexion with those whom they represented

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legally, rather than those from whom they were naturally descended. Several examples of this occur in these very genealogies, as in the cases of Uzziah, said to be the son of Jehoram, from whom he was the fourth in descent, and Salathiel, said to be the son both of Neri and of Jeconiah. The Evangelists, however, as if to obviate all objections, have given us both genealogies of Christ; the legal genealogy through his reputed father, and the natural genealogy through his real mother, and both lead up to David.

That the writers, indeed, of these genealogies could not mean to teach us that Jesus was the ordinary son of Joseph and Mary, is evident from the particular history which the same Evangelists have previously given of his conception and birth; in addition to which St. Luke, to guard against the very inference which this writer draws from his words, when he calls him the son of Joseph, adds the qualifying phrase "as was supposed," or rather, perhaps, as he was legally accounted, ὡς ἐνομιζετο, which exactly accords with his miraculous conception, but is otherwise inexplicable. Mr. Wright, indeed, endeavours, but very inconclusively, to get rid of this difficulty, by saying, "As to the expression, 'being, as was supposed, the son of Joseph,' the words, 'as was supposed,' do not necessarily imply any doubt of his being Joseph's son; they only express what was the general opinion, and may be used simply to shew the notoriety of the fact."—It is a very novel way of excluding doubt, to introduce expressions of qualification; and the writer must produce parallel passages, in which such qualifying words are used simply to shew the notoriety of a fact, before he has any claim to be credited in his assertion. To me the phrase in question does not seem to imply any doubt of our Lord's being Joseph's son; for it implies a certainty of his not being so, and only furnishes a reason for his being reckoned what it had been before shewn that he was not.

The third argument against the miraculous conception is founded on Christ's calling himself the Son of Man.

"Jesus most commonly called himself the Son of Man; but it may be questioned, whether he could with truth have called himself the Son of Man, if he had not had a human father. Adam is never called the son of man, because he had no earthly parent. Nor can a person, produced without a human father, be strictly and properly a son of man; for he has never been in the relation of a son, literally to any man. As Jesus the Faithful and True Witness, so often called himself the Son of Man, it is natural to conclude that he really had a man for his father."

Can any one believe, that the title, "Son of Man," as applied by our Saviour to himself, imports no more than son of Joseph? Is it not used in a peculiar sense and with a peculiar emphasis, as by one in whose assumption of human nature there was something extraordinary? Otherwise we destroy the propriety of the title, as applied to him, and may call any one else the son of man as well as our blessed Saviour. In fact, if any individual man is referred to in the phrase, so used, it can be no other than Adam; in which acceptation our Lord may be described, as a second Adam, and distinguished from the first, as being a son. But the phrase calls for no such refinement. It is naturally understood as importing only a remarkable and long-promised descendant of the human race, whose appearance in that capacity should be accompanied with circumstances to distinguish him from all others of the species, without at all affecting the question whether his immediate father was human. I might advert to the notorious fact,

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that the Greek word, translated "man" in these passages, means either man or woman, being a generic name, not confined to sex: but it is needless. I rather choose to meet our author's argument in this way. He says, "As Jesus, the Faithful and True Witness, so often called himself the Son of Man, it is natural to conclude that he really had a man for his father."

I reply: As Jesus, the Faithful and True Witness, so often called himself the Son of God, it is natural to conclude that he really had God for his Father. The two arguments destroy each other. Let both be withdrawn, and the question be tried by the facts on which it is founded. Those facts are stated in the histories of Matthew and Luke. How is their testimony to be overthrown?

"The fourth argument," says Mr. Wright, "is founded on the general opinion of the men of his age, as expressed in the Gospel-history.

"Luke ii. 48: 'Thy father and I have sought thee sorrowing.' Here the mother of Jesus calls Joseph his father.

"John i. 45: 'We have found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph.—This passage shews that our Lord's disciples supposed the person, of whom Moses and the Prophets wrote, would have an earthly father, and that they believed Joseph to be the father of Jesus.

"Luke iv. 22: 'Is not this Joseph's son?' This passage proves that the people of Nazareth, where Jesus had been brought up, believed him to be Joseph's son.

"John vi. 42: 'Is not this Jesus the son of Joseph, whose father and mother we know?' Matt. xiii. 55: 'Is not this the carpenter's son?' These passages shew that the Jews in general believed Jesus to be the son of Joseph."

The first of these quotations proves Jesus to have been the son of Joseph either naturally or legally, either by generation or adoption, but does not determine whether of the two. The rest prove that Philip, when he first discovered our Lord, as well as both the people of Nazareth and the great body of the Jews afterwards imagined our Lord to have been the son of Joseph, but do not prove that they were not all of them mistaken in this point, as they all clearly were even at a later period, in regard to the nature of his character and mission.

(To be continued.)

FAMILY SERMONS. No. CXIX.

1 Tim. iv. 8.—*Godliness is profitable unto all things, having promise of the life that now is and of that which is to come.*

RELIGION has often suffered almost as much from its professed friends as from its enemies; the former having injured it by their example scarcely less than the latter by their words. This has sometimes been the case with regard to the picture which the professors of religion have exhibited of its character. It is a part of the policy of our spiritual enemy to represent the ways of holiness as beset with thorns, and those of the world as highly pleasing and attractive. Nor can we wonder that evil men should have followed in this as in other respects the example of their master. But very different ought to be the representations of those who have themselves enjoyed the blessings of true religion. Their language on this subject ought to be that of hope and joy; of grateful adoration for the past, and peaceful expectation for the future. Even the afflictions of the Christian ought to be viewed by him as far better than the pleasures of the world, and the heaviest cross which may be laid upon him as more salutary than the enjoyments in which men by nature place their satisfaction.

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Such at least is the description of religion given to us in the sacred Scriptures. The Almighty, while he plainly reveals to us all the difficulties which lie before us in the path to heaven, teaches us amidst all, that "the ways of wisdom are ways of pleasantness, and that all her paths are peace." He does not promise, that as Christians we shall suffer no affliction; but he instructs us, that it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Our merciful God and Father well knew the difficulties which sin had placed between us and himself; he well knew how averse we are by nature from every thing spiritual and holy, and how many impediments we must inevitably meet with in running the race set before us in the Gospel. In order, therefore, to subdue our fears, to animate our hopes, and to draw us towards himself, he has condescended to exhibit in his word the most inspiring views of the blessedness of the Christian life. Thus, in the words of the text, he teaches us, that "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." This is the true view of religion: it assumes the most soothing aspect, to invite and win us to itself. Thus it should ever appear, as in the text, clothed with all its holy allurements, and wearing on earth something of the same placid and attractive mien which it assumes in heaven. In fact, every thing merciful and inviting is to be found in the Gospel; for surely, if there be any images which awaken more pleasing and grateful feelings of mind than others, they are those connected with the name and offices of a reconciled and almighty Father, a Divine and ever-gracious Redeemer, a watchful Sanctifier and Comforter. The Christian's lot and the Christian's hope are such, that whether his case be viewed for life or for death, for this world or another, we shall find that godliness is profitable for him; and that, in proportion as he lives in the spirit of his holy profession, and walks humbly with his God, the best wishes of his heart are gratified, and the sunshine of the Divine favour beams upon his path. Under these impressions the words of the text naturally lead us to consider,

First, The *nature* of true godliness;

Secondly, Its *utility*.

I. The nature of true godliness.—What is it which the Apostle informs us hath the twofold promise in the text? The reply is easy: It is that state of mind which belongs only to the true Christian. Godliness is opposed to worldliness; the one being the character of those who live only for this world, the other of the followers of the Redeemer, the heirs of a blessed eternity. By nature all men are worldly; they are attached to the pursuits and pleasures of the present state; they value nothing and think of nothing beyond them. But when, by the grace of God, the soul is renewed under the Divine influences of the Holy Spirit, the scene is changed; the thoughts acquire a new and heavenly direction; God, and heaven, and eternity, which had been banished from the heart, now become the great subjects of reflection and interest: the whole character is altered; new hopes and fears, new objects of pleasure and pursuit prevail in the soul. Therefore, in a word, to be godly is to be a true follower of Jesus Christ, to have the heart fixed by faith upon him, and to be living soberly and righteously, under the sanctifying influences of his Holy Spirit.

We must, however, remember, that the godliness here described is not a mere formal profession of Christianity, a name to live while we are dead; for this, it is evident, may exist without any well-founded hopes either for this world or the

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next. Neither, again, is true godliness that disputatious sort of religion which spends itself in idle clamour about points of doubtful speculation, while it neglects the weightier matters of God's law. Godliness, again, is not a mere zeal and vehemence for certain doctrines or opinions. It is not the rage of party-spirit or an ardour for a rash and unholy system of divinity; for all this and much more may exist without any participation of the promise in the text. The godliness there mentioned is of a very different nature: it does not minister to pride, or passion, or self-love: it does not consist in the use of a few common-place expressions which have no influence upon the heart or conduct. True godliness springs from God, and therefore partakes of his character: it raises the soul towards heaven, and fills it with joy unspeakable and full of glory: it evidences itself in a holy calm, a settled religious repose, a love, and faith, and satisfaction which nothing else can bestow, and which constitute the truest proof of the mind's being fully influenced by the grace of God.

Such is the character of true godliness; of that state of mind which brings us back, even upon earth, in no small measure, to our original condition, as we came from the hands of our Creator, rendering us children of God here, and to all eternity inheritors of the kingdom of heaven. Godliness thus counteracts the effects of the Fall of Adam: it restores something of the image which we had lost, and brings back much of the happiness which we had forfeited. It springs from self-abasement in ourselves for our sins, and from faith in the Redeemer: it proceeds to every thing holy and excellent in the life, every thing that can stamp us as inhabitants of a better world, whose privilege as well as duty it is to live upon earth by faith on the Son of God, and to exemplify in their conduct all the virtues and graces of the Christian character.

Such appears to be the nature of true godliness. We are now,

II. To consider its utility.—But on this subject where shall we begin? For what state is there, even in the present life, that is not benefited by its influence? And if we look beyond the grave, what hope can there be without it? This, and this alone, hath the promise of all things for life and death, for time and for eternity. The importance of considering this will appear if we reflect, that although men will readily acknowledge that the religious person is best prepared for futurity, and will eagerly exclaim, "Let me die the death of the righteous," they are not in general convinced of the importance of religion in the present life. They think of it rather as a nauseous draught that must be submitted to for the sake of its future benefits, than as a fountain of perpetual sweets which is as pleasing in the immediate enjoyment as beneficial in the consequence.

In conformity, then, with the doctrine *laid down* in the text, I shall endeavour to shew, that "godliness is profitable *for all things*," that it has the promise of the present world no less than of that which is to come. The latter consideration, however, needs no particular proof; for we all readily acknowledge the important connexion of true piety with our future prospects; but the former may stand in need of further investigation in order to shew its certainty.

1. In the first place, then, godliness is profitable for the *present world*, because it bounds our wants and wishes.—It is true, it will not necessarily conduct us to earthly riches or honours; though, even in this respect, those moral and regular habits which true religion always excites will not unusually be found to gain confidence and to open honourable paths to stations of suc-

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fulness and influence in society. But, in general, this is not, perhaps, to be immediately looked for; for godliness was not intended to open the way to worldly riches or esteem; and in numerous instances it will be found so strongly to oppose itself to the natural feelings and desires of mankind, as greatly to check, instead of advancing, the worldly prospects of its professor. But, admitting this, it will still be profitable, even in a worldly sense, by bounding our wants and wishes within a narrow compass. It will teach us, that "having food and raiment, we should be therewith content." Thus limiting our desires will be equal to increasing our riches; "for godliness with contentment is great gain."

2. But godliness is, again, profitable for the present world, on account of the promises connected with it.—We have already seen that it bounds our wishes and wants; it must now be added, that it holds forth the promise that all those wishes and wants, as far as best for us, shall be abundantly supplied. The Christian is taught, that all things are his; and that God bestows them upon him in such proportions as seemeth best to his infinite wisdom. More than is afforded might have seriously injured him. "No manner of thing that is good shall God withhold from them that walk uprightly and trust in him." Our Lord, after speaking of the supply of temporal wants, adds; "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Thus, whether we consider the extent of our temporal wants or the supply of them, we perceive that "godliness is profitable;" especially if we add, that the religious man, viewing all his blessings as flowing from the love and mercy of God, feels gratitude for the slightest enjoyment, more particularly when he reflects upon his own sinfulness and guilt, which have rendered him unworthy of the least of the Divine mercies.

And now permit me, in conclusion, to urge upon you this godliness of which you have heard the profitableness and pleasure.—Have you hesitated to begin to enter seriously upon religion, lest in giving up much you should receive nothing in return? Be assured that the exchange is infinitely in your favour. Even in the present life, the pleasures of sin cannot make you happy; but the favour of God can. Could you gain all you desire, it would be worthless in comparison of the blessings of religion, than which nothing else can give true peace and satisfaction to the soul. Besides, consider, that after all, this life is but a very small portion of our existence. Our great object, therefore, should be to be prepared for an eternal world. Now we all acknowledge that true godliness is the only thing profitable for this purpose. All other preparation would be useless. If, then, godliness were attended in the present life with nothing but what was painful and terrible, it would still be our duty to follow it. We could not neglect it without infinite hazard to our immortal souls. But, how much more, then, is the argument strengthened when God has been mercifully pleased to make the way to heaven the way of true happiness upon earth; when he has connected our future with our present interest, and invited us by hopes and pleasures, as well as revealed the severest threatenings in case of our disobedience? Be assured, then, that you will lose nothing by giving up yourself to be the faithful servant of Christ—you will have to resign nothing that is worth retaining. Even in health and youth, religion will be the best of all your possessions—and, how much more, if that be possible, in sickness and old age. Then, indeed, it will be your most earnest wish that you had reflected upon the truth revealed in the text, and had learned to value the love and favour of God

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in Jesus Christ, as a far better inheritance for both worlds than the trifles in which you have, perhaps, hitherto delighted.

To the Editor of the Christian Observer.

I BELIEVE it is generally admitted, that much aid has been derived towards the interpretation of Scripture from the works of modern critics and translators; but, whilst we allow that much has been accomplished in this interesting and important branch of study, not a few instances may be mentioned, in which modern critics have deviated, without sufficient grounds, from our excellent authorized version of the Bible. I am inclined to think, that the sense which has been affixed by some popular modern writers to the Hebrew word ברך in certain passages of Scripture, ought to be reckoned amongst these instances, and that the passages of the authorized version, to which I allude, require little or no alteration.

Parkhurst, in his Hebrew *Lexicon*, on the word ברך observes; "The lexicons have absurdly, and contrary to the authority of the ancient versions, given to this verb the sense of *cursing*, in the six following passages, 1 Kings xxi. 10, 13; Job i. 5, 11; ii. 5, 9. As to the two first, the LXX render ברך in both by *ευλογεω*, and so the Vulgate, by "benedico," *to bless*. And, though Jezebel was herself an abominable idolatress, yet, as the Law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen Aleim* and *Moloch*, which subjected him to death by Deut. xiii. 6; xvii. 2—7. Job's fear, chap. i. 5, was, lest his sons should have *blessed the false* Aleim; so. Aquila *ευλογησαν*, and Vulg. "benedixerint." V. 11. should be translated, *And indeed stretch forth thy hand now, and touch all that he hath*, אם לא, *surely* (comp. 1 Kings xxi. 13.) *he hath* blessed (יברך being used in a past sense, as תבא ver. 7, and יעשה ver. 5.) *thee to thy face*, i. e. hypocritically. The LXX; and Theodotion *ημην εις προσωπον σε ευλογησει, truly he will* bless *thee to thy face*; Vulgate, "nisi in faciem *benedixerit* tibi," *unless he* hath blessed *thee to thy face*. Satan brings the same charge of *hypocrisy* against Job, chap. ii. 5. which the LXX, Theodotion, and Vulgate render in the same manner. And at ver. 9, his wife says to him, *Dost thou yet retain thy integrity*, thy regard for the true God, ברך אלוהים ומת *blessing the Aleim and dying*, or *even* to death." This opinion of Parkhurst, though it did not indeed originate with him*, seems to have found many supporters. Miss Smith, in her elegant and ingenious translation of the Book of Job, and her commentator, Dr. Randolph, concur in sentiment with Parkhurst: and Mr. Mason Good, in a still more recent translation of the Book of Job, supports the same opinion, in a long note on Job i. 5.

The great objection of these writers to the use of ברך in the sense of cursing, is because this sense is directly opposite to its usual meaning. If, however, there are passages of Scripture in which it is most obvious and natural to take the word in the sense of cursing, I do not think this grammatical objection ought to preponderate.

The Arabic word "to bless," according to Pocock, signifies also, "to reproach," or "rail at†." In Latin, *religio* signifies "religion," and "superstition." *Fama*, also signifies "renown" and "infamy." Johnson gives "reputation" and "reproach" as different senses of the word "note." *Sacer*, as Campbell observes, commonly signifies

* See Poli Synops. in loco. "Sensus esse possit, *Ni inclinaverint ad benedictionem sive adorationem, Angelorum, vel filiorum deorum*, &c.

† Hammond, on Psalm 3.

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"sacred, holy, venerable;" sometimes the contrary. "Auri sacra fames," "the *execrable* thirst of gold*". Mr. Mason Good admits, in some degree, this argument from analogy. "There are," says he, "in all languages, a few words that admit of both a good and a bad sense; and which may be conceived to justify the different renderings of *blessing* and *cursing* ascribed to ברך. Such is *sacer* in the Latin tongue; *devote* or *devoted* in English; *segen* and *segnen*, in German; and אלה, in Hebrew; for all these equally import *consecration* and *desecration*, according to the general scope of the sentence in which they are employed. The connexion, however, between these senses is clear; the etymon or radical stock, is obviously one and the same; and the antagonism only results from the derivatives branching off into opposite directions. Yet nothing of this kind of reasoning can be urged in favour of giving to ברך the sense of *cursing;* all its derivatives running in the same direction, and to the same shades of signification. In reality, there are but six cases in the whole Bible, in which this sense can possibly be ascribed to it; four of them occurring in the present and ensuing chapter, and two of them in 1 Kings xxi. 10, 13; in all of which ברך should be as decidedly understood in its proper sense of *blessing*, as in any other part of the Bible: and its not being so understood, has produced, in every instance, an error in the translation†." Leaving it to your learned readers to decide, whether these observations of Mr. Good are sufficient to neutralize the argument arising from analogy, I will content myself with giving the different tenses of the word ברך, as they are enumerated by a lexicographer of singular judgment and accuracy. "ברך tria significata habet. 1. Genua flectere. 2. Bene precari, item benefacere, beneficium conferre. 3. Contrarie, mala precari*."

It may be observed, that Parkhurst censures the lexicons for having given to the verb ברך the sense of cursing, *contrary to the authority of the ancient versions.* This statement is not quite correct. I am inclined to think, that, though the LXX and Vulgate support the sense of *blessing*, in 1 Kings xxi. 10, 13, both the Syriac and Arabic take the word in the sense of cursing†. In Job i. 5, though the Vulgate renders the word "benedixerint," *all* the other versions in Walton's Polyglott favour the sense of our authorized version: The LXX *κακα ενενοησαν.* Chald. "provocabit te." Syr. Ar. "Contumeliis Deum affecerunt." In the other passages, Job i. 11, ii. 5, 9. Syr. and Ar. support the authorized version. Chald. renders the word by רגז "irrito," "provoco," in the two first, and has the corresponding Chaldee word ברך in the last passage. The Vulgate always translates "benedico," LXX. *ευλογεω* except Job ii. 9, *ειπον τι ρημα* and Job i. 5, *κακα ενενοησαν.*

It should be observed, that the versions which are most allied to the Hebrew; namely, the Chaldee, Syriac, and Arabic, generally support the use of the word ברך in the sense of cursing, in the passages in question.

I propose, now, further to examine these six passages adduced by Parkhurst.

1 Kings xxi. 10. "*Thou didst blaspheme God and the king;*" ver. 13. "*Naboth did blaspheme God and the king.*" We have already seen Parkhurst's rendering. Mason Good translates, "*thou didst,*" or "*Nabal* (Naboth) *did bless or worship the gods, even Moloch‡.*" Now it certainly does seem extraordinary, that Jezebel, the daugh-

* Campbell on the Gospels.

† Good's Book of Job; Note on ch. i. 5;

* Schindleri Lex. Pentagl. in verb.

† I cannot speak positively as to this point, having no opportunity of consulting the ancient versions of this passage.

‡ Good's Book of Job. Note on chap. i. 5.

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ter of an idolater (1 Kings xvi. 31.) and the wife of the most wicked and idolatrous monarch that ever sat on the throne of Israel, should have imputed *idolatry* to Naboth as a plea for putting him to death. It is much more natural to suppose that she should accuse him, according to our Authorized Version, of *cursing* God and the king.

The next passage is Job. i. 5. "*It may be that my sons have sinned, and cursed God in their hearts.*" "Job's fear was," says Parkhurst, "lest his sons should have blessed the false Aleim." Miss Smith, "*Lest my sons should sin, and bless the gods in their hearts.*" Good, "*Peradventure my sons may have sinned, nor blessed God in their hearts.*" It may here be remarked, that the LXX, the Chaldaic, Syriac, and Arabic, concur in supporting the Authorised Version; and it seems much more probable, that in the midst of feasting and mirth, the sons of Job should have been guilty of contemptuous or irreverent feelings towards God, than of *secret* idolatry. Mr. Good's proposed emendation is ingenious, but I doubt the correctness of his criticism. He says, "ו is either an affirmative or a negative particle, according to the nature of the proposition in which it occurs; *and whenever it is employed negatively, it has the precise force of, and in its general range runs precisely parallel with, our own* now, *and the Latin* nec *and* neve, *&c.*"* There are, doubtless, many passages in which ו has the sense of *nec, neve*; but I believe in this case, a negative *invariably* precedes it†. Noldius says, "ו neque: *post negationem.*" If this be correct, ו cannot be used in a negative sense in this passage.

I now proceed to Job i. 11, and ii. 5, both translated, "*and he will curse thee to thy face.*" Parkhurst translates, "*surely he hath blessed thee to thy face.*" Miss Smith, chap. i. 11, "*whether to thy face he will not bless thee* (curse thee);" chap. ii. 5, "*Will he not curse thee to thy face?*" Good, "*Will he then indeed bless thee to thy face?*" Of Parkhurst's translation I will only observe, that it does not accord with the context. Good considers the words as interrogatively spoken; but in that case, the correct translation would be, "Will he *not* bless thee to thy face?" And Mr. Good himself has given a similar translation of אִם-לֹא in Job xvii. 2. "*But are* not *revilers before me?*" Dr. Randolph, in his note on Miss Smith's Job, chap. i. 11, proposes to separate אם from לֹא, and to translate אם "*supposing this were to happen.*" But I apprehend no authority can be adduced, either for disjoining the particles אם and לֹא, or for taking אם by itself in the sense which he would give it‡. With respect to the ancient versions which Parkhurst, *without any qualification*, pronounces to be *contrary* to the authorised English version in the passages under consideration, I have already observed, that, although the LXX and Vulgate translate בּרך *εὐλογεω* and "benedico" in these two passages, the Chaldaic, Syriac, and Arabic, are more favourable to the Authorized Version.

I now proceed to the last passage, Job ii. 9, "*Curse God and die.*" Parkhurst translates, "*Blessing the Aleim and dying.*" Miss Smith and Good, "*Blessing God and dying.*" The conjecture is plausible, and makes a good sense. It must be admitted also, that the interpretation of בּרך in the sense of "*blessing*," receives support from the LXX, Vulgate, and Chaldaic. But all the ancient versions of the Polyglott, and the Masoretic punctuation, take בּרך in the *imperative*, not the *infinitive* mood. And if the Authorized Version be consi-

* Note on Job i. 5.

† See the passages enumerated in Taylor's Hebrew Concordance.

‡ See Noldius in verb. אם and אִם-לֹא.

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dered the best interpretation of Job i. 11, and ii. 5, there can scarcely be a doubt as to the propriety of giving it the same preference in the passage now before us.

I have been induced to trouble you with these remarks, by a wish to rescue our Authorized Version from one instance of *needless* alteration; whilst, at the same time, I am most anxious to see it improved with all the important aids of modern criticism; believing, with Archbishop Newcome, that although "nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant," yet that "the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed."

KIMCHI.

To the Editor of the Christian Observer.

AMONG the many charges brought against the Established Church, by those who have separated from her communion, is this, that she and the Church of Rome are the only Christian churches that administer the Sacrament of the Lord's Supper to dying persons; and that this is an abuse of that Sacrament, making it a Viaticum, as it were, in the passage to another world. Now, on considering this matter, it occurred to me, that this charge might be founded more in the abuse, than the usage of the Church of England; and that it might not have been the intention of that church to administer the Lord's Supper to the dying. I will briefly state what gave rise to this question in my mind, in order that some of your correspondents, who may be better informed on the subject, may be induced to favour us with their opinion on a matter which appears to deserve consideration in the present day. In the first place, the title of the service in our Common Prayer Book, is "the Communion of the Sick," not the dying: again, in the Visitation of the Sick, there is a prayer to be used, where there is small hope of recovery, and another entitled, "a Commendatory Prayer for a Sick Person, at the Point of Departure;" but no mention is made in the Rubric of adminstering the Sacrament to the dying person. Secondly, in the Rubric, which states reasons why a clergyman is not to administer the Sacrament to a sick person, one reason is, "extremity of sickness;" which cannot mean incapacity from weakness or loss of intellect, or insensibility, because the minister is directed to "instruct the person," &c. which he could not do in the above cases. Might not then the expression of "extremity of sickness" signify, when the person was "given over," as we say. Some of the prayers, particularly that which follows the Lord's Prayer, after the administration of the elements, appear to intimate that the sick person is likely to recover, and be able to present his body as well as his soul, a reasonable, holy, and lively sacrifice unto God, and "to do all such good works as he has prepared for us to walk in." There is no doubt that the Lord's Supper has been much abused in this way, and many in all ranks of life have deceived themselves by considering the receiving of it, when dying, as a kind of necessary preparation for death; though, while in health, they have repeatedly turned away from the Lord's Table, without the smallest compunction. An inquiry, therefore, into this matter might, I think, be attended with benefit, both to the Church of England and her professing members.

H. K.

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MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following is the translation of an Address which I understand has been presented to the Sovereigns assembled in Congress at Aix-la-Chapelle, on the subject of the Slave Trade, and which I trust may have all the success it merits. My object in sending it to you is to preserve it from oblivion.

I am, &c. S.

To their Imperial and Royal Majesties, and their Representatives, at the Congress of Aix-la-Chapelle.

Illustrious and Gracious Potentates,

The Congress of Vienna, in which you last assembled, will form an era in history that must be for ever dear to all good men. Having rescued Europe from the tyranny under which she had so long groaned, you extended your benevolent regards to other regions of the globe. Africa in a peculiar manner excited your sympathy, Deeply affected by the view of her accumulated wrongs, you proclaimed your generous purpose of uniting to deliver her from the state of oppression and wretchedness to which the Slave Trade had reduced her. You resolved to put an end for ever (to use your own emphatical words) "TO THAT SCOURGE WHICH HAD SO LONG DESOLATED AFRICA, DEGRADED EUROPE, AND AFFLICTED HUMANITY," and thus to raise that vast continent to a capacity of sharing with us in the blessings of civilization and of moral and religious light.

Your Majesties being again about to assemble in Congress, it will naturally become an object of your solicitude to ascertain, whether your beneficent intentions with respect to Africa have been, in any adequate degree, fulfilled. And if it should appear that they have not, it will then without doubt be your desire to devise such effect to those elevated sentiments and truly Christian principles which dictated your former declarations in her favour.

It will not now be requisite to advert at length to the nature of the African Slave Trade, and the retrenchments it had sustained, prior to the Congress of Vienna, as all necessary information on those subjects was then submitted to your Majesties.

In the year 1807, Great Britain and the United States of America passed laws entirely prohibiting the trade, in all its branches, to their respective subjects; and, in 1810, Portugal consented to prescribe local limits to her share of it in that part of the African continent which lies to the north of the Equator. These important measures, being aided, at that time, by the right of visitation which the existing state of war conferred on the belligerent nations, produced a very considerable effect. A partial cessation of the Slave Trade took place along a large portion of the African Coast. And on that part of it which extends from Senegal to the Gold Coast few traces of this odious traffic remained; for England, having added by conquest the French settlements in that district to her own, was able pretty effectually there to restrain the commerce of her enemies, and to enforce prohibitory laws against the Slave Trade. This interval of local rest from the ravages of the Slave Trade, short as it unhappily was, served abundantly to confirm the anticipations of wise and good men. The Western shores of Northern Africa were already beginning to exhibit a new and more cheering aspect. The pursuits of peaceful industry, and the arts of civilized life, joined to the diffusion of religious knowledge, were, slowly indeed but progressively, repairing the desolating and

Trade, when the scene was suddenly changed.

The peace which followed the overthrow of the revolutionary powers in France, and which has been pregnant with so many blessings to Europe, has proved to Africa a source of renewed calamities—of calamities greatly aggravated even by the partial repose she had for a while enjoyed, as well as by the disappointment of her new-born and reasonable hopes.

No sooner was peace proclaimed than the traders in human blood hastened from various quarters to the African shores, and, with a cupidity sharpened by past restraint, renewed their former crimes.

Among the rest, the Slave Merchants of France, who had been excluded, for upwards of twenty years, from any direct participation in this murderous traffic, now eagerly resumed it; and to this very hour they continue openly to carry it on, notwithstanding the solemn renunciation of it by their own government in 1815, and the prohibitory French laws which have since been passed to restrain them.

This revival and progress of the French Slave Trade has, in one respect, been peculiarly opprobrious, and attended with aggravated cruelty and mischief.

During the ten years which preceded the restoration of Senegal and Goree to France, no part of the African coast, Sierra Leone excepted, had enjoyed so entire an exemption from the miseries produced by the Slave Trade as those settlements and the country in their vicinage. The suppression of the traffic was there complete; and, in consequence, a striking increase of population and of agriculture in the surrounding districts, with a proportionate improvement in other respects, gave a dawn of rising prosperity and happiness highly exhilarating to every benevolent mind.

It was in the month of January, 1817, that these interesting settlements were restored to France; and melancholy indeed have been the effects. No sooner was the transfer completed, than, in defiance of the declarations by which the king of France had prohibited the Slave Trade to his subjects, that trade was instantly renewed and extended in all directions.

The ordinary excitements to the native chiefs have produced more than the ordinary horrors. In the short space of a single year after the change of flags, the adjoining countries, though previously flourishing in peace and abundance, exhibited but one frightful spectacle of misery and devastation. How, indeed, could it be otherwise when we contemplate the means employed! Bands of plunderers went forth on every side. Towns and villages were surrounded in the night, and set on fire. Their miserable inhabitants, flying to escape the flames, either met death in a hopeless resistance to the assailants, or were seized, carried away, and sold into interminable slavery and exile. By day, the peaceful labourers in the field met the same fate. Ruffians approached them by stealth, seized, gagged, and bound them, and led them away to the ships. Others were dragged before the barbarous tribunals of the country, and accused of pretended or impossible crimes, that they and their families might be enslaved and transported under colour of public justice.

Such are the common practices which every where supply the Slave Trade with its victims.

Now, let it here be recollected, that France had professed, in the face of the civilized world, her abhorrence of this guilty commerce. In the definitive treaty of the 30th of November, 1815, she had pledged herself to the entire and effectual "abolition of a traffic so odious in itself, and so highly repugnant to the laws of religion and nature." As early as the 30th of July, 1815, she had informed the Ambassadors of the Allied Powers, that directions had actually been issued, "in order that, on the part of

France, the traffic in slaves might cease from that time every where and for ever." She had, even previously to this, assured the British Government that the settlements of Senegal and Goree, restored to her by treaty, should not be made subservient to the revival of the Slave Trade. Yet notwithstanding all this, no sooner do these settlements revert to her dominion, than the work of rapine, and carnage, and desolation commences; every opening prospect of improvement is crushed; thousands of miserable captives, of every age and sex, are crowded into the pestilential holes of slave ships, and subjected to the well-known horrors of the Middle Passage, in order to be transported to the French Colonies in the West Indies. There, such of them as may survive are doomed to pass their lives in severe and unremitting labour, exacted from them by the merciless lash of the cart-whip in the hands of a driver.

It has been thought right to dwell with some particularity on the case of these settlements, because it tends to shew how inefficient and futile all the ordinary measures of prevention will prove when employed to counteract the restless and insatiable avarice of the traffickers in human blood.

The good faith of the French government cannot be questioned; and yet how signally have these wicked men triumphed over all its declarations and decrees!

But let it not be supposed that it has been by Frenchmen alone that this dreadful scourge has been inflicted upon Africa. Traders of other nations, assuming the flag which best suited their nefarious purposes, have crowded the shores of Africa, and filled their ships with the wretched victims of the crimes which they excited. Not only have the Portuguese and Spaniards been extensively engaged in these enterprizes, but citizens of the United States, of Holland, and of Great Britain also, disguising themselves under the flag of some other country, have deeply participated in this work of destruction. It would admit of proof, that probably at no period of the existence of this opprobrious traffic, has Africa suffered more intensely from its ravages than during a part of the time which has elapsed since the re establishment of the peace of the civilized world. The bad men of all other countries appear to have combined to blast the improvement and happiness of Africa, and to have joined in a malignant conspiracy to frustrate all the merciful purposes of their Sovereigns towards that ill-fated quarter of the globe.

To account for the late extraordinary aggravation of this tremendous evil, it will only be necessary to recollect the new circumstances in which the Slave Trade has been placed. The restoration of peace has deprived Great Britain of that belligerent right of search and detention of vessels on the high seas, which had enabled her to detect, under the various disguises they assumed, the illicit and contraband slave traders of her own and other countries. Her cruisers can no longer visit at sea, or on the African coasts, ships bearing the flags of other nations; while these other nations take no measures for enforcing their own prohibitory decrees, or for controuling the conduct of their subjects at points so remote from observation. The omission, perhaps, is not wilful. But, even if those nations interposed more actively, evasion would still be practised to a wide extent. If but one flag could be found which other governments deem themselves bound to respect, and the employment of which for such a purpose its own government is unable, or unwilling, to punish, that flag would be usurped by the whole body of slave traders, and would suffice to shelter their crimes.

Besides these causes of aggravation, the very condemnation of the trade by the great powers of Europe,

having produced a general apprehension that effectual measures would soon be taken for its complete suppression, the sordid men engaged in it have thought that the utmost activity was necessary in order to secure their guilty gains. From the same circumstance the profits have been enhanced, and they are so enormous that bad men are willing, in the pursuit of them, to encounter all the risk of confiscation and pecuniary penalties; more especially, as the facilities of avoiding seizure afforded by the vast extent of the African coast, and the consequent impracticability of guarding it at all points, are so great as very considerably to diminish the danger.

But, although, in point of fact, little or no progress have been made in practically abolishing the African Slave Trade; and although, on the contrary, it is too certain, that since the Peace of Paris that trade has increased; yet much has been gained to the cause of humanity by the recognition of principles which seem to furnish a solid foundation for the adoption of ulterior measures of decisive efficacy.

The incurable iniquity of this traffic has been solemnly pronounced by all the great powers of Europe. Some of them have pledged themselves, by treaty, effectually to suppress it. Spain and Portugal, the only two European states which still authorize the trade, have agreed to deliver Northern Africa from its ravages, and to confine it entirely to the Southward of the Equator. And Spain has engaged to abolish it completely, in the month of May, 1820. But how perfectly unavailing all these declarations and engagements must prove, unless new means are adopted to enforce them, has been already shewn.

It is further acknowledged with gratitude, that some advance has at length been made towards an efficient remedy, by the conventions lately entered into with Great Britain, by Portugal, Spain, and Holland, respectively. Their concession of a modified mutual right of search, with a view to the detention and punishment of the contraband slave trader, may doubtless apply, when brought into operation, some considerable check to the illicit practices of the subjects of those powers, when sailing under their respective flags. But how inadequate it must be to their suppression, the past history of the Slave Trade will sufficiently prove: some flag will still be found which will secure the criminal from visitation, and enable him to carry on his trade of blood, in defiance of the laws both of God and man.

It is also admitted, that France, as well as Portugal and Spain, have endeavoured by legal penalties, to impose some restraint on the conduct of their lawless subjects. But then, the penalties attached to their delinquencies are not of a nature to interrupt the course of so profitable a crime: for even one successful enterprize would compensate for the pecuniary loss attending several confiscations.

In the midst of these embarrassing difficulties, what is the course which it would be best to pursue? That is the question, to direct the attention of your Majesties to which, is the main object of this address.

Spain and Portugal are the only two states, whose subjects are at present legally permitted to carry on the Slave Trade. The former of these has stipulated, that her Slave Trade shall cease on the 30th of May, 1820, every where and for ever. But Portugal has as yet affixed no definite period for her entire relinquishment of the trade. It would seem to be a preliminary step of indispensable necessity, that Portugal should be prevailed upon to prescribe to herself the same limitation to which Spain has already agreed. Surely, that Christian power will not be willing to stand alone, stained with the pollution of this guilty traffic, when abandoned by all the rest of the civilized world; and after she her-

self has, in the face of Europe, conquered in the reprobation of it, as immoral, inhuman, and unjust. But, were it possible that Portugal should wish to persist in this practical contempt of every sacred principle, ought she, great Sovereigns, to be permitted to do so? Ought she to be permitted singly to prolong the miseries of Africa, and to frustrate the hopes of Europe? Shall your best and most beneficent purposes be thus cruelly defeated? Shall Africa, which you have made the special object of your pious and generous care, be left for ever under the night of pagan ignorance, and the scourge of ferocious barbarism, because one member of the European family chooses to stand out against the compassionate wishes and generous efforts of all the rest?

But it will not be sufficient that the Portuguese Slave Trade should cease in point of law, at the period fixed for that of Spain. The abolition must be declared to be a part of the general law of nations. It must be made by common consent a rule, imperative on every country possessing a flag which may be abused to the purpose of carrying on this traffic. Without this, what security can be given, that when the flags of Spain and Portugal can no longer be legally employed in this traffic; those of other powers, of Hamburgh, or Naples, or Algiers, for instance, may not be used, either by the subjects of these states, or by those of other countries which have abolished the trade, to protect their guilty enterprizes? The cries of suffering humanity would still rise to Heaven against the civilized world, if substitutions and evasions like these should be permitted. Yet, if the Abolition is left to rest upon the laws and mutual compacts of powers relinquishing the trade, such expedients will, without all doubt, be resorted to by those violaters of all obligations human and divine, who are habituated to this execrable trade.

Supposing this most important step to have been taken; supposing the Slave Trade to be proscribed as criminal by the laws of the whole civilized world; something more, but that an obvious and unobjectionable measure, will still remain to be provided, in order to secure to the recognized law of nations, a full and practical effect. When adequate sanctions and remedies are provided, then, and not till then, will this inveterate evil, the growth of nearly three centuries of crime, be completely eradicated. But without such sanctions and remedies, the dealers in human blood will deride your denunciations and decrees; and continue to revel in the groans and agonies of Africa.

Much might doubtless be done, towards the extinction of this traffic, if the right of visiting and detaining ships engaged in it, or having Slaves on board, were universally conceded; so that the national vessels of each state, should be empowered to visit the slave ships of every other state. Nothing short, however, of this universal concurrence of the civilized world in the proposed plan of maritime police, would effectually attain the object in view. It would still be in the power of any independent state, however small, which might withhold its concurrence, to yield the use of its flag to the contraband Slave Trader, and thus to secure his impunity: and even if this concurrence were universal, still, while the penalties attached to the crime were only of a pecuniary nature, its extinction would be incomplete. The risk of confiscation would be weighed against the vast gains of this bloody commerce, multiplied of course by its new difficulties; and it is feared that, in numerous cases, the temptation would still preponderate.

But the effectual, the proper, and the consistent, course, when the trade is pronounced an offence against the general law of nations, will be this. Let it be established

by the congregated Sovereigns of Europe, that from the 1st of June, 1820, they will treat the crime of Slave-trading as piracy; and by this means, simple and easy as it is, the liberation of Africa will be certain and complete. When at last the Slave Trader is stamped with the character and subjected to the punishment of the pirate, slave trading will soon be as rare an occurrence in the world, as other kinds of piracy are at this day.

No possible objection can be raised to this remedy in point of reason or justice. It is no more than a necessary conformity to principles already established. Robbery on the high seas, or murder, or violence with intent to rob, is piracy. But slave trading always involves manstealing and murder. Even on the passage, its murders are numerous. In the most favourable circumstances, numbers perish miserably from the dire effect of their cruel imprisonment. When, therefore, the trade is prohibited by law, it would be improper to treat it as less than a capital offence; and when declared to be contrary to the general law of nations, it becomes like other piracies, a crime which all have the right and the duty to restrain.

This course is also strongly recommended by its simplicity and convenience.

Every maritime state has laws already framed against pirates, and modes of trial already instituted. No complicated arrangements would, therefore, be required for giving effect to the concurrent decree of the great powers of Europe on this subject. The Slave Trader being marked as a pirate, *an enemy* of the human race, would find his station without difficulty amongst felons of the worst description: and his crime would meet with its just reward, that of the robber and murderer.

The period proposed for commencing this system would leave abundant time for persons now engaged in the Slave Trade to withdraw from it. Those, therefore, would be left wholly without excuse who should afterwards be found thus offending against the public law of nations, founded upon, and declaratory of, the law of nature and of God.

Although this plan should be adopted, it will still be necessary that a vigilant superintendance should be exercised over the conduct of the trade, during the period it is still permitted to continue, and perhaps for a few years afterwards. Without this, the trade would be so eagerly pursued during the term still allowed it, that probably a greater sum of misery would be crowded into the remaining months of its existence, than the world has yet witnessed in the same space of time. Would it not, therefore, be desirable that the maritime powers of Europe should agree to equip small squadrons for the protection of Africa; which, dispersed along her shores, should rigidly enforce the observance of all the existing regulations and prohibitions with respect to the Slave Trade? Its extent would thus be kept, while it lasted, within its appointed limits; and after it had ceased to be legal in any case, the frequent visits of such squadrons would render the attempt to renew it utterly hopeless. The personal risk would be of too serious a kind to be any longer deliberately encountered by so many individuals as must concur in preparing the piratical expedition, and in forming the crew of the slave ship. Then should we behold the delightful spectacle of ships of war of different nations meeting on the ocean, not as enemies, but as friends; not to destroy men's lives, too often for mistaken or worthless objects, but at once to rescue, to enlighten, and to bless mankind.

And now, illustrious and generous Potentates, will you permit the Author of this Address humbly to remind you, that the measures which have been proposed to you, great and noble as they undoubt-

edly are in themselves, are peculiarly worthy of your elevated stations. By decreeing the adoption of them, you would be fulfilling, in an eminent degree, those duties which the page of Revelation assigns as the high and appropriate obligation of the supreme power in every state: you would become at once "a terror to evil doers" and "the ministers of God for good," to the most oppressed and miserable of the human race.

To you, then, illustrious Potentates, humanity looks up as the vicegerents of that Power, whose very essence is benevolence: and it is humbly conceived, that upon you, above all other monarchs; upon you, over whom the shield of Providence has been so palpably extended, and for whom the arm of Omnipotence has so manifestly fought, the great interests of mankind have a peculiar claim. Dedicate, then, on the shrine of Mercy and Justice, the noblest offering that confederate princes ever offered there. Thus will you encircle your names with a radiance more bright than the jewels of your crowns, and more unfading than the laurels of your victories; a radiance which will as much eclipse the splendour of all ordinary fame, as the two continents which your power and clemency will have liberated and blessed, exceed in extent the limits within which the efforts of other philanthropists have been allowed to operate.

To the Editor of the Christian Observer,

THAT "in no seat of education the institutions for the encouragement and promotion of true science and sound learning are better planned, or more effectually conducted, than in the University of Cambridge," all impartial observers must, I think, willingly confess: and that slander has represented the evils existing in that university, in many instances, in exaggerated terms, is also, I fear, too true. Still, however, I, as an under-graduate of that body, am compelled to acknowledge, that the statements in defence of her discipline, by a correspondent of yours, in your Number for September, are, in many instances, erroneous; and, on the whole, will appear to most minds unsatisfactory. Sure I am, that Alma Mater will not be ultimately benefited by concealing or palliating the positive evils that abound within her precincts, or by erroneous statements in defence of her discipline. Could I believe this, I should be the last to step forward and lay open to the world her blemishes; but, smarting as I now do, under circumstances which I can confidently assert, would never have occurred had her discipline been what it ought to be, or even as strict as that of our sister university, I lay aside all false delicacy on the subject, and proceed to prove by facts well known to all who, like myself, have entered on their third year's residence in *statu pupillari*, that the present state of discipline is by no means efficacious to the extirpation, or even the decent suppression, of vice and immorality amongst her students.

For the satisfaction of all lovers of truth, I shall oppose a few facts to each of the points of defence chosen by "A North Countryman" in his paper in your Number for September. With respect to the simple fact, that, at the very lowest estimate, *one half* of Trinity and St. John's College students, with no inconsiderable number from the minor colleges, are scattered up and down our streets in lodging-houses, it is surprising to me that any one could have resided in the university for any considerable period, and not have discovered the extensive evil of such a procedure. Let it be granted that students so situated, are under the "control" of their superiors; yet experience has shewn me, and every one who has fairly considered the case must perceive, that they are not, and cannot be so much under the ob-

servation of the seniors as they ought to be, or even as those members who live within the college walls. In proof of this statement, it needs only be observed, that the regulations respecting lodging-houses, on which your correspondent so greatly relies, are not only easily evaded, but are actually well-known to be constantly violated by proprietors of lodgings with perfect impunity! Let one instance within the compass of my own observation, and by no means a solitary one, suffice:—a proprietor of a lodging-house is in the habit of bringing up the "gate-bill," which should declare the exact hour at which his inmate returns home every evening, to the young man himself, whom he requests to fill it up at his own discretion! In many other instances, it might easily be proved, that false gate-bills are constantly sent in; and who will doubt it, when he considers the circumstances of the householder and his lodger? If the former be entirely dependant on the tutor and senior fellows for success in his business, he will not risk the loss of their interest to oblige the latter; but, if the reverse be the case, which is quite as common, and the young man's patronage is equivalent, or more than equivalent, to that of his superiors, it is manifest how easily the present rules and regulations may be avoided. One circumstance of additional aggravation to this system, is not noticed by your correspondent; namely, that the persons who wait on the young men at lodging-houses, are, in too numerous instances, young women,—and they bearing a bad character! I know this to be a fact. If any one is disposed to doubt it, let him account for that clause which invariably appears in advertisements in our newspaper for servants, by persons of respectability in our town—"*No Cambridge person need apply!*"

Perhaps, my readers are by this time satisfied, that "A North Countryman" is wrong in his opinion, that building is not so necessary as some persons seem to imagine. If they wish to have an additional proof of this statement, let them know, that from the class of persons above alluded to, it is, that our streets are in a great measure filled with the nuisances which will be complained of in their order. I leave these facts with the public.

With respect to drunkenness, "A North Countryman" must either have very strange ideas of its heinousness in the sight of God, or have been very ill-informed concerning the administration of punishment to offenders of this class. All the penalty incurred by being found a creator or a partaker of a *drunken riot* in our streets, is a few lines of some Greek or Latin author to translate, or to commit to memory; a punishment that any school-boy would laugh at: a second or third offence may incur an additional number of lines, or confinement to college walls for a few days. The *constant* occurrence of riots of this description in our streets, and the many gownsmen we meet *quite inebriated*, prove how far, to use your correspondent's words, "drunkenness is discouraged and punished!"

Your correspondent's answer to "A Westmorland Yeoman's" third inquiry is as unsatisfactory as, from *existing circumstances*, might have been expected. Laying all other charges against our university aside, what can we find to vindicate the state of our streets? Can "A North Countryman," or can any individual endued with common decency, affirm, that they do not swarm with characters of the very worst description? Can he say, that vice with unblushing impudence does not insult our eyes every hour of the day? Can he deny, that from dusk till midnight, our streets are in a state which would disgrace any town,

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even where no vice-chancellor and proctors existed to aid the civil authorities? If it be a *necessary evil*, that characters of the most likely cast to allure young men to their utter ruin, should swarm in our suburbs, surely every undergraduate has a right to lift up his voice, and demand that he should not be compelled to submit to the *attacks* of vice; and that the streets at least, of a seat of so much learning, should be kept clear from such a nuisance. I hope and trust, that Oxford's better example will never cease to be rung in our ears, until our chief magistrate, and our *spiritual* rulers, listen to the just demand of parents and guardians, aided by the voice of the well-disposed part of their children themselves, to clear our streets from vice, and at least not to put temptation in the way of youth.

With regard to the *possibility* of abolishing the system of lodging-houses, which is productive of so much evil, I have been led to imagine, that no such impracticability exists, as your correspondent seems to imagine. A senior fellow of a college mentioned to me not long since, that an offer had been made to the university by an architect, to build, on no very extravagant terms, a sort of university "*hôtel*," capacious enough to contain the overflowings of all the colleges, and which might have a gate-bill and regular porter, and, in short, be on the same principle as the colleges themselves. This offer was, however, refused. One thing is clear, that if the university would only *advance* the money, the building would pay itself; particularly if they adopted the plan of making the students who should reside in it, pay for their rooms *at the same rate* as they pay for lodgings. I communicate this circumstance, to shew that the undertaking is neither so "gigantic" nor so "ideal" as some persons might imagine.

Your correspondent's remark, respecting female bed-makers, is the most particularly erroneous of all. Had he said, that the greater part of those who are employed, at Trinity and Christ's colleges especially, are young women, he would have been nearer the truth.

I shall only add, that having glanced at each of the most striking evils of our university discipline, it is fair to add, that for this year, two pro-proctors, and two additional proctors' men, are proposed to be elected; and that, since the unfortunate occurrence alluded to by your correspondent towards the close of his paper, the "heads" seem to have been gradually adopting measures, by introducing gate-bills at the lodging-houses, and by proposing additional proctors, for the better discipline of the place.

In conclusion, I wish to suggest, that no motive has led me to state thus much, except an earnest desire that the faults and blemishes of our university may be removed; and that, by laying open what may be considered as objectionable in her to the eyes of the world, the seniors may be induced to adopt such efficacious measures as shall raise her as high in a moral, as she is now in an intellectual, point of view: thus would the desirable intentions of the pious founders of our colleges be most effectually promoted.

AN UNDER-GRADUATE.

To the Editor of the Christian Observer.

MR. BELLAMY'S assertion, that Luther's German translation was made from the Vulgate, is only one among many instances in which he betrays an ignorance of the history of Biblical translations, unbecoming the author of an improved English version. Luther certainly translated directly from the Hebrew; for the copy of the Hebrew Bible which he used is preserved in the royal library at Berlin: it is the edition of the whole Old Test. Buxim, 8vo. 1494. This copy was collated for Dr. Kennicott, by Schulze, a German, who published a tract on the value of this col-

tion, and dedicated it to Kennicott. This copy of the Bible is marked in Kennicott, 264; and had Mr. Bellamy consulted his *dissertatio generalis*, he would not have made the assertion of which several of your correspondents have complained.

Allow me farther to remark, that I have observed, that our Authorised Version of the Old Testament generally agrees with the Munster edition of the Hebrew Bible, when there is any difference in the printed texts; and though I believe it is not any where recorded, *what edition* our translators followed (for they were not aware, I imagine, of any difference in the printed text) I believe it was Bib. Munsteri. Heb. Lat. fol. Basil, 2 vols. 1546. I think I could offer some proof in support of this conjecture; but I should be obliged to any of your correspondents who would favour me with any interesting information on the subject. G. H.

REVIEW OF NEW PUBLICATIONS.

An Examination of the Doctrines of Calvin: a Sermon, preached in the Parish Church of St. Martin, Leicester, on Thursday, the 2d of July, 1818, *at the Triennial Visitation of the Lord Bishop of Lincoln. To which is added, the Doctrine of Necessity, briefly considered.* By the Rev. JAMES BERESFORD, Rector of Kibworth, Leicestershire; and late Fellow of Merton College, Oxford. London: Hatchard. pp. 67. 1818.

A Ready Reply to an Irish Enquiry: or, a convincing and conclusive Confutation of Calvinism. To which is subjoined, Ieropatdeia: or, the true Method of Teaching the Clergy of the Established Church, being a wholesome Theological Cathartic to purge the Church of the Predestinarian Pestilence. By A CLERGYMAN OF THE CHURCH OF ENGLAND. London: Whittimore. pp. 357. 1818.

WHEN the Reverend Rector of Kibworth, and Fellow of Merton College condescended to amuse the world with his well-known "Miseries," we almost wonder it did not occur to him, as an author, that an interesting chapter might have been added on the Miseries of Reviewers. Like a wise instructor, however, he has seen fit to teach us this lesson by example instead of precept, and we are consequently much indebted to him for some valuable practical illustrations of the art of teasing periodical critics.

For example (Misery 1.): A preacher of a visitation sermon takes for his text "Glory to God in the highest, and on earth peace, good-will towards men," and, after a suitable exordium, proposes, as the subject of his discourse, "to examine whether the doctrines of Calvin, as laid down in his Institutes, do really, as asserted by those who hold them, contain the truth of God exactly as we find it in the word of God." This plan of preaching a sermon, which has nothing to do with the text, nay, which opposes its very spirit, is the more admirable because of the disappointment which it must have caused, not to reviewers only, but to those "Methodists" or "Calvinists," if any such were present, who came to St. Martin's church, in hopes of hearing a sound, practical discourse, which might have sent them back to their respective parishes, with hearts raised above vain janglings and speculations, to peaceful, active, self-denying piety; and might have inculcated that

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universal "good-will" which the text promised, but which the sermon certainly had no particular tendency to promote. For ourselves, we confess, that we readily fell into the snare, expecting from the text any thing less than a vehement party-spirited discourse; and indeed there wanted nothing to render this Misery complete, but that it should have been played off on the 1st of April, instead of the 2d of July. While, however, we duly admire the ingenuity of the Misery, we are bound to add, that it is not quite original; that eminent divine, the Rev. Laurence Sterne, having long ago recommended, that when a clergyman has a sermon to preach for which a suitable text does not present itself, he should pitch upon one at random. The one which he particularly recommends is, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, Cappadocia," &c. &c.: but Mr. Beresford's is quite as good for the occasion.

To write in a particularly cramp, quaint style is another approved plan of inflicting a misery upon reviewers. To speak, for instance, of the Almighty "finding his worshippers continually employed among the charities" (p. 10), of inferring things "logically as well as *theo*logically" (p. 11), of Calvin's doctrines being "individualized by himself," namely specified (p. 16); to assert, that "the instance just given of irreverence to the Deity is *much*" (p. 21), to revive such obsolete words as "imcompossible" (p. 42); is all very excellent, though not quite equal to those broader defects of style which are capable of being expanded over a whole sentence, instead of being comprised in a single expression. For example; "Irresistible grace imparts such a visitation of the Divine Spirit, as finds and leaves the favoured recipient wholly idle; — coming in with a rush too potent for opposition, yet too sudden for concurrence, — it must be entertained, and of course it must thrive in operation." This is very excellent: "grace," we find, is a "visitation," and has a "recipient;" and the visitation "comes in with a rush," and the visitation or the "rush" is "too sudden for concurrence;" and the "visitation," must be "entertained;" and, moreover, this "visitation" "thrives in operation." Many equally admirable specimens of style occur in this "visitation" sermon: we shall give but one more. "Oh, my brethren! my *united* brethren, would to God you would enable me to call you! be led to arouse your feelings, your understandings, your consciences, and your candour! And *will* you, *can* you suffer the threatening clouds and impenetrable fogs which have been raised by this moody polemic to *hide out* the splendour of Revelation?" The epithet "moody polemic," as applied to Calvin, is not only good as "arousing" men's "candour" and "hiding out" the very point in dispute, but as furnishing an admirable relief to the language of many of our older and best divines, who concurred with the judicious Hooker, that "Calvin was incomparably the wisest man that ever the French Church did enjoy." (Vide Christ. Observ. for July, 1817, p. 438, &c.)

Our author sometimes weaves his Miseries very neatly together. In one part of his sermon, for example, he exclaims, "In struggling for the interests of truth, none can hope to prevail by *naked assertion:* from *assertion*, therefore, I will wholly abstain." Having thus prepared his readers for nothing but *argument*, their minds fully wrought with expectation of the most profound specimen of dialectics, he no sooner begins to explain any passage of Scripture, than he immediately pounces upon them with such *assertions* as the following: "The two latter clauses of the text must be taken, as they stand in close connexion with the former.

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The full instruction which will thus be afforded to us, is, that in this our earthly state, we are wholly without the power of promoting the glory of God, except through the medium of benevolence and beneficence to our fellow-mortals." Now, surely here is an *assertion;* for whether the instruction which Mr. Beresford derives from the text be true or false, it cannot be proved that it necessarily, or even naturally, results from it; any more than Dr. Mant was able to prove, that when our Lord said, that "except a man be born of water and of the Spirit, he cannot see the kingdom of God," it followed, as the "full instruction" of the passage, that baptism and the Spirit's influences are necessarily connected, or are contemporary in their operation.

We by no means intend to touch upon the peculiar doctrines of Calvinism, specifically so called. Indeed, after so much has been said, and thought, and written on the subject, and to so little purpose, we can conceive of no *misery* greater, than upon entering the house of God, anxious for plain practical "doctrine, reproof, correction, and instruction in righteousness," to be informed by the minister, as in the sermon before us, that he is about to discourse upon — "I. PREDESTINATION, jointly including eternal election and eternal reprobation. II. Particular redemption by Christ. III. Irresistible grace. IV. The final perseverance of the Elect." (p. 16.) In this instance, however, Mr. Beresford has refrained from inflicting on us the additional Misery of a discussion of "the fifth point;" very candidly acknowledging, that, "as it is a doctrine received by our own church, though not with Calvin's severity of interpretation, he will say nothing of it." (p. 16.)

Why, we are often tempted to ask, is it that men will obstinately continue year after year, and century after century, to annoy each other with these points of subtle and often useless, or worse than useless, disputation? A man can hardly shelter himself under a penthouse from the rain, without chancing to meet with some one who is anxious to know whether he is a Calvinist. And after all, argue as we will on either side, what do we know, or what can we prove? Each system, pushed to its apparently necessary consequences, involves its abettor in confusion and absurdity; while each, as maintained by the more moderate and pious of its disciples, may seem to derive countenance from particular passages of Scripture, however inconsistent it may be with others of equally plain and intelligible import. Why will not men learn to see that it is impossible to handle these abstruse points to any real purpose of utility, in the dry scholastic manner in which they are too often treated; and that, if touched upon at all, it should be only in the posture of humble acquiescence, and unimpassioned simplicity of intention, and with a constant recurrence to that devout prayer— "What I know not, teach Thou me." We most anxiously desire to see the time arrive, when theological disputants will adopt Mr. Faber's rational and judicious rule, to "admit no conclusion in any system to be valid, unless the conclusion itself, as well as the thesis from which it is deduced, be explicitly set forth in holy Scripture." (Vide Faber's Sermons, or Review of them, in Christ. Ob. for June 1817, pp. 395, 396.)

We have but few remarks more to make on Mr. Beresford's discourse, before we proceed to the other work under review. If we wished to go on with our *miseries*, we might find them in abundance. We shall give but one example. Mr. Beresford professes himself a strict and orthodox Churchman, and brings forward seven articles of his own belief, which he states

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to be inferred from "the words of two apostles." Now the beauty of this Misery is, that Mr. Beresford has so admirably contrived the positions in his sermon, to contradict those which, as a graduate and a clergyman, he has frequently signed in other ways, that it would puzzle the most sharp-sighted critic to determine exactly upon his real opinions. We shall quote the last three of *his* articles, with corresponding passages from three successive Articles of the Church of England, which appear to have been immediately in his view.

Mr. Beresford.	*Church of England.*
"V. Man by his own good works may *assist* in averting his own condemnation."	XI. We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings.
"VI. ..... That *for** these good works, graciously accepted in their humble degree, he shall be everlastingly rewarded in heaven."	XII. Good works which are the *fruits* of faith, and follow *after* justification, cannot put away our sins and endure the severity of God's judgment.
"VII. Man is fully gifted by his Creator with free will."	X. Of free will. The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us *that we may have a good will*, and working with us when we have that good will."

* The word *for* is thus marked in Italics in the original.

Our readers will perceive, that one of our principal objections to this sermon, is not *that it is anti-Calvinistic;* (for here we remain neuter); but that its professed refutation of Calvinism, even where it takes up what really *is* Calvinism, and not what, under that vague appellation, involves our common Christianity, does not come fully to the points at issue between the two parties. Suppose we prove ever so strongly, that *all* men have the *power* to turn to God; the Calvinist replies, that every man has not the *will*, and that God only can give the will. *Here*, therefore, and not on the previous question, the *real* point of controversy rests. Without involving ourselves in the litigation, we may give an example or two to illustrate our remark. Mr. Beresford, for instance, brings forward the Calvinist as maintaining, that "God *for his own pleasure*, hath predestinated certain of his creatures to eternal torments." Now Calvinists, at least the more moderate part of that body, supposing they allowed reprobation *at all*, which they probably would not, would still reply, that they did not view God as acting thus for "*his own pleasure*," but in order to the just retribution of sin; and, that when they speak of "election" as founded upon the sovereign will of God, they do not consider it as the act of "a tyrant," but of a being infinitely wise and good, who, for reasons which we cannot know, and might not, in the present state be able to comprehend, but which we

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shall fully understand is a *future* state, and see to be quite consistent both with the equity and goodness of God, has made the supposed decree. As far as we understand the Calvinists, (we still allude to the more sensible and moderate part of the body), their argument is not, that God has acted *without reason*, but only, that his reasons are above our understanding, and that *human merit*, foreseen in the recipients of grace, was *not* one of those reasons. The *ultimate* point, therefore, remains undecided between the two parties. Again, when Mr. Beresford remarks, that salvation "is promised not to the elect in the Calvinistic sense, but to any who *do those things*" (p. 37), which the Apostle had mentioned in the passage to which he alludes; the real question still remains untouched; for the Calvinist would reply, that "*none but the elect* can possibly have either the will or the power to perform God's command." A similar remark would apply to most of his other arguments on this interminable subject.

Now, again, we think it right to advertise our readers, that we are not defending the doctrines of Calvin: we are simply endeavouring to convince the warmer opponents *on both sides*, that what so often appears to them an irresistible argument, is, in fact, no argument at all, since it does not reach the nucleus of the controversy. In almost all the polemical discourses which it has been our lot to hear or read on these disputed points, whether from professed Arminians or professed Calvinists, we have usually felt ourselves unsatisfied, from finding that the disputant was but attacking the enemy's wing, instead of advancing boldly to the centre of his phalanx. We wish to convince, if possible, the younger clergy especially, that proving that a given hypothesis on these abstruse subjects is liable to much abuse, or may be followed out into untenable positions, is not *necessarily* a confutation of the hypothesis itself. We think that a full persuasion of the difficulty of the questions *really* at issue would greatly tend to check these worse than useless discussions. After all that rival disputants may write or preach, the subject remains where God has left it, in an awful darkness, which should rather check our confidence than provoke our curiosity. A philosopher replied, to one who asked him what he concealed under his cloak; "I placed it there that you might not know." If we might venture without irreverence to apply the remark to a higher subject, we should say, that mystery was expressly cast around these topics, not that we might speculate and dispute upon them in all the petty pride of human dialectics, but that we might bow with profound humility and contented faith before Him "who is unsearchable, and whose ways are past finding out." Our feeble conjectures, (for, after all, what are they *but* conjectures, except so far as they are founded on the plain assertions of Revelation?) on points connected with the nature or the decrees of the Most High, cannot penetrate even the outskirts of that profound obscurity (dark with excessive brightness) which encircles the Eternal Throne. To be fully sensible of this point, would check the spirit of controversy as much as it would increase that of deep and humble piety. *That* man cannot be dogmatical or disputatious who duly feels his own ignorance, and can submit in the self-abasing spirit of Christian diffidence, to think lowly of himself, and highly of his fellow-Christians. It is nothing but ignorance combined with pride, that can make a man conceive himself well-informed on subjects so far removed from the ken of human research; and which, in proportion as he proceeds in his investigations, he will find, elude all the ingenuity of earth-born philosophy. Not that we have any fault to find

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with the due discussion of the most controverted topics—(though even on this part of the question, we should imagine, that far more would be gained than lost, both in the pulpit and in conversational intercourse, by almost invariably substituting for them the more fruitful topics of practical divinity);—but if such controverted points *must* be handled, let them at least be taken up in the spirit of Christian meekness; let them refer for their proof to the plain text of Scripture, rather than to the uncertain deductions of human reason, even when that reason is employed in tracing out *inferences* from Scripture itself; and let them be viewed not as subjects on which it is impossible for differences to arise without culpable blindness on one side or the other, but as subjects, respecting which, both parties may be honest in their argument, however adverse may be their theoretical conclusions. Let neither opponent think he has conquered his adversary, because he has dislodged him from a particular tent, or has successfully maintained a strong counter-position. He may readily achieve this, without making a single advance towards the real merits of the ultimate question. Indeed, we could wish that those persons on both sides, either divines or laics, who are so eager to shew their prowess in this endless controversy, would pass at once from all subordinate points to the gist of the argument—for example, to reconcile that free agency of man, which must be admitted in order to render him a responsible being, with that foreknowledge of God which *seems*, in some measure, to render him a necessary one. And if they cannot clear this point, or one or two others to which the whole controversy may be ultimately reduced, it is of little importance on either side to have destroyed a few outposts, or to have annoyed an adversary with a straggling fire. Now we wish our polemics to *feel* this; not that they may proceed to still vainer janglings; but that they may learn to refrain from forcing upon others, what they cannot prove themselves; that they may regard with true charity the person and the opinions of their neighbour; and that they may be content to wait for the full illumination necessary to the comprehension of these topics, till that day, when, deriving light and understanding immediately from the Great Fountain of intelligence itself, they shall see and know even as they are seen and known.

Of Mr. Beresford's ignorance of the *real* points at issue we might give several examples; his confounding, for instance, the general belief, on the part of an individual, of the doctrine of election, with his belief of his own personal election—two things which have no necessary connexion either in argument or fact. Multitudes believe the former who do not believe the latter, especially in countries where the general creed, as in Scotland, is indisputably Calvinistic. This is probably the case with a large portion also of the children of professed Calvinists in England, whom the force of education will not allow to doubt of the correctness of a principle so earnestly inculcated upon them from their infancy; while either self-diffidence or many other causes may prevent their applying to their own case what they still consider as indubitably true of others.

While on this subject, we cannot but object also to the incorrectness, not to say the unfairness, of railing, as our author does, at Calvinism, as necessarily productive of great moral injury both to its professor and the community at large, when neither the great body of Calvinists in our own country, nor in any other we believe, are found more vicious than their neighbours. We should have thought the example of Scotland—not to mention some of the most virtuous places

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upon the continent of Europe, in which Calvinism is the acknowledged and accredited faith, might have taught our author and other zealous anti-Calvinists, either to modify their assertions on this subject, or altogether to reject a mode of argument which may be often adduced with as much advantage to the cause of error as of truth.

We conclude our remarks on Mr. Beresford with a single passage, illustrative of his mode of argument, in which our readers, both Calvinistic and Arminian, will be somewhat surprised to learn that the doctrine of Predestination may be refuted from the very *title page* of the Prayer-book.

"Cast but a glance upon its title-page, and you need advance no further:—the volume there announces itself as 'The Book of Common Prayer.' I will stand upon these two words,—in full confidence that they are strong enough to bear me. From the first of them, I perceive that our church has provided petitions to Heaven for all her members, in common.—She is, therefore, like Him, whose word is her law,—'no respecter of persons;' and, consequently, no teacher of predestination,—of which doctrine, respect to persons is the beginning, the middle, and the end.—From the second of these two words,—'Prayer,' coupled as it is, with the first of them,—'Common,'—I learn, that she considers the precatory addresses of all her members, not merely as allowable, but, as actually efficacious with God; and, consequently, on this proof, also, she is no sharer in the assumption, that the final doom of all men was irrevocably fixed before their birth. Had the framers of our Liturgy really sided with Calvin,—not a single prayer should we have received from them; for they had more than wisdom enough to have discovered, that, to 'the elect,' prayer must be without necessity;—to 'the reprobated,' without hope. Had they for a moment doubted, however, of its common expediency, the prayer prescribed to all men, by the Saviour of all men, would have effectually removed their scruples." pp. 49, 50.

We would recommend it to Mr. Beresford, before he publishes a second edition of his sermon, to read Calvin's chapter on Prayer, and then to employ his ingenuity in accounting for the wide difference which exists between the *facts* of this case, and his own speculations respecting them *.

The second work before us is an ironical confutation of Calvinism, including under that term, not only Calvinism, properly so called, but much that is held in common by good men who are far from being abettors of the system of the Genevese school. The volume is written in the style, and probably upon the model, of Witherspoon's Characteristics, which seem to have given the hint to several works of a similar kind. Now we must very frankly tell our anonymous author, that however deserving of approbation many of the passages in his work may be, we are in no degree friends to this mode of treating subjects of such grave importance as most of those which come under his inquiry. There is, however, we admit, a particular niche of controversy which such a work may very legitimately fill; for though it cannot, in the nature of things, be a proper mode of establishing any religious truth, it may, perhaps, very fairly shew the absurdity of those arguments which are brought against it. A large class of mankind desire to laugh rather than to reason, or at all events will not reason in favour of any thing which is rendered the subject of ridicule. Now this mode of writing turns the

* We pass wholly over Mr. Beresford's bold attempt to enter the lists, on the subtle subject of Necessity, with such a mighty master of logic as Jonathan Edwards. That Mr. Edwards's work admits of being answered we believe; but certainly Mr. Beresford has formed a very undue estimate of his own reasoning powers, in assuming that he is capable of answering it. We need not say that his attempt has miserably failed.

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laugh on the other side; and may, therefore, induce many to weigh the argument who would otherwise have been ashamed to have even listened to the unpopular side of a litigated hypothesis. But here we think the benefit (equivocal, we admit, at best) conferred upon a true cause by such publications must stop; for though in the pure mathematics the *reductio ad absurdum* is a conclusive argument, it is by no means so in questions depending upon moral evidence. We could not allow that Mr. Beresford had necessarily disproved his opponent's arguments *merely* because he had made absurd inferences appear to follow from their admission; and we are equally strenuous on this point, in reference to our present author. On neither side is ridicule the test of truth; we say *ridicule*, because, however gravely an argument may be conducted, the *reductio ad absurdum* always partakes of the nature of ridicule. By the very construction of the argument a certain truth is supposed to be so clear and incontrovertible that nothing short of complete fatuity could induce an opponent to contravene its authority. The moment, therefore, that a proposition is proved to involve this absurd consequence, the laugh of triumph is raised against its abettor, who, in addition to having his argument disproved, is rendered ridiculous for having maintained it. But in those mysterious questions of controversial divinity which constitute the topics of the two works before us, it is seldom that our knowledge is so complete, and our induction so extensive, that one mortal can fairly take upon himself to argue thus with another. It is quite enough, for the confutation of a *mathematical* proposition, to prove that it necessarily involves an *absurdity* (we use the term not in its colloquial but its classical sense); that, for example, if followed out to its consequences, it would prove that the internal angles of a triangle are *not* equal to two right angles; because here all the terms of the proposition and the various stages of the argument are such as come completely within our sphere of information, and are such as we cannot possibly have misunderstood. But when we apply this mode of reasoning to theology, we soon become perplexed; for, as we have before had occasion to shew, from two propositions equally true and undeniable, may be deduced, by apparently necessary consequence, inferences that are contradictory, and which, therefore, cannot, in the nature of things, be true together. In fact, there is scarcely a truth in morals or religion which may not be followed out, by apparently correct deductions, to the most untenable consequences. When, therefore, Lord Shaftesbury would fasten an absurdity upon the admission of a Christian doctrine, we may very fairly argue, that notwithstanding his argumentative sneer, the doctrine may still be true. The opponents of Mr. Beresford, and of the ironical confutation of Calvinism, may respectively reply to the same purport; and, as the questions under discussion are not mathematical but moral, we think their reply would be perfectly just. In fact, the only satisfactory mode of answering the *ratio ad absurdum*, in matters like these, is the argument by analogy. For instance: "You tell me," says the Christian to the Deist, "that the admission of such a doctrine would lead to such or such an absurdity. I am not, perhaps, prepared absolutely to *prove*, whatever I might make appear *probable*, that such a consequence might not seem to arise from the admission of the truth for which I contend; but this difficulty is not greater than others which follow from principles which you yourself admit. If, for example, you contend, that my hypothesis relative to the condition of mankind would go far

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to disprove the benevolence of the Deity, I contend that it would not go farther than the famines, the storms, the earthquakes, the noxious animals and weeds which infest the fair face of creation, and disturb the repose of the human race." How admirably Bishop Butler has handled this defensive weapon we all know; and in many cases it is the only weapon which can be employed with advantage in such a warfare. The Calvinist may fairly use this argument against Mr. Beresford, and the Arminian against the author of the "Confutation:" not indeed to shew that their respective systems are *right;* for the argument has no bearing whatever on the *positive* side of a question; but to shew that they *may* be so, notwithstanding all the awkward inferences which have been fastened upon them, since those inferences are not *more* awkward than others which necessarily flow from facts or principles equally admitted by both parties.

We do not wish our readers to collect from the preceding remarks, that the author of the "Confutation" has confined himself to an ironical exposure of his opponent's arguments without bringing any of his own. On the contrary, the whole work is a continued argument, conducted with considerable spirit, and in many parts (for we have nothing to say to the *really* Calvinistic portion of it) quite conclusive. We have not, however, by any means, reconciled ourselves to the principle upon which it is founded; and we are not sure that the irritation which such works must inevitably cause, is not more than a counterbalance for the good which they may be intended to effect. It is not a slight consideration that can atone for the breach of charity; and nothing more invariably produces this consequence than using the weapon of ridicule even in the defence of what is most excellent and laudable. That the author's intention was not satire, but the establishment of truth, and that his feelings towards his opponents are perfectly kind and charitable, even when his tone, from the nature of his plan, is most sarcastic, we think is apparent throughout the work. We admit, also, that many of the arguments and modes of controversy which he has specified, are justly deserving of all the ridicule with which he has assailed them. But in questions so closely connected with the improvement of the heart and temper, as those which are here discussed, candour, conciliation, and forbearance appear of far greater importance, even for the sake of effect, than irony and satirical wit. Besides, it does not follow, that, because a criminal deserves punishment, it is a pleasing or honourable office to become the executioner. Our general feeling, therefore, with regard to the work is, that had it happened to have been submitted to us for our *imprimatur*, we should have advised either a considerable alteration of i t plan or its entire suppression; — but that, *being* published, we cannot but acknowledge that both its arguments and its satire are oftentimes too well founded, and deserve the consideration of those who may be likely to come within the sphere of their influence.

These remarks apply to the general plan. We have, however, a somewhat more unqualified objection to express against one or two particulars in its execution. We allude, for example, to the frequency with which things serious and jocose are brought together in such a way as must often be revolting to religious minds, and especially to those persons who cannot enter sufficiently into the mixed feeling which is necessary to enjoy this sort of theological tragi-comedy. A ludicrous application of a text of Scripture, for instance, though intended only to throw ridicule on the supposed *applier*, always wounds the acute feelings

of Christian sensibility. We object, also, to the occasional grossness and indecorum of thought and expression which occur in this volume; and also, to the somewhat broad sneer intended by such epithets as "the *apostolical* Bishop of Lincoln;" the "*pious* Dr. Mant;" the "*good* Dr. Marsh," &c. The wit would have been not only more consistent with the professed views of the writer, but also, more exquisite and *pungent* without these personalities. The only Christian or *gentlemanly* way in which a controversialist can raise a laugh against his opponent, is through the medium of *things*, and not *persons*. We object also, that the author often quotes his texts loosely and irrelevantly; and that many of his criticisms are by no means well founded. Such are our general views: we proceed now to a more particular sketch of the work.

The first part, comprising about half the volume, discusses the doctrines of Original Sin, Regeneration, the Holy Spirit's influences, Justification by Faith, and Predestination; each of which is ironically disposed of by a burlesque confutation. The following are the general rules upon which the arguments are conducted.

"Now to confute Calvinists, some general rules are necessary to be premised before we enter into particulars.

"*First General Rule.*—As they quote Scripture most unmercifully to annoy us, let us avoid quoting it as much as possible; but let us have recourse to the interpretations of the fathers, or other pious men, which gives us both the advantage of Scripture, and human authority to back it: with the fathers to help us, we are sure to overmatch them.

"*Second General Rule.*—When they advance an opinion, or a doctrine in Scripture phrase, never directly deny it; always say, 'God forbid I should deny that:' but then explain it away, and shew it does not mean what the Calvinists say.

"*Third General Rule.*—For the purpose of carrying the second rule into action, you must be always ready to explain the Scripture, sometimes in a literal, and sometimes in a figurative sense; even where the meaning is most plain: this is the use of learning the original languages, which gives us a great facility of doing this; and enables us to silence the ignorant at once: and, by the way, it is one of the wickedest principles of Calvinists, that they continually undervalue learning; and declare that the poor can understand the Bible; and that its meaning is generally plain.

"*Fourth General Rule.*—Always deny that the Calvinists quote Scripture fairly; say they quote 'detached texts'—'isolated sentences'—'broken passages,' &c. This at once excuses you from taking the trouble of examining plainly their quotations: it is both a short and a satisfactory apology.

"*Fifth General Rule.*—Always bring forward, as much as possible, your own veneration for the Established Church; call it 'venerable,' 'pure,' 'holy,' 'apostolical;' and all the dignified epithets you can think of; and speak of submission to the will of your superiors, as a duty fully on a level with your duty to God: the due observance of this rule stamps an *imprimatur* on your sentiments, as orthodox: for who can dare to call them in question, when you are so firmly attached to the church?

"*Sixth, and last, General Rule.*—Represent, in every possible way, the Calvinists as the grossest enthusiasts: as enemies to the church; to its principles; its doctrines; its forms; its government; its discipline; and its bishops: insinuate against them as if they were plotting its overthrow; or carrying on war against it. This makes people reject their doctrines, without even listening to them: for what that is good could come from such a bad quarter? It arms all good loyal subjects, not only against their principles, but against their persons, as being dangerous members of society, in politics as well as religion: and if you assert these things boldly, it raises your own character amazingly, and sets you up as champion of church and state.—By these rules it is easy to confute their doctrines." pp. 19—21.

We shall give, under this part of the work, but one passage more, in which the author disposes as follows of a litigated question, relative to the moral and ceremonial law.

"Whensoever the Calvinists quote Sa-

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Paul, as saying, 'By the deeds of the law shall no flesh be justified,' and all the other texts they quote to that effect, pervert the use of the term, *law;* declare that he does not mean the *moral* law, but the *ceremonial;* and that will go a great way to settle the business, and help us out of the scrape: you may begin thus—'This explicit renunciation of the works of the law, was directed against the mistaken notion, that the observance of the rites and ceremonies of the Mosaic dispensation was required in those Gentiles who embraced the Gospel.' You may then go on to prove, what the Scriptures fully bear you out in, that the Jewish and Gentile converts had several contentions on this head; you may refer to Acts xv. where the Apostles and elders held a council on the subject, and condemned the principle of subjecting the Gentiles to the ceremonial law: and you had better add, out of your own head, because it will give a much better colour to your argument, 'yet the practice of circumcising the Gentile converts, and of requiring their obedience to the other legal ordinances, continued to prevail.' Though this does not at all appear in Scripture, yet probably no person will perceive it; and it makes it much more plausible for you to advance afterwards, that 'this practice was reproved with severity by St. Paul,' and caused 'the decided manner in which he maintained the doctrine of justification by faith, without the deeds of the law.' For establishing which principle you may say, 'Let it be remarked, that whenever St. Paul, in speaking of justification, uses the word works, or deeds, he invariably adds "of the law;" he frequently says, a man is not justified by the works of the law, but not once does he say a man is not justified by works; so scrupulous is he upon this point, that he repeats the expression, "works of the law," three times in one verse: the works, therefore, which he rejects from any share in justification, are the ceremonial works of the law for which the Judaising Christians contended.' This is capital! half the Calvinists will not be able to answer it; and they will never think of quoting Rom. iv. 1, 7. or xi. 6. or Eph. ii. 9, where Paul speaks of 'works' without 'law;' and every one that does not read the Bible, will be satisfied with it at once: it is an excellent illustration of my second rule; and see to what a glorious anti-Calvinistic conclusion it leads: for if St. Paul did not mean to exclude the moral, but only the ceremonial law, from our justification, we may then still plead, that our obedience to the moral law, our good works, make us acceptable in the sight of God, which is all we want to establish. But, if any of the Calvinists should begin to torment you with Scripture, as they all do, more or less; if he should say—that in the 3d chapter of Romans, Paul is proving the guilt of the whole world, 'both Jews and Gentiles, that they are all under sin;' v. 9. and after recounting some of their manifold iniquities to the 19th verse, he says, 'Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God; therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin'—He here speaks of a law under which all the world were brought in guilty: and he could not mean the ceremonial law, more than he could mean Magna Charta; for the Gentiles had it not, it was not given to them; and where there is no law, there can be no transgression: therefore, they could not be guilty of violating a law they never heard of: he therefore does *not* mean the ceremonial, but he *does* mean the moral law: for they *had* the moral law; it was written, by nature, on their hearts, their conscience bearing witness, Rom. ii. 15; and it did bring them in all guilty before God: when he says, in the next verse, 'Therefore by the deeds of the law there shall no flesh be justified,' it is a plain consequence, that the same law which condemns, could not acquit, or justify: and that the word 'law' means the same law in both verses; and, consequently, that it is by the deeds of the moral law no flesh can be justified; especially, as he adds, 'for by the law is the knowledge of sin:' now the ceremonial law gives no 'knowledge of sin;' but, on the contrary, a knowledge of the remedy for sin; typifying, by sacrifices, the death of Him who was to 'take away the sins of the world:' but the moral law *does* give the knowledge of sin, as he says himself in the 7th chapter, 'I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet:' Rom. vii. 7. When, therefore, it is the same law by which 'is the knowledge of sin,

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and by the deeds of which no flesh can be justified,' it is evident to any person who does not close his eyes, that the apostle must mean the moral, and cannot mean the ceremonial law. Moreover, when, after declaring that sinners are 'justified freely by God's grace, through the redemption that is in Christ Jesus,' v. 24, he concludes from his whole argument, 'Therefore we conclude, that a man is justified by faith without the deeds of the law;' it is plain it might be objected against him, that he made that law void, whose deeds were not necessary to justification: now he anticipates and answers that, v. 31. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Now it is clear, that this law without the deeds of which a man is justified, is a law which is not made void by preaching the faith of Christ; but, on the contrary, is established. Now what law is that? Is it the ceremonial? No; for by the faith of Jesus, it is totally made void and abolished: for 'he abolished in his flesh the law of commandments contained in ordinances;' Eph. ii. 15; 'and took it out of the way, nailing it to his cross:' Col. ii. 14. It, therefore, cannot be the ceremonial law; and since it is not the ceremonial, it must be the moral which is so established by faith, as to be inseparably connected with it, and written in the hearts of believers; for, as Jesus said, 'If ye love me, keep my commandments:' John xiv. 15. so 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him;' 1 John ii. 4: therefore, in that chapter, in which the apostle so fully shows that the deeds of the law have nothing to say to a sinner's justification, he is so far from meaning the ceremonial law, that he does not even mean it inclusively with the moral in the term law—but means exclusively the moral law. When the Calvinists argue thus: when they tell you that you are utterly ignorant of your Bible, or that you would know that the moral law was given by God, to show man his condemnation and need of a Saviour; that 'it entered, that the offence might abound,' Rom. v. 20; 'that sin, by the commandment, might become exceeding sinful,' Rom. vii. 13; that it is therefore called 'the ministration of condemnation:' 'the letter which killeth;' and, to prevent all mistake, 'the ministration of death written and engraven in stones,' 2 Cor. iii. 6, 7, 9. lest it might possibly be confounded with the ceremonial law—when they tell you this, and say, that a deceived heart turns you aside, or you would see that you must be perverting the Scriptures when you point men to that which condemns, as to that which justifies; to that which damns as the way of salvation—when the Calvinists argue thus, I recommend, as the only way of escape, the fourth rule: say, 'Oh you quote so many detached sentences; so many insulated passages, there is no following you; no arguing with you: you may quote your texts, regardless of the contexts; but it is not upon any individual passage of Scripture that I would rest our defence, so much as upon the general scope and tenour of the whole; and that not only because I consider such an appeal as the mode whereby we may be best defended, but also because I consider it as the most equitable mode of investigating and arriving at the truth." This is unanswerable: first, it shews your moderation that you decline controversy; secondly, it makes it appear to all attentive readers, that the Calvinist has only a few texts to support his principles; thirdly, it is evident that the whole Bible must be in your favour: so remember the fourth rule; it covers a retreat better than any other finesse in controversy." pp. 88—94.

The second part of the work, entitled "Ieropaideia, or the true Method of Teaching the Clergy of the Established Church," consists of an ironical "Letter to the Parents of Young Gentlemen intended for the Ministry;" another to the "Young Gentlemen" themselves; another to "Dashing Merry Parsons;" another to "Serious moderate Anti-Calvinistic Clergymen;" and some concluding "General Hints for supporting the Established Church against Calvinism." The whole of these chapters partakes of the general wit and severity of the foregoing extracts. The wit, however, is not always very pure, or the severity *always* justifiable or duly adjusted to the offence. We shall, however, give a passage or two. The following is the author's advice to a candidate for ordination.

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"Beware of Calvinistic company before your ordination. You need not be at all anxious about your examination; you must be able to repeat Grotius's proof of the existence of a God, and it will be necessary that you should be able to translate a verse or two of St. John's Gospel.

"If you should be asked any particular questions with respect to your views of religion, it may not be amiss to furnish you with some answers, although, indeed, you will naturally answer well enough, but lest you might have been led astray by not knowing the various figures and difficulties of the Bible; which, whenever you look into, you ought to read very cautiously, and beware how you understand it literally, particularly in St. Paul's Epistles; it might be as well to put you on your guard in a few points.

"Suppose you were asked, 'Pray, sir, do you consider the Christian religion gloomy and austere, that it forbids the recreations and enjoyments of the world?' Reply—'Oh dear, not at all; surely none but enthusiasts would think so. Oh dear, no; the Christian religion is the most chearful and pleasant religion in the world; indeed, it does not permit an over-indulgence in any thing; the *ne quid nimis* is quite its motto.' This is an excellent sentiment, indeed; it was Epicurus's own principle, and he was one of those 'pious heathens' that will go to heaven, through Jesus Christ our Lord; (rule second.)

"'Pray, sir, what is your opinion of Justification?' 'Oh, I think every one will be justified according to his good works; if we endeavour to act uprightly and to do our best, we shall certainly go to heaven,' through Jesus Christ, our Lord; (rule second.)

"'What is your opinion of being justified by Faith alone, without works?' 'Oh, dear! it is a most horrible licentious doctrine; if it was true, then all men might live as they liked; this is that horrid Calvinism; all you have to do is to believe and sin as you please. Oh, shocking! it is enough to make a man of true religion tremble to hear it.'

"'Pray, sir, what do you think of Original Sin?' 'Why, I think, we are poor weak creatures, often prone to commit little errors, and there are some terrible wicked characters indeed; but there are many persons nobly descended, of high and virtuous minds. I cannot, indeed, very clearly explain my sentiments, but I am sure it is not what the Newlights say, that all men have "hearts deceitful and desperately wicked," and can do no good of themselves.' This is very good, it will appear both modest and orthodox.

"'What is your opinion, sir, of Baptismal Regeneration?' 'Indeed I cannot say I have much studied controversy, but I am very sure that children are regenerated, and get both "a new name, a new hope, a new faith, and a new rule of life" the moment they are baptized.' Very good, indeed: he will almost think you have been reading on the subject.'"

"'Have you read the Bishop of Lincoln on the Articles?' 'Indeed I have, and a most satisfactory work on the subject it is; it removes all scruples from the mind, if any person were so foolish as to entertain them. I would subscribe all his opinions *ex animo*.' Do not forget *ex animo*: it means from your heart, and it looks learned to say a word or two of Latin: be sure you get *ne quid nimus* by heart too, and do not forget it.

"'Have you read his lordship's Refutation of Calvinism?' 'No; but I have heard of it; I am told it is a very fine thing.' 'The ablest piece of divinity, sir, that has appeared for centuries. No young clergyman ought to be without it.'" pp. 205—209.

The "Letter to the Serious Anti-Calvinistic Clergy" is perhaps the best in the work. The remarks especially on the various kinds of sermons are both amusing and instructive; though tinged as usual with considerable severity, and too much of personal application. There is, also, a littleness and want of dignity in the details, which takes off greatly from the effect. We shall give a few of the authors remarks on the "Sentimental Sermons."

"Select some pretty popular topic; for example, patriotism. This is a very pretty subject, it puts one so much in mind of that beautiful passage,

'Breathes there a wretch with soul so dead,
Who never to himself hath said,
When journeying home from foreign strand,
This is my own, my native land?'

Scott's Lay.

"I think that would be a very pretty

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exordium in itself. However, you may begin in humble prose if you like; you may first analyze the sentiment a little, and ask, 'Why do we breathe, with greater joy, the breath of our youth? Why are not other soils as grateful, and other heavens as serene? Why does the soul of man ever cling to that earth where it first knew pleasure and pain, and under the rough discipline of the passions was roused to the dignity of moral life?' that is truly sentimental. The 'rough discipline of the passions' is an elegant and efficacious stimulus to 'the dignity of moral life,' and one loves the country in which he has been so profitably educated; the ladies will admire that very much. Therefore, 'tempt him with the fairest face of nature; place him by living waters, under shadowy cedars of Lebanon; open to his view, all the gorgeous allurements of the climates of the sun; he will love the rocks and deserts of his childhood better than all these, and thou canst not bribe his soul to forget the land of his nativity; he will sit down and weep by the waters of Babylon, when he remembers thee, Oh, Sion!' There is a sweet romantic turn in this that is quite charming, and the scriptural scenery is so appropriate that it makes it exquisitely religious as well as romantic. Then you may expatiate on the patriotism of the youthful mind, and say, that in youth, 'it is generally rather a venial error than a virtue; I say *venial*, because those errors which proceed from the good and generous dispositions of youth deserve indulgence, and are seldom perpetuated but when they are treated with harshness.' This is very noble, it places not only youthful patriotism, but likewise every youthful folly in an amiable endearing attitude; and it is peculiarly excellent from its asserting that, so far from our youthful errors flowing (as those vile Calvinists assert) from 'an evil heart of sin,' they flow from 'our good and generous dispositions,' and 'deserve indulgence' from man rather than condemnation from God. Men, women, and children, will unanimously applaud such excellent doctrine. It would give a very dignified turn to the subject, to show that Jesus Christ was actuated by a truly patriotic spirit; indeed, perhaps, except Regulus or William Tell, you could hardly find a better example. Quote our Lord's address to Jerusalem, '"Oh, Jerusalem, Jerusalem! thou that killest the prophets, how often would I have gathered thy children together, as a hen gathered her chickens under her wings, and ye would not!" Who would not believe that our Saviour himself felt, at the moment of this exclamation, that ardent love of his country which it is the object of this modern doctrine to attack and deride?' One of your Evangelicals would have turned this sentiment, and confined it exclusively to Christ's regard to the souls of the Jews. But, no doubt, it was a pure effusion of patriotic spirit, and it gives a fine deep tone of moral energy to patriotism, to say so. Always press Scripture into the service of sentiment; for sentiment softens the asperities of Scripture, and Scripture elevates the moral philosophy of sentiment. That instance of patriotism is invaluable. It is extremely sentimental to express profound adoration for whatever we are extolling, no matter whether it be God or man: if it is God, all is well; and if it be man, men of sentiment will rather admire than reprove. Calvinists say we ought, in all our preaching, to exalt God, and to abase man. Calvinists are always wrong; the true way to judge of their fanatical theories is, as old women say we ought to judge of dreams, namely, by contraries, as in the present instance: for it is often highly sentimental to borrow some of the glories of God to decorate any favourite character we wish to praise. For instance, speaking of men of talent, What can surpass this sentiment? 'They are our natural leaders; they are the pillars of fire which brighten the darkness of the night, and make straight the paths of the wilderness.' 'At the sight of those, by whose wisdom we have been enlightened, by whose fancy we have been charmed; of heroic men, who, with rapid and untroubled sagacity, have ever reasoned and vanquished in the midst of death, we gaze in mute idolatry, and would fall down upon the earth to kiss the hem of their garments, and worship the dust of their feet.' This is true sentiment: it leads the soul, at once, back to those dear and classic days of Greece and Rome, when valour and talent were deified as they ought to be. Those pillars of fire are a sweet transfusion of that happy and sublime address,

'Lucem redde tuæ dux bone patriæ,' &c.

and that delightful transport of 'mute idolatry' reminds us of

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'Presenti tibi maturos largimur honores
Jurandasq; tuum per nomen ponimus aras.'" pp. 248—253.

The "General Hints for supporting the Church against Calvinism," relate chiefly to the Bible Society. We shall make a brief extract from this part of the work, as a farther exemplification of the author's general manner.

"To object against the Bible Society because it circulates the Bible alone, is highly creditable to our Church, our Prayer-book, our reverence for God's word, and our characters as Christians and ministers of Jesus Christ, and, moreover, is likely to promote the object we have in view, to raise our religion in the estimation of all thinking men, and to attach and keep them in the Established Church. For we are apprehensive of giving men the Bible alone, as we do not know 'what Articles of Faith they might adopt' out of it, so they must take the Prayer-book too, as 'a safe-guard.'

"The fact is, every thinking man must evidently consider that our church is right, and the Dissenters' churches are wrong, because they say the Bible alone will build up their church; and we judiciously assert that it will pull down ours. No one in the nation can tell whether most to admire, the purity and wisdom of our principles, or the justness and conclusiveness of our arguments.

"If any persons should say, We are surprised you should consider the Prayer-book a safe-guard against perversion of faith, for look at the Calvinists, do they not say that no person of plain, honest, unbiassed mind could say the Articles are not Calvinistic? Phoo; tell them you recommend the Bishop of Lincoln on the Articles, as a *safe-guard* to the Prayer-book. If they ask any further questions, send Dr. Mant's Bampton Lectures, as aid-du-camp to the bishop; and if the fellows are not yet satisfied, then send them to my 'right convincing Confutation;' and if you could get all of us circulated with the Prayer-book, and the Prayer-book with the Bible, I think we need not be afraid to let even Paul go any where, when he was so admirably attended, and under such an excellent 'safe-guard.'

"The last point of defence against joining the Bible Society is, that it does not circulate the Apocrypha. I do not know that this has been noticed; but it is very useful, for, first, if we get Bibles ourselves with the Apocrypha and circulate them, this makes them dearer, and puts them more out of the reach of the 'unlearned and unstable,' which is highly desirable, lest they might 'wrest them to their own destruction;' and besides, the Apocrypha contains many pretty little stories about Susannah, and Bel and the Dragon, which might divert the people from endeavouring to confuse themselves with the things hard to be understood in Paul's Epistles; besides also many nice points about the merit of works and the 'pious dead.' It would also be adviseable to circulate tracts with stories about good pious people, who went to heaven by good deeds, in opposition to the licentious Calvinistic tracts about justification by faith; which would impede the progress of that horrid system, and purge the church of the Predestinarian pestilence." pp. 355—357.

Our readers will have perceived, that throughout the work, the author has employed the term Calvinism, in that unfair and latitudinarian manner, of which we have so often complained in his opponents; thus identifying with Calvinism, the doctrines of original sin, justification by faith, the necessity of regeneration, and of the Holy Spirit's influence, as distinct from the privilege of baptism, &c. &c. The reason of this mode of conducting hostilities *on the part of his opponents*, is obvious; namely, to disparage unwelcome tenets by including them under an obnoxious name. The reason of our author's following their example, is no less evidently to accredit what is Calvinism properly so called, by connecting it, as if naturally joined, with what is acknowledged in common by all pious and well informed persons, however they may differ as to the peculiar views of the Genevese Reformer. This uncalled-for identification is not fair to any party: to the anti-evangelical party it is particularly injurious, as it tends to confirm them in an error

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into which they are already too prone to fall; namely, that of supposing that every man who appears at all in earnest respecting his salvation, is necessarily a Calvinist. The author of the Confutation cannot, of course, be himself ignorant, that a general agreement with him on such points as justification by faith, by no means necessarily involves an agreement on the subject of Predestination, &c. It would, therefore, have been but fair to have explicitly pointed out this circumstance to his readers. Or if he should contend, that in an ironical confutation, he was bound to use terms in the sense of those whose arguments he professes to specify; it would be obvious to reply, that he might easily have introduced one of that party, as laying it down as a good and approved mode of darkening and perplexing the cause, to call by the name of Calvinism, all that they think fit to disapprove, without at all stooping to examine whether their classification be right or wrong. We are anxious to see both men and doctrines standing upon their own merits. Neither can be long supported by such adventitious props as the identification of things which have no connexion either in reason or in fact. Let each disputed doctrine appeal individually to the test of Scripture; let it neither be unceremoniously exploded nor unsuspectingly admitted, merely because it suits the ends of a party to tack it to something else, that is either peculiarly obnoxious or justly revered. We shall not at the last day be judged in a crowd: our individual characters will be examined, and our individual doom allotted. Let this equitable procedure, therefore, be followed by us, in judging of each other's character and doctrines; and let us not imagine that, because a man believes one or two, or more, of the "Five Points," he is necessarily an advocate for all. The love of system has been too long the fault of the religious world: the time, however, we trust, is not very distant, when men shall begin to regard things rather than names, and to ask rather what an individual really believes and practises, than by what denomination he is called, in order to judge how far his religion is conformable to the unerring standard of Christian truth.

A Sermon preached at the Anniversary of the Devon and Exeter Hospital, August 25th, 1818. By EDWARD COPLESTON, D.D. Provost of Oriel College, Oxford, and Prebendary of Rochester. Exeter: Upham. London: Murray. 1818.

THE Christian world are naturally interested in the pulpit-productions of those who, by their station in society or the church, have in their power the means of extensive benefit or injury. This interest must be greatly increased when an author, as in the present case, has not only rank but talent and learning to entitle him to attention. The Provost of Oriel College justly takes his station among the most eminent living characters in that academical circle which, in various departments, he has long adorned. Dr. Copleston even entered the university with *eclât*. Educated entirely by his father, he started for a scholarship, at Corpus Christi College, amid an unusual number of competitors; and, at the early age of fifteen, procured it by the very superior specimens which he exhibited in classical and poetical attainments. In the course of two years the Chancellor's prize was awarded to him, for the best Latin verses, from under-graduates, on the subject of *Marius in tugurio ruinarum Carthaginiensium*; and this able production was recited by him in the theatre at the installation of the Duke of Portland, in 1793. No sooner had our author taken his

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Bachelor of Arts degree than he obtained a second Chancellor's prize for an admirable essay on the subject of "*Nihil est agriculturâ melius, nihil uberius, nihil dulcius, nihil homine libero dignius.*" He soon afterwards received a mark of distinction, such as has not very often occurred in the university of Oxford. The college, over which he now presides, had for a long period been more than usually cautious in the selection of candidates to fill their vacant fellowships. On one occasion it happened that the late provost and the fellows were dissatisfied with the pretensions of every candidate who offered himself. Reluctant to disgrace their society by a member of incompetent abilities, they refused to elect any one of the candidates whom they had examined, and actually sent to Corpus College to request Mr. Copleston's acceptance of the fellowship. The newly and honourably elected Fellow needed not the admonition, "*Rerum tactus es, hanc servato.*" At an early vacancy he became tutor, was soon elected by the university poetry professor; and on retiring from the office laid his prelections with great credit to himself before the public, having the satisfaction to announce his name in the title-page as graced with prebendal honour in the cathedral church of the metropolis. About four years since, on the death of Dr. Eveligh, he was chosen to preside over the college, which he had so long adorned. On passing the statute to improve the state of preaching in the university, Mr. Copleston was elected one of the first preachers.

For this latter reason in particular, in addition to the numerous proofs of very superior talent, above enumerated, the reader is naturally led to look up to the Provost of Oriel as to a model of pulpit oratory. The present discourse is not the first specimen of his peculiar taste and style in this species of composition: for about ten years since he published a sermon preached for the benefit of the same institution; and the character of both is so much alike that the present production cannot, we conceive, be considered an exception to his accustomed mode of preaching.

What that character is we will now endeavour faithfully and impartially to describe to our readers, first entering upon the most agreeable part of the reviewer's labours, the specification of excellencies. The style is plain and perspicuous, the arguments are ingenious and varied, the deductions are neat and conclusive. The text from which he discourses is, 1 John iii. 18: "Let us not love in word, neither in tongue; but in deed, and in truth." He contends, of course, for the expediency of verifying professions of humanity by active exertions, of not suffering the pleasure called "the luxury of pity" to terminate in sentimental expression, and of being aware that the pleasure of listening to an eloquent tale of distress is of an usurping nature, and may impair the natural sensibility of the mind. Having cautioned his audience against "exerting their benevolent affections to *no practical purpose*," he points out "the fault of not being careful to direct them towards *proper objects*." After shewing the impropriety of thoughtless charity, he states the probability that benevolence is intended to be excited and kept alive by mankind being made to feel their mutual dependence. He produces the command in the Mosaic Law for allowing the practice of gleaning, as the most obvious way of exercising systematic charity, at a period when there were as yet no public institutions for the relief of the distressed. Alluding to heathen nations he says,

"On the subject of relief to the poor, their laws are silent. And it is the glorious distinction of the Christian religion, that wherever it has been

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established, it has expanded this maxim of the Mosaic Law—not fettering the motive by any specific direction, but calling it into action in every way which the condition of society demands, or which experience may have proved to be most useful. The *end* to be attained, and the *motive* for pursuing it, are alone the objects of religious instruction. *How* this motive is to operate, by what *means* we may best attain the proposed end, is to be learned elsewhere:—from the employment, that is, of those intellectual powers which were given us by the Almighty, as a talent to be improved in his service. And by employing them sincerely and zealously in the execution of benevolent designs, we render the most complete obedience to the apostolic rule of loving, 'not in word and in tongue, but in deed and in truth.'"

We have quoted this passage as a specimen both of our author's style and mode of reasoning *. He goes on to remark, that while private benevolence is liable to evaporate in empty feeling, or to be wasted in undeserving objects, we should "rejoice in the facilities held out of obeying God's will, without the chance of failure, or mistake, or disappointment." He then pleads in behalf of the Devon and Exeter Hospital, on the grounds of its internal order and economy, the faithful and frugal administration of its funds, and the humane treatment of its patients. He argues in favour of the advantage of annual commemorations, on account of the public notice which they excite, requiring institutions to be conducted in such a manner as to merit public approbation, and preventing any danger of such mismanagement of their finances as has happened in the endowed charities, where enormous abuses have been detected. But for such anniversaries the merit of the medical officers might not receive sufficient attention; and without a sight of the objects of their charity, the minds of the benefactors might not be adequately impressed. Lapse of time should not diminish that zeal in support of a useful institution, which was once excited by the charm of novelty. Although it were easy to a being of infinite power and goodness to remove evils, they must be thrown in our way to awaken our sympathy, and to rouse our activity; but the truly religious man exults in being made instrumental to that sublime plan of Providence, by which good is brought out of evil.

We have here presented our readers with a more than usually detailed analysis, and that as nearly as possible in the author's own words, to avoid any misrepresentation of his meaning. We have also specified several particulars, in which Dr. Copleston excels, considered as the writer of an ingenious and able moral essay. But truth compels us to confine our commendations to the moralist: for certainly we must withhold them almost entirely from the di-

* An occasional error in style is scarcely worth noticing, but we cannot perfectly approve of affecting colloquial language; as, for instance, by the insertion of "*that is*," in a wrong part of the sentence. A similar remark applies to an expression which strikes us as rather unfinished, in the sixth page, "that is, he has made us *so* that if we do not derive pleasure from it, it is our own fault." The sermon for the most part certainly rises far above this *so so* style, and it is to be regretted that these occasional *maculæ* escaped the writer's notice. Hortatory theology demands a dignity and a pathos, as well as a thread in the composition: the author as a mathematician has exhibited no deficiency in the latter respect; but from a classic we look for a uniform elevation of style, and from a poet for an impressive appeal to the heart, particularly toward the close of a discourse, and still more so when the subject of that discourse is the duty of contributing to the relief of human distress. But we fear that too many university preachers accustom themselves so exclusively to close reasoning, that they go on to the peroration, levelling all their arguments at the understandings, and neglecting to impress the hearts, of their hearers.

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vine. High as the Provost's character stands, we must confess that in the whole course of our critical labours, we never recollect to have examined a sermon more completely exclusive of every motive to benevolence deduced from those principles which are peculiar to the Christian dispensation. We are far from approving of sectarian phrases, or inelegant quaintness of expression. We are not contending for the use of particular terms or modes of diction: but we certainly do contend, and most earnestly, for particular *considerations* and *topics of argument*. We wish to see the Christian preacher derive his principal inducements and motives for the exercise of relative duties from Divine sources. His reference should be "to the law and to the testimony:" his inquiry, "What saith the Scripture?" his argument, "Thus saith the Lord." Such were the fountains from which the waters of life were drawn by our divines in the reigns of Edward the Sixth and Elizabeth; but too many of our modern preachers, to use the language of the Sacred Scriptures, "hew out to themselves cisterns, broken cisterns, which can hold no water." Their topics are "expediency," "moral fitness," "virtue its own reward," the "utility" of a proposed object, the reciprocal advantages which it holds out to all parties, and similar considerations of a merely moral and chiefly temporal nature. But whoever addresses an audience assembled in a Christian church, should never lose sight of one important circumstance, that he is expected to appear there not in the capacity of a lecturer in ethics, but as one bearing the high and responsible office of an ambassador of Christ. What would be thought of the ambassador of an earthly sovereign, who should scarcely attempt to mention his master's name, to allude to his express wishes, or to promote his peculiar interests? There is a case in point, which may be produced as a model of imitation to the preachers of charity-sermons. It was not once or twice, but frequently, that St. Paul pleaded the cause of the distressed churches of Judea. From what topics did he draw his arguments? He reminds the Corinthians, and other converts whom he addressed, of "the grace *of our Lord* Jesus Christ;" "that though he was rich, yet for their sakes he became poor, that they through his poverty might be made rich." St. John argues upon a similar principle: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Here are motives urged which cannot fail to impress every Christian heart. They are motives which are continually recurring in the writings of the Apostles, and cannot be too strongly pressed upon the attention of their successors in every department of the ministerial office. We have too frequently had cause to regret that such topics do not sufficiently prevail in discourses from the pulpit by persons of high rank and eminence in the church. In proof of the justness of this remark, we might appeal to the sermons which have been annually preached, for upwards of a century, before the Society for promoting Christian Knowledge. With a very few honourable exceptions, they, for the most part, have partaken too much of the character of the sermon under review, in rising very little above a moral disquisition in the Spectator, or any other similar collection of essays; and lamentable is the fact, that these very discourses have been delivered by divines of the first rank in the church. We thought that this prevailing defect had been so frequently pointed out of late years by various writers, particularly by

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Archbishop Secker, Bishops Porteus, Horsley, Barrington, and many other of their contemporaries, that it would scarcely have escaped the attention, or have failed to produce conviction in the mind, of so acute and accomplished a scholar as the Provost of Oriel; and we hope to see the day when, if appointed to preach before the Society for promoting Christian Knowledge, he will be found to retrieve his error—for a most egregious error it is—and, by "taking heed to the doctrine," give the public a *Christian* discourse. That the present has little or no claim to such an appellation, must be admitted to be a charge founded in strict truth, on an appeal to its internal evidence. What is the amount of the religion which it comprises? In the course of twenty-three pages the word God certainly occurs five times; namely, 1st, "God has made it (the exercise of pity) pleasurable." 2d, "It seems to be a part of the plan of God's providence in this way to link man with man." 3d, "We ought to rejoice in the facilities held out of obeying God's will." 4th, "God has united mankind by the tenderest ties of mutual succour." 5th, "God requires." The idea of the Divine Being occurs once more, at p. 12; "those intellectual powers which were given to us by the Almighty." The Redeemer is never once specifically alluded to; in a solitary instance, indeed, his name occurs much in the same manner as it does in Pliny's letter to Trajan, merely for the purpose of mentioning his adherents, (p. 13), "a follower of Christ." And what are the doctrines contained in the above-cited passages? Simply these, that the Divine Being is the Creator and Governor of mankind, with an intimation that his will should be obeyed; but whether that will has ever been revealed it is not easy to infer from the whole tenor of this discourse. There is more of Scripture-quotation in the verses of the poet Philemon of Syracuse, than can be found in these pages. Here is the text, with one passage from the Jewish law,—and one idea, respecting benefiting the poor, expressed in Scripture-phraseology; but by the heathen poet the whole of the second table of the Decalogue is cited. In short, had this discourse been delivered in the Porch or in the Academy, in a Mahometan mosque or in a Jewish synagogue, we appeal to Dr. Copleston's own judgment whether, *mutatis mutandis*, any alteration in the argument had needed to have been made. In fact, the *mutanda*, in point of expression, are very limited. Gods instead of God; follower of Zeno, or Plato, or Mahomet, or Moses, instead of Christ; philosophic or prophetic, instead of apostolic rule; principles of humanity, instead of Christian charity; the master hath said, or the Koran hath required, or Moses commanded, instead of the letter of Scripture, or God requires; the character of a cardinal, or levitical, or mussulmanic, instead of a Christian virtue; and every Stoic, or Academic, or Israelite, or Mahometan, instead of every Christian. These trivial alterations, according as a change of circumstances might require, would render this charity sermon, like Pope's Universal Prayer, capable of being adapted to accommodate any auditory, it being equally and alike applicable to all. Thrice "the plan of Providence" is mentioned, and once "the great social duty of our religion." And now, we believe, that we have actually produced nearly every expression, and certainly every principle, of religion comprised in this discourse. The most specious apology, perhaps, which can be advanced by the author is, that it was delivered before a mixed congregation. But we must reply, that it was a congregation consist of persons professing Christianity; and that, as a Christian minister, he was in duty bound to preach unto them

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upon Christian principles. He ought, like the preacher to the Gentiles, to "determine to know nothing among" any audience "but Jesus Christ, and him crucified." To be ashamed of Christ and of his Gospel is an awful consideration indeed; and its awfulness should never be lost sight of by the Christian minister*. Is this the method by which the greatest and most learned men in our universities expect to preach down sectaries, or to raise the affections of churchmen to "high and heavenly things," to the love of God and man? Surely a highly intelligent professor of sacred theology must know, that Christian benevolence can emanate only from Christian faith; that true love to mankind can originate only in love to God, springing from a grateful sense of the Divine love displayed in the redemption of man; that the infinite blessing of Redemption can never be duly appreciated until conviction of man's revolt, depravation, and alienation from God is produced in the heart; and that it is only by sanctification of the Spirit and belief of the truth that moral duty is rendered acceptable, or salvation attainable. "*Hic labor, hoc opus.*" "*Hinc omne principium, huc refer exitum.*" Would to God that all who superintend the instruction of candidates for the sacred ministry would learn themselves uniformly to preach in such a way as to be examples in Christian doctrine, no less than revivers of academical discipline. But vain is the hope of seeing our universities restored to their highest eminence as theological seminaries, if one of them can elect to the divinity chair a candidate who boasted of having never paid any previous attention to the study of theology; and if the other, in endeavouring to raise the tone of her preaching, be accustomed to approve of the delivery of such ethical disquisitions as have thus repeatedly been delivered, in other places at least, by one of her most admired preachers. We should regret needlessly to wound the feelings of any individual; but in the present instance we feel particularly desirous to convince the writer, on account of his extensive influence, of the importance of attending to the hints for preaching, suggested in their charges to the clergy, by the prelates already mentioned. Nothing but a most imperious sense of duty could have impelled us to use such freedom with an author who has so many claims upon our courtesy; and we are persuaded, that, if we have *truth* on our side, an author, whose life has been so peculiarly devoted as Dr. Copleston's to the search of truth, would be one of the last persons to wish us

* This defect is the more remarkable in a preacher who reminded his audience, "that the *end* to be attained, and the *motive* for pursuing it, are alone the objects of religious instruction. *How* this motive is to operate," continues he, "by what *means* we may best attain the proposed end, is to be learned elsewhere." Now it is a most singular circumstance, that what are asserted to be alone the objects of religious instruction are wholly omitted in this discourse. But the assertion itself appears irreconcileable with that religious instruction which Revelation contains. There the detail no less than the principle of benevolence is inculcated: the direction *how* the Christian is to proceed, and the *means* by which he is to "shew the fruit of his love," are minutely specified; and they are specified in connexion with the *end* to be attained. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is abundance of detail; here is the most minute specification; here is an enumeration of particulars almost as explicit as that presented to the reader in "Nelson's Ways and Means of doing Good."

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to sacrifice it to unmeaning compliment.

Discourses on the Millennium. By DAVID BOGUE. London: Hamilton. 1818.

THE Almighty, when about to accomplish events of high importance to his church, was frequently pleased to reveal his mind to his servants the Prophets; and the testimony of the Prophets is unanimous in foreshewing the final triumph of Christianity over all opposition. It is also observable, that whenever any prophecy has approached the period of its completion, it has not unfrequently pleased God to shed abroad a greater spirit of inquiry, which has excited expectation and ushered in the event with due solemnity. It is well known as an historical tradition, that fifty years before the coming of our Saviour, a learned Jew was enabled to calculate, from the predictions of Daniel, the time of his expected appearance. We need not wonder, therefore, if *now*, when so many signs conspire to encourage the hope of a wider diffusion and more general acceptance of Christianity, its friends should be unusually earnest in their inquiries respecting that approaching period, which, next to the period of the Incarnation itself, is likely to prove the most glorious in the annals of our Redemption.

At the same time, every sober inquirer should remember that wise remark of Newton, that prophecy was not given to make us prophets. The minute details and circumstantial particulars of an event, though foreknown and predetermined by the All-wise Disposer, will never be discovered by human sagacity, except so far as specifically mentioned in the plain letter of direct Revelation, till the event itself develops them. Indeed, even those particulars which are accurately traced for us by the pencil of Revelation, are often purposely so stated as to require the commentary of the event itself, to render them intelligible. This was the case with the original prediction concerning the Seed of the woman; with the apparently opposite prophecies, relating to Zedekiah; with many of those particular prophecies, respecting our Lord's advent and crucifixion, from which the event itself has so effectually removed all obscurity, as to impart to the prediction the appearance of a history: and this will doubtless continue to be the case with those unfulfilled prophecies, over which is drawn that veil of futurity which we vainly presume to penetrate.

But though "secret things belong unto the Lord our God, things that are" plainly "revealed belong unto us and to our children." They are written not only, "that the people who are to come may know the Lord," but that *we* also, "through patience and comfort of the Scriptures, may have hope." They are designed to encourage our faith, which might sometimes droop and decay if not sustained by some promise, assuring us that the now obscured splendour of religion shall hereafter shine forth in majesty, and the powers of darkness be unable to prevail against it.

Within these limits, Mr. Bogue confines his speculations. It is his object, by describing the holiness of the saints during the continuance of the Millennium to excite among his hearers a spirit of emulation, thus urging them not only to hasten, if possible, the period by their prayers and their example, but to partake of its enjoyments beforehand, by imbibing its spirit.

"In the former ages of the world, the partakers of the fruits of redeeming love were comparatively few, for the mass would not receive them: at that period, on the contrary, transgressors will be few; for the blessings of redemption will be received and enjoyed by the generality of the human race. The earth will be then, we may suppose, twenty times more populous than it is now; so that in the end, the number of those who are saved shall greatly exceed

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that of those who are condemned to misery—as much, some have said, as those who are good members of society do such as are confined in prisons, or those who enjoy the exercise of reason, such as are shut up in Bedlam. I go no farther than asserting the superior number of the blessed; and when you consider that those who live during the Millennium will be at least five times more numerous than the inhabitants of all the preceding six thousand years of the world, and reflect that true religion will then be a general thing—am I rash in drawing this conclusion, that heaven through eternal ages will be fuller than hell, and the happy far exceed in number the miserable?" pp. 637, 638.

From this short extract (we do not at present stop to consider on what evidence its statements rest) it will appear, that our author's notion of the Millennium is that of an improved state of the world, when those who are in power and those who are in subjection will be alike under the influence of Christian principles and motives. Filled with this view of his animating subject, he passes over those more perplexing and less important questions, respecting the order in which the several particulars which fill up the measure of millennian glory, will succeed each other, or by what exact instruments they will be accomplished; and devotes each of his twenty discourses on this subject, to the consideration of some one Christian grace or wonderful event, of which the united constellation will irradiate the Millennium. Thus he first examines the degree of *knowledge* which will then prevail throughout the world; next the eminent *holiness*, which will accompany that knowledge, the quietness, peaceableness, and mutual amity, that will adorn the universal church; then the external prosperity and universal peace and general happiness, that must result from these qualities; after which he details the moral means by which the Millennium will be introduced, the judgments of God, which await those who oppose its introduction, the abundant effusion of the Holy Spirit, which will precede and attend it, and the progressive advancement, by which the Protestant churches may be expected to enter into its purity and glory. He lastly expatiates on the downfal of Popery, Infidelity, and Mahometanism, the conversion of the heathen, and the recal of the Jews; at the end of which discussion a single sermon on the "time of the commencement and the duration" of the Millennium brings him to his "concluding reflections."

In remarking that Mr. Bogue passes over critical inquiries into the particulars of the Millennium, we do not mean to undervalue such critical inquiries, or to imply that the subject can be thoroughly investigated without them: but we simply intend to observe, that Mr. Bogue has adopted the more proper course of preliminary examination, by endeavouring to shew generally what is meant in his opinion by the Millennium, before subordinate points are determined. We mean in this to follow his example, being rather intent on apprising our readers what views are entertained on the nature and character of the Millennium by others, than on establishing any of our own. In so doing, some passages of Scripture will necessarily come under consideration; and we may possibly be tempted to hazard a few remarks respecting their meaning; not, however, with a view of determining what remains yet unsettled, but simply with that of shewing what obstacles remain to be surmounted, and what light can be collected on this not uninteresting question.

The author finds it necessary to put the following interpretation upon a very remarkable passage in the twentieth chapter of the Revelations, verses 4, 5, 6.

"'And I saw thrones, and they sat

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upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection.' The glorious season of the triumphs of the church is here placed before our eyes; and the character of its members is described by a most expressive symbol. The souls of the martyrs are represented as again animating bodies on earth, and living again in these happy times. To explain its meaning is not difficult: the design is to mark the resemblance. That stedfast adherence to the truth, as it is in Jesus—that extraordinary spirit of devotion—that unalterable attachment to Christ and his cause—that entire mortification to the world—that readiness to part with all for His sake, and to endure the most excruciating torments, even unto death—will be the common attainment of the Christians of that truly golden age. To make such sacrifices as the martyrs did, and to suffer with Him, they will not be called; for they are to reign with Christ: but possessing at least an equal measure of the spirit of religion, it will be displayed in all the ardour of pure devotion and active benevolence. When it is added, that 'the rest of the dead lived not, until the thousand years were finished,'—it is, I think, plainly intimated, not only that wickedness of every kind as ashamed will hide its head, but that such cold and dubious piety as leaves it uncertain whether God or the world be loved the most, a spectacle too often now beheld in every Christian society, will then be altogether unknown. Then too, that religion which, though accompanied with numerous infirmities and imperfections, we do not hesitate to pronounce real and genuine, which we esteem creditable to the possessor, and are ready to glory in as a precious jewel in the Redeemer's crown, will be accounted intolerable, and scarcely have existence. Such people will not be found again on earth, till the Millennium is past." pp. 58—60.

It can hardly be argued, that the words of the text, thus commented on, are such as will satisfactorily establish the correctness of the commentary, which, if received, will be admitted rather from the difficulties attending any other interpretation, than from the evidence which the text itself furnishes in its favour. Mr. Bogue has the following remarks upon another more literal construction of it.

"How wise and pious men could ever suppose that the saints, whose souls are now in heaven, should, after the resurrection of the body from the grave, descend to live on earth again; and that Jesus Christ should quit the throne of his glory above, and descend and reign personally over them here below, in distinguished splendour, for a thousand years, may justly excite our astonishment, since it is in direct opposition to the whole tenour of the doctrinal parts of the sacred volume. Such, however, have been the opinions of some great men. Happy will it be if we take warning from their aberrations; and from seeing them go so far astray, we are constantly on our guard against giving way to fancies, and exercise a holy caution and strict sobriety of judgment, in the interpretation of the sacred oracles, on this interesting but difficult subject." p. 17.

For our own part, this is one of the texts on which we think it difficult to comment, without overstepping the true modesty of interpretation. We are far from being convinced that it relates to the state of the church on earth. But we do not wish to reason upon it, and are satisfied with regarding it as a prediction of some signal instance of Divine favour, which the Almighty has in store for his people, and to which the Millennium itself will probably furnish the key by displaying the accomplishment.

Without dwelling, however, on any text which requires a mystic construction, there are various passages which clearly announce a bright period of the church, when it will no longer struggle with opposition, but will abound in peace, and be enriched by a co-

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pious effusion of the graces of the Holy Spirit. Our author thinks that the approach of that period will be gradual, and that the description of it will be as follows:—

"There will be far more eminent measures of Divine knowledge; of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen: and these will not be the attainments of a few Christians only, but of the general mass. This delightful internal state of the Church will be accompanied with such a portion of external prosperity and peace, and abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mahometanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer's throne. By the preaching of the Gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men, for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be inconsiderable in number, and most probably be anxious to conceal their real character; and their sentiments and practice will have no weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear, that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrine of the Millennium." pp. 18, 19.

Our readers may, therefore, now be desirous to know the particulars in which our author exemplifies this description of Millennian blessedness; and we proceed to gratify them by a few short extracts.

"The knowledge of man, his original rectitude, his apostacy from God, and his mournful condition under a load of depravity, guilt, and wretchedness: the knowledge of Jesus Christ the Saviour of sinners, his incarnation, obedience, and death, and his exaltation to glory, where he sits at the Father's right hand, as Head over all things to his church, clothed with Almighty power, and boundless compassion: the knowledge of the method of reconciliation with God, through faith in the righteousness of the Redeemer, accompanied with the renewing of the Holy Ghost: the knowledge of the various duties and exercises of the Christian life,—of that high way of holiness, in which the redeemed of the Lord do walk: the knowledge of the world to come, of the resurrection of the dead, and of eternal judgment; of the blessedness of the righteous in heaven, and of the misery of the wicked in hell: these are the outlines of that system of divine knowledge, with which the world shall be enlightened in the latter days.

"That other branches of knowledge will then be disregarded, I am by no means disposed to believe. On the contrary, every kind of useful knowledge will be retained, and will be cultivated in proportion to its utility. Whatever really improves and adorns the human character (for mankind will be not only more religious, but more rational and intelligent than they are now); whatever tends to lessen or facilitate labour, and heighten or protract temporal comfort; whatever serves to enlarge the faculties of the mind, and to aid its operations in every interesting and beneficial pursuit, will be held in due estimation, and carefully attained. That an immense accession of valuable knowledge in arts and sciences, will be made by them to the treasure we now possess, there is not a doubt; for they will be as able if not abler students,—a greater number of minds will be engaged in the work,—and there will be more leisure to attend to the object of their investigation. But while a proper share of attention is given to these, the grand theme of study and pursuit, and what they will account infinitely superior to all the rest, is the knowledge mentioned in the text, and of which I shall treat in this discourse—'the knowledge of the Lord.'" pp. 25—27.

"That folly, which makes persons strive through life to heap up immense wealth, that the next generation may have nothing to do, and live in imminent danger of sensuality, pride, and wretchedness, while they live in fulness of bread and in idleness—old Sodom's

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ruin:—this folly will be then unknown; for some useful occupation will be followed by every individual, and be accounted necessary to the health of the body, the vigour of the mind, and the comfort of life." p. 128.

"To the commendation of the present age, it must be spoken, that the religious public ordinances of Christians are more frequent than they were in former years; and there is a body, though it may be sometimes small, of pious people, who regularly attend two or three weekly services, with zeal and with delight. But in the Millennium, it is highly probable that they will be still more frequent. Is it unlikely that they may be considered as the proper conclusion of every day; and that after the hours of moderate labour are ended, all will meet to hear a discourse on some divine subject, and to unite in prayer and praise! Such will then be the taste of Christians;—and it is a taste which will convey a high degree both of improvement and pleasure to their souls.

"Extraordinary seasons of public worship will most probably take place from time to time. Thrice in the year did the body of the people of Israel go up to Jerusalem, to join in what may be denominated the national worship: and, after spending some days in the delights of devotion and of friendship, they returned again to their habitations; and with what satisfaction of mind would they return!" pp. 204, 205.

The piety which dictated the preceding extracts, and the pleasing expectations which they hold out, will not be denied. Whether they are quite correct in their application to the condition of the world under the Millennium, is another question.

Mr. Bogue, it is plain, expects no miracles to bring about the change which he supposes will occur in the state of society, but anticipates merely an increased impulse given to causes already in operation; aided, indeed, by some severe judgments on the ungodly. The moral means, on which he relies for the accomplishment of these ends, are missions to the heathen, the dissemination of the Scriptures, and the support given to those hallowed works by public liberality and private devotion. These causes, under the blessing of the Almighty, he considers amply sufficient for the effect required.

"Are there not now," says he, "in the church of Christ, persons, both in public and private stations, eminent for devotedness to God, for sanctity of life, for benevolence to men, and for active zeal to promote the Redeemer's cause over the face of the whole earth? They are, in an exalted degree, patterns of every thing good, and shine as lights in the world. Is there any difficulty in supposing this spirit of piety to become general wherever Christianity is known? If one out of fifty now exhibits this lovely character, why may not forty-nine out of fifty be brought to possess the same devout feeling, the same purity of conduct, the same ardent philanthropy? And what would be the result?—A society of holy beings habitually under the influence of religion—in their thoughts, their affections, their dispositions—in their words and in their actions—in their personal capacity and in all the relations of life. Here then is the millennial sanctity, which may be justly called the crown of its glory.

"To the spiritual happiness of the latter days the same reasoning will apply. Are there not even now many Christians who experience unspeakable pleasure from the power of the principles of the Gospel on their hearts? The dread of the Divine wrath no longer distresses their souls—they are filled with joy and peace in believing. From an unshaken reliance on the Atonement and righteousness of Christ, they derive the persuasion that their sins are pardoned, and their persons accepted of God: and, from the influence of the truth upon their souls, they are inspired with the hope of eternal blessedness in the world to come. They possess also a lively trust in the providence of God, as ordering every dispensation towards them in the most gracious manner. Nor must it be forgotten, that they, at the same time, maintain daily communion with their Father in heaven in the ordinances of the Gospel. Know the united operation of these principles their enjoyments are exceedingly great. We have but to suppose knowledge and holiness to be diffused through society,

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and this happiness will be general too. Thus all the spiritual part of the Millennium will be produced. You have only to add the extraordinary effusion of the grace of the Holy Ghost, which is promised in the latter days, and the whole of the noblest portion of the Millennium I plead for is obtained." pp. 630—632.

We shall not have room to say much on those accompanying wonders that belong to the downfal of anti-Christ, the annihilation of infidelity, the destruction of Mahometanism, the conversion of the heathen, and the calling in of the Jews; on all which, as before observed, the author bestows a separate attention. It may suffice to state, that he uniformly interprets anti-Christ of the Papacy, and imagines, that the conversion of Israel, which, in his view, needs not include the Ten Tribes, will succeed the fulfilment of the times of the Gentiles, or general conversion of the heathen, and that the whole work will be carried on by the gradual progression of the Protestant churches in all knowledge and purity. In regard to the time when this glorious state of the church will commence, after some discussion of the memorable period of 1260 years, Mr. Bogue remarks:—

"Without taking upon me to name the precise year of the commencement of anti-Christ's reign, shall I suppose it will have ceased, and the Millennium commence about the two thousandth year of the Christian era? Should I say there appears a greater probability that the longed-for event will take place about that time, than at the second period which has been mentioned; and the seventh thousand of the years of the world's existence prove a glorious sabbatic day of rest, and peace, and joy—perhaps it would disappoint the ardent hope of its earlier approach, which some fondly entertain; and I think I can perceive the disappointment expressed in your sorrowful looks. But, if you view the subject with attention, there will be no cause either for disappointment or for grief, but infinitely much for gladness and rejoicing. You have not even the shadow of a reason for ceasing from your benevolent exertions in despondency; but the best and most forcible of reasons for proceeding in your endeavours to hasten on the glory of the latter days, with all the ardour of the most lively hope, and with the fullest assurance of seeing greater things in the success of the Gospel than the world has yet beheld.

"Let it be granted that nearly two hundred years must yet revolve before the Millennium begin, immense is the mass of labour which must, during that whole space, without intermission, be employed, in order to bring it into existence. Eighteen centuries have already elapsed since the coming of the Saviour into the world; but in the two that are yet to come, more remains to be done than has been done in all the eighteen which are past. The religion of Jesus, in its purity, is not yet even professed by a twentieth part of the inhabitants of the earth. Judge then what a Herculean labour it must be, in the space of two hundred years, to convert the other nineteen parts to the faith of Christ. Were we to be told that, for a long course of time, four millions of souls were annually brought to the knowledge of the truth, what a wonderful, as well as what a delightful, event we should conceive it to be. But, on an average, for near two centuries to come, more than this number must be converted every year before the whole world can be brought into subjection to the Redeemer.

"To convince you of the magnitude of the work, the mere statement alone is sufficient; for this inconceivably exceeds any success with which the Gospel has ever yet been crowned in any age. Let it be remembered too, that it is not merely the conversion of the whole world to the faith of Christ which constitutes the Millennium. No;—the existence of the Millennium demands the existence of a far more extensive measure of Divine knowledge;—and far more exalted degrees of sanctity;—and a far greater portion of consolation and joy than have ever been experienced on earth. These superior heights of goodness and felicity, you must consider, are to take place, not only in countries like this in which we dwell, where Christianity has long been professed, but to be spread over the face of the whole earth, and to be as deeply rooted and extensively diffused through those lands which are now shrouded under

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the dark mantle of pagan ignorance, idolatry, superstition, and vice.

"Instead, therefore, of feeling disappointment at the remoteness of the felicity of the latter days, and being dejected at the prospect I have presented to you, think what a rich feast the Christians of this and the following century will enjoy in the continually brightening scenes of spiritual glory, from the increasing purity of the church, and from the propagation of the Gospel in the world, among Mahometans and Heathens, as well as among the superstitious votaries of anti-Christ. What delight must they feel while they behold mankind growing wiser, better, and happier, in consequence of their exertions! With unutterable joy will each generation perceive the enrapturing progress visible from year to year, till that highly-favoured race be called into existence, during whose life the Millennium shall commence, and the Sun of that glorious day shed his hallowed beams upon the world in all their splendour." pp. 608—611.

This naturally leads to a consideration of those exertions by which we may hope to promote, through the Divine blessing, that triumphant state of the Church, the prospect of which cheers us under its comparative depression. Our author conceives that the happy scene which he describes will result simply from an increase of piety and exertion in the Christian church, accompanied, of course, by the powerful but not peculiar influences of the Holy Spirit. We are inclined to think, that, in his anxiety to discourage illusory expectations of miraculous interference, Mr. Bogue is sometimes led to banish, unnecessarily, every thing that is extraordinary from his view of the millennian glory, and to lower the import of scriptural promises, as though there were not a

"Dignus vindice nodus"

for the Divine interference. But we leave these points, being more anxious to impress the minds of our readers with the importance of contemplating the several particulars, which make up the completeness of millennian excellence, than to determine before-hand, what perhaps is purposely concealed from our view, the historical order and particular description of those great works, which are essential to the accomplishment of the several prophecies which relate to this new and exalted state.

We might here close our review, were it not that Mr. Bogue has occasionally, we might have said studiously and systematically, intermingled with his descriptions of millennian blessedness reflections on the present order of things, which, in some instances, we think inconsistent with truth and candour, and in others calculated to give an erroneous view of the duties of a Christian subject and the good order of a Christian church. Individual citations will scarcely exhibit the extent to which Mr. Bogue has carried this practice: it must, in fact, be gathered from a general perusal of the work, which, under the idea of describing a millennian state of perfection, conveys throughout a broad sneer against existing institutions. We will select a few passages illustrative of our remark. The present unequal division of labour and of property constitutes a prevailing feature of animadversion; and the author generally takes care to insinuate that it arises from the faults of governments. The whole of his reasonings on this and similar questions is of a most injurious tendency, and such as appears directly calculated to render the poor envious and discontented with that station which, after all the labours of policy and philanthropy, they must inevitably occupy: "The poor shall never cease out of the land." We give an example:—

"The frame of society will be greatly altered, as to the condition of the members of the community. In too many countries the land had become the inheritance of a few; and the mass of the people, though they laboured hard, were unable to earn more than a penny

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meal of the coarsest fare, which they greedily devoured in their damp and foul hovel, with their ragged and meagre children. While they dragged out their days in this state of misery, the others could hardly contrive, with all their ingennity, to consume their immense revenues. The moral effect of this order of things is worse than the physical inequality: the former class is undone by ignorance, despair, and wretchedness; the latter sinks into the deepest mire of luxurious indulgence, and all the filth of those odious vices which spring up so rapidly in such a soil. As God has determined to shew mercy to mankind, an end must be put to a state of the world so injurious both to high and low; and it will be accomplished by these fearful judgments, 'when he cometh out of his place to punish the inhabitants of the earth for their iniquities.' The result of this awful dispensation will be a system of social institutions more favourable to the improvement of the human character, and more congenial to the principles, as well as more propitious to the increase, of Christian piety. By these judgments of Heaven the pride of men, especially of those in exalted stations, will be humbled." pp. 296, 297.

"The gradual improvement of the human character, by the Gospel, will dissolve such huge masses of property before the millennial sun rises on the earth." p. 140.

"The spirit of the laws, and the frame of the government in most countries, have been such as widely to separate the different orders in the community from each other,—to increase the wealth of the rich, and to chain the poor in the dungeon of their poverty. In all the volumes of the histories of the nations which I have read or heard of, I know but one state whose constitution, in my judgment, was perfectly equitable, and had a like regard to the comfort and happiness of all the people without exception. In others there has been a considerable difference in this respect; and some have had a much larger portion of equity in them than their fellows; but all fall far short of that one code. You will know what country I mean, when I tell you that the author of its political institutions is God." pp. 129, 130.

Could Mr. Bogue have been surprised if the poorer classes of his hearers had proceeded from his lecture to effect a consummation which he had represented as so desirable? Kings are another favourite and constant topic of Mr. Bogue's animadversion. For instance:

"In that volume of history which excels all others, both in antiquity and truth, we early find several rulers of nations assembled together. And what think you, was the design of this first meeting of kings, which is recorded in the annals of the world? Was it to consult together how they might best promote the happiness of their subjects? or was it to unite in prayer to the King of kings, that their government might be like his,—wise, upright, beneficent, and merciful?—No: I wish it had been: but it was for a very different purpose,—it was to fight." p. 146.

If a *fact* be demanded to disprove the correctness of Mr. Bogue's intended inferences from these and similar remarks, we would record, for the information of all who, like our author, find satisfaction in railing at kings, that at the very moment in which we are writing, a congress of powerful sovereigns is assembled, expressly for the purpose of promoting mutual peace and concord; thus actually effecting what Mr. Bogue himself professes to wish, but seems to despair of, when he says, "Why could not a council of modern Amphyctyons be established in Europe, to settle national disputes? Surely the benign spirit of the Gospel should long ere now have taught Christendom to adopt an institution, of which the pagan wisdom of ancient Greece set them so charming and instructive an example." p. 162.

The following passage exhibits the happiness of the Millennium by a distorted and unfriendly view of the existing state of society.

"With what delight must every benevolent mind view the prosperity of the vast mass of mankind in the Millennium! What a motley group does the family of man now present to the eyes of the philanthropist! While some wallow in luxury, and are sated with

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indulgence and the gratification of every wish,—multitudes, countless multitudes are the cruel victims of poverty, in her most disgusting form: Let the hundreds of thousands of paupers, huddled together within the hated walls of her thousands of work-houses; and an equal number without, in their ragged garments, at their scanty meals, in their mean and almost empty houses (if houses they may be called):—let all these proclaim what is the state of society in England, one of the richest and most fertile countries on the face of the earth; and which boasts of laws and institutions the most favourable to human happiness. From the loathsome spectacle, let us turn our eyes to the glory of the latter days, and refresh them with the altered state of society, and the improved condition of its members. Nothing of the superb splendour which now dazzles the eyes of the ignorant and the vain, may we indeed be able then to discern; but we see what is unspeakably more delightful,—along with the sober dignity of the great,—abundance, peace, contentment, and every evidence of comfort spread widely through the whole mass of the people,—and sufficiency the lot of all." pp. 135, 136.

We think our readers will agree with us, that although there is much poverty and distress in England, it is unfair to call these irregularities, which it is doubtful if any human policy could effectually cure, the state of society, and that there is something not very philanthropic in drawing a ludicrous description of misery in rags, and then calling it a motley group.

Indeed, Mr. Bogue has on some other occasions indulged in the creation of ludicrous images to an extent not altogether suitable to the gravity of the pulpit. The idea of millennian saints laughing human folly to scorn, in the following passage, appears to us to mar the effect of a sentiment otherwise edifying and impressive.

"For a person to consume the whole vigour of his mind and strength of his body in acquiring riches, is certainly not answering the purposes of Him who sent us into this world to prepare for another,—who gave us existence in this transitory state, that we might be made meet for eternal felicity in heaven. To account for such a course of conduct the people of the Millennium will be altogether at a loss; they will laugh at the egregious folly; but they will recollect themselves amidst their mirth, and, perceiving the serious injury that the man did, both to God and to himself, their hearts will be filled with pity for his misery, and they will weep. 'How was it possible,' they will say, 'that one who had a competency of the comforts of life for his own use, and for his household, could deprive himself of his seasons of secret devotion, of family prayer, and of public worship,—and the rational pleasures of social conversation and intercourse,—and hours of improvement by reading and reflection, in order to give himself wholly in mind and body to toil for the acquisition of unnecessary wealth? Was he really possessed of a competent understanding and sound judgment? Was there not a fatuity in his mind?'" pp. 136, 137.

There is no subject to which Mr. Bogue directs his satire more keenly than when allusion is made to the lawfulness of war. Is it kind or candid to say,

"I doubt not, but the Christians of the millennial age will look with perfect horror at the worldly, proud, savage, maxims which are now acted upon by some of the most illustrious names in the religious world?" pp. 35, 36.

The following is Mr. Bogue's specific for the evil:—

"As we live in an age of societies to combine individual effects for public benefit, why should not one be formed for promoting peace among the nations of the earth? If such a society were formed, and were to exert itself with becoming activity, in ten years' time, the pacific principle would be so widely diffused through every rank in the community, that it would be no easy matter (the expression is too cold)—it would be inconceivably difficult—nay, almost impossible, to prevail on the people of Great Britain to engage in war. The subject, every one will allow, merits all the attention that can be given it. We want a man wise, good, benevolent, and zealous, to lay the foundation-stone of this temple of peace, and [illegible]

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lishing the capitol of war, that its stones may be taken to build the walls of this sacred edifice.

"O that He who raised up a Howard, to visit the prisons of Europe, and convert dungeons of extreme wretchedness into a tolerable confinement;—who inspired a Clarkson* to devote his life to the destruction of African slavery, and crowned his zeal with success;—O that *He* would call forth some wise, pious, enlightened, ardent philanthropist, who shall form this determination in his heart, and carry it into execution." pp. 178, 179.

This quotation brings the matter to a point, and exempts us from the necessity of doing more than refer to the controversy which has lately taken place between some of our correspondents relative to the Peace Society. We are assuredly no advocates for war. But we think we may venture to say, that had the soldiers asked Mr. Bogue, as they asked John the Baptist, "What shall we do?" he would hardly have contented himself with answering them, "Do violence to no man. Exact no more than that which is appointed you. And be content with your wages." It may, indeed, be but just to add, that there is much unfairness in representing the mere destruction of human life as a subject of praise with pious men, when it must be generally understood that they praise God, not for the numbers slain, but for the protection thereby afforded to their lives, their liberties, and their religion, much in the same spirit in which our author himself says;

"Amidst these shakings of the kingdoms of the world, a principle has sprung up 'that liberty of conscience and of worship is the inalienable birthright of man as a member of the social body,'—a principle not paid for too dear by all the temporal misery which has been endured, because it lies as the grand foundation of the propagation of the Gospel among mankind." p. 305.

With regard to our author's antipathy to *ecclesiastical* establishments, it is scarcely necessary to say much, after the instances already given of his sweeping censures on those of a *civil* kind. Indeed, Deism itself seems to lose all its evil complexion in his view, when placed by the side of Christian *establishments*, or when it can be employed to cast a shade upon them.

"It would be unfair," remarks the author, "to Deists, were we to conceal the truth." p. 438.

"Are men blind? Do they not perceive, and do they not reason, on these things?—and what is the result of their reasoning? With many the conclusion is, that the office of the ministry is as much a trade as the butcher's and the pawnbroker's? that the clergy do not believe what they preach, and, therefore, that Christianity is not true."—Ib.

"No sword of an infidel magistrate was ever wet with the blood of the saints: in no fires, kindled by the wrath of infidels, were the disciples of Jesus ever consumed for his name's sake. Nor could infidelity ever boast of a hierarchy of mitred heads, or a convocation of shaven crowns, or princely revenues, or even the most moderate stipend drawn from the sweat of the people's brows. No priests and monks, no bishops and archbishops, no patriarchs and popes have been hired to defend her cause. Never has there been found any one to whom a person could present a petition with this request: 'Put me, I pray thee, into one of the infidel priest's offices, that I may eat a piece of bread.' Nor is there any class of secular individuals which depends on Deism for its livelihood. Demetrius, the silversmith, and a considerable body of men of like occupation, gained their support from the worship of the great goddess Diana. A numerous progeny has descended from his loins, and, wherever there is an ecclesiastical establishment richly endowed, are to be found zealous for its support; because when, like their progenitor, they durst tell the truth, it was in his words: 'By this craft we have our living.' But Deism is a poor religion—it feeds none—it clothes none: it has neither a palace for its hierophants, nor an almshouse for its beggars. When a false system has none of these things to recommend it to acceptance, what is

* Why did not the author add a Wilberforce or a Thornton? Was it because they were churchmen?

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unendowed alike by church and state, the danger arising from it to Christianity cannot be great." pp. 447, 448.

This statement is not only false in some of its facts, but in its spirit is worthy almost of Voltaire himself.

Various instances occur in this volume of that mode of interpretation which presses a scriptural phrase beyond its immediate design and purport, and thus endangers that soundness of mind with which the Bible should be studied. We might also add other blemishes; such, for instance, as *fancifulness*, which, we fear, is the characteristic quality of the work. Mr. Bogue enters as fully and as minutely into the manners and customs of the inhabitants whom he professes to describe, as if he had actually been long resident among them. The details are sometimes so minute as to be almost ludicrous. We shall give but one short specimen:—

"In the Millennium, the printer's employment will continue, while the craft of the armourer ceases; and will be very considerably enlarged, while many others decrease. Dare we attempt the catalogue of a Millennium Library?* p. 198.

Dogmatism is also, we apprehend, too prominent a feature of this volume. Mr. Bogue very frequently lays down his conjectures as indisputable facts: a few more modifying expressions, such as "doubtless"—"it is possible"—"it is probable"—would have greatly tended to counteract this effect. The manner of Sir Thomas More, or Harrison, or Lord Erskine, or, we might add, of Emanuel Swedenborg†, ought not to have been adopted in a work really professing to detail *facts* of so serious and important a nature. But the unsparing, and what we consider the unjust, reflections against existing institutions, which are supported not by law only, but by the sober judgment of a majority of thinking persons in the country, form our principal ground of objection to the spirit and management of the work; and so serious is that objection in our minds, that we are compelled to hesitate respecting the propriety of recommending it for general perusal. Our readers will recollect that we had occasion to find similar fault with an historical work by the present author and Mr. Bennett, where, perhaps, it prevailed to a somewhat greater degree; though, indeed, very many instances of it are even here to be found which we have not produced, as particularly in the sermons on the judgments of God on the kingdoms of the world, introductory to the Millennium, and on the progress of the Protestant churches to millennial glory.

Still, however, though the author has introduced into his work much which we must utterly condemn, we cheerfully allow that he has at least done well in taking a practical view, if we may so call it, of the Millennium, and, by exciting a holy emulation, to antedate in some measure, if, indeed, such an effect were possible, its commencement. This mode of examining the subject is calculated to impart to it an interest, which no merely speculative inquiries can possess; and we hope the number of those will increase, who, omitting all curious and unprofitable discussions, and leaving darker prophecies to be illustrated by the conjecture or invent. That "knowledge shall be increased" is the scriptural text; but the additions of the printing-house (p. 198), the school-room (*passim*), the post-office (p. 200), the parlour circle (*passim*), &c. adds human littleness to what in itself is great and imposing.

* We fear, if Mr. Bogue should be appointed librarian, our humble lucubrations will find no place.

† Our readers will be aware to which of the works of these authors we allude. We, of course, do not intend to compare the sublime scriptural views of the Millennium with the creative fancies of these or similar writers; though it *may* be somewhat Utopian to expand those general allusions into the minute details which a lively imagination may see fit to

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event, will fasten their attention on those plain promises which are the very aliment of faith, and will direct their understandings to perceive the nature of those advancing glories which will gradually become more distinct as they approach their consummation. We need not be too anxious about forming systems and reconciling difficulties. These will all fall into their appointed place and order, when the seals, which are doubtless now unfolding, shall lay open their long-concealed contents, and the anticipation of Christian faith give place to reality. In the mean time, he who shall endeavour to assign to every text of Scripture its apropriate force and meaning will penetrate farther within the veil, and comprehend more of the mystery to be revealed, than he, who, being tenacious of preconceived opinions, and perplexing himself by a vain ambition to render all parts of his theory consistent, is tempted to sacrifice truth to arrangement, and to construct a regular scheme by bending the plain words of Scripture to accommodate them to the visionary fancies of an interpreter. Unaccomplished prophecy is a language which we are only beginning to learn; and it does not become us to dogmatize on the meaning of every word in each sentence, while our vocabulary is incomplete. We might, indeed, by such a mode of procedure, form ingenious conjectures and plausible translations; but when the language shall be at length fully understood, we shall doubtless be surprised at the errors which we once defended as truths, and the wide guesses which we asserted as indisputable conclusions.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Sermons, by Dr. Chalmers;—Geographical and Statistical Account of Scotland, in 2vols. by Professor Playfair;—Chronological History of Arctic Voyages, by Mr. Barrow;—The Life of Antar, a Bedouin Chief, from the Arabic, by T. Hamilton;—History of Kensington, by T. Faulkner;—An Account of the Kingdom of Nepal, by F. Hamilton;—The Conchology of Great Britain and Ireland, by T. Brown;—Elements of Zoology, by the same;—Science and Scientific Institutions in France, by Dr. Granville;—Narrative of the Expedition to Algiers, by Abraham Salame;—Life of Andrew Melville, by Dr. M'Crie;—Narrative of an Expedition which sailed from England, in 1817, to join the South American Patriots, by Lieut. J. Hackett;—Statistical, Political, and Historical Account of the United States of America, by D. B. Warden, Esq.;—Historical Account of Discoveries and Travels in Asia, by Hugh Murray.

In the Press:—Journey up the Nile, by J. L. Burckhardt;—Letters from the North of Italy, by W. S. Rose;—Sermons, by the Rev. R. C. Marturin;—A Manual of Chemistry, by W. T. Brande;—Beauties of Affection, a Poem, by G. H. Toulmin;—Description of Java, Bali, and the Celebes, by J. Crawford;—Elements of Geology, by Professor Jameson;—Manual of Mineralogy, by the same;—The Anglo-Cambrian, a Poem, by Miss Mary Linwood;—Elements of Chemistry, by Mr. Accum;—Political and Literary Anecdotes of his Own Times, by Dr. King;—The Evidence in Favour of the Miracles Recorded in the Gospels, by the Rev. W. Faulkner;—The Transactions of the Literary Society of Bombay;—An improved edition, in 2 vols. 8vo. of Schmidius's Concordance to the Greek New Testament, from the Glasgow University Press.

Memoranda of the Summer of 1818.—The late remarkably mild and open au-

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tumn having, at length, given way to a less genial season, it may not be uninteresting to our readers *(in perpetuam rei memoriam)* to collect a few particulars relative to the extraordinary summer to which it so appropriately succeeded. The summer of 1818 will, probably, be long remembered throughout Europe, as one of the dryest and most sultry ever known. This unusual heat commenced towards the latter end of May, and lasted, without material alteration, till the 8th of September. During this period of about 108 days there was rain, in London, but twenty-five times; and for the most part, the atmosphere was cloudless. The thermometer averaged, in the last eight days of May, 57.5°; throughout June, 66.04°; July, 68.81°; August, 63.84, and the first eight days of September, 62.56°; giving an average for the whole of the hot season of 61.35. The most sultry days were June 12 and 13, thermometer at 85°; July 24, at 91.5°; August 5 and 6, at 88.5°.* For the sake of comparison we annex the average heat of the same number of days for the following years.

1818..61.35°	1808..61.88°
1817..57.05	1805..59.75
1816..59.47	1800..60.78
1815..61.13	1795..58.54
1810..60.18	1790..58.54

For the average of heat for the summer months from 1775 to 1815, vide Christ. Obs. for May, 1818, p. 336. In July, 1808, the thermometer once rose to 93.5; in July, 1793 to 89, and in June, 1804 to 87.

To assist comparison, we shall give an abstract from the last annual statement of the Literary Society at Bombay, of the heat at that place from July 1816, to June 1817.

	Mean.	Highest.	Lowest.
1816.			
July.....	80°	84°	77°
August...	78½	81½	76½
September.	79½	82½	75
October...	83½	87	80
November.	82½	86½	78½
December.	79½	83½	76
1817.			
January...	78½	83	74
February..	76½	82	70
March....	79	82½	75
April.....	83½	88½	80
May.....	85½	90	82
June.....	82½	89	77

* Other observations give the heat in a south aspect in the Strand, London, August 5th, at 84 in the shade, and 114 in the sun; or, with the bulb of the thermometer blackened, 122. The observations in different places greatly vary, on account of the different circumstances under which they were made. A respectable journal gives the thermometer July 24, at 96, which was probably never equalled in the memory of man, except, perhaps, on the 19th of July, 1793.

The effects of such a summer may be readily conjectured. The quality of the wheat was more than ordinarily good; hops were unusually fine and abundant: while grass and culinary vegetables of almost every description, suffered in the extreme.—Potatoes, in some parts, rose to nearly five times the price of the preceding summer, and to double the price of apples; which, after so many years scarcity and American blight, have begun to appear again, in England, in even more than their long-celebrated quality and abundance. Cattle were actually foddered, in many places, in the parched fields in the middle of summer, and ash trees were lopped for their food —a custom very unusual in this country. The want of water for the cattle was, in many districts, most distressing.

The insect tribes felt the effects of the season in an extraordinary degree. The pulverized surface of the ground has been fatal to myriads of the snail and slug species, worms, and caterpillars; while, on the other hand, the butterflies and winged insects, which deposit the eggs of devouring larvæ, were far more numerous and fecund than in common years. The white butterfly almost resembled a snow-shower, in gardens where the attraction was great.

Ornithologists say, that the Nightingale never emigrates north of the Trent; but in the memorabilia of the summer of 1818, it has been reported that two of these much-famed musicians were heard chaunting their vespers on the banks of the Forth.

This must surely have afforded a high gratification to the native bards of Scotland, who delight in singing the praises of the Mavis, the Lark, and the Linnet —but who, till now, have never heard, in their own country, the still superior strains of the Nightingale.

The future effects of such a summer, upon the soil, may, probably, be considerable, especially by putting into good heart (as agriculturists express it) the cultivated lands which had been diluted and weakened by several wet seasons.

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The unusual warmth and genial rains of the autumn, have prevented many of the inconveniences anticipated from the preceding drought; especially by supplying more prolific after-crops than have, perhaps, ever been remembered. The extensive destruction of the insect tribes opens a favourable prospect to the labours of the agriculturist.

This excessive heat was not confined to Great Britain. A remarkable circumstance was, that it rose to about the same average height throughout Europe, in very different latitudes. At Rome, Berlin, Madrid, Vienna, Marseilles, and London, the thermometer indicated little difference. Throughout the continent there was a higher and longer continued degree of heat than had been experienced for forty years. At the Royal Observatory of Paris, on the 31st of July, the thermometer was at 27.4 Reaumur, or about 92.30 Fahrenheit. Accounts from various parts of North America, and we believe from Asia, concur in similar representations.

It has been mentioned as a singular coincidence, that in 1718, at the distance of precisely 100 years from the present, the weather was extremely hot and dry all over Europe. The air felt so oppressive, that all the theatres were shut in Paris. Scarcely any rain fell for the space of nine months, and the springs and rivers were dried up. The grass and corn were quite parched. In some places the fruit-trees are said to have blossomed two or three times. The thermometer (Fahrenheit's) rose to 98 degrees, at Paris.

A very extraordinary discovery of curiosities, literary, political, and historical, is stated to have been lately made at Rome, by Dr. R. Watson, author of the Lives of Fletcher and Gordon. This gentleman, it seems, went to Italy to search for any manuscripts or reliques of the House of Stuart, which might have been left in the hands of strangers by the last survivors of the family. After much trouble, he discovered that the executor of the executor of the Cardinal York was in possession of a vast collection of papers, on which he placed so little value, that he suffered them to remain in an upper room without windows, exposed to every shower of rain. He, therefore, readily sold the whole to Dr. W. who took possession of them, and removed them in carts to his own apartments, where they were seen by many distinguished English visitors in Rome. They consisted of nearly 400,000 separate articles: of which, about 250,000 were possessed of various degrees of interest. Among these were nearly 100 original letters of Fenelon, many letters of Bolingbroke, Pope, Swift, Atterbury, and other English writers; and a series of letters, continued through a period of nearly 100 years, of almost every potentate and statesman in Europe, and of most of the English nobility. The contents of many of these documents are said to be of the most extraordinary character, developing the plans which were adopted at different times for the restoration of the Stuarts, and the names of the promoters and partisans in Britain and abroad. The contents excited much interest in Rome, and the papal government took alarm in regard to the exposure of its own projects and policy. Dr. W. was, in consequence, sent for by the Papal Secretary of State, who, from overtures to re-purchase, adopted threats; and, finally, took forcible possession of the whole, and put the owner under arrest. He appealed, it is added, in vain, to the British resident and ministers; and it appears that, after the Pope's ministers had duly examined the whole, they caused a tender to be made of them to the Regent of England; and a British frigate was actually sent to convey them to England! Accordingly, they are now in Carlton-house: and Dr. W. who, on being enlarged, at Rome, set off for England to reclaim them, has obtained some temporary recompence. A commission, it is added, has been appointed to investigate his further claims.

The United States of America are beginning to be powerful rivals to Europe in the book trade, as well as in many other species of manufacture. An edition of Cicero, 23 vols. 12mo. has just appeared from a press at Boston; the text is that of Ernestus, whose notes and *claris* are added. The title announces this as the first American printed edition of this author. It will, doubtless, be followed by other classical reprints.

Artists' Devices.—A Dictionary of the monograms, cyphers, initial letters, and figured marks, under which the most celebrated painters, designers, and engravers, have indicated their names;

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augmented with a great number of marks, unknown till the present time, is in a course of publication at Munich, by Francis Brulliot, who is employed in the Cabinet of Prints, belonging to his Majesty the King of Bavaria. The use of such a work to collectors must be very considerable.

Savings Banks.—Up to the 31st July, the Commissioners for the Reduction of the National Debt, had received, on account of Banks for Savings, 1,264,021*l.* 3s. 6d. with which has been purchased 1,569,424*l.* 3 per cents.

New Parish Vestry Bill.—By 58 Geo. III. cap. 69, intituled, "An Act for the Regulation of Parish Vestries," it is enacted, that from and after July 1, 1818, no Vestry Meeting of any parish shall be holden until three days' public notice shall have been given thereof, by the publication of such notice in the parish church on Sunday, during Divine Service, and also by affixing such notice, fairly written or printed, against the church-door. Sec. 1.—That in case the Rector or Vicar, or perpetual Curate, shall not be present, the persons in vestry assembled shall elect one of the inhabitants of the parish chairman of such vestry, who shall have a casting vote (in addition to his own proper vote or votes) on all questions in the said vestry; and minutes of the proceedings shall be fairly made in a book, to be provided by the churchwardens and overseers, which minutes shall be signed by the chairman, and such other inhabitants as may think proper to sign the same. Sec. 2.—That in such Vestries every inhabitant present, who is assessed to the poor-rates under 50*l.* per annum, shall have one vote for every 25*l.* per annum, for which he is so assessed, but so that no inhabitant shall have more than six votes. Inhabitants jointly rated, to vote according to their several proportions; but, if only one of such jointly-assessed inhabitants be present, he shall have vote in respect of the whole charge. Sec. 3.—Any person coming into a parish since the last rate may vote, in respect of the property for which he is liable to be rated. Sec. 4.—Inhabitants who have refused or neglected to pay their poor-rates, after demand made, are not entitled to vote, or be present at any vestry, until they shall have paid the same. Sec. 5.—Parish books, papers, accounts, &c. are to be kept as the inhabitants in vestry shall direct; and any person in whose custody any such books, papers, &c. may be, who shall destroy or injure the same, or shall refuse to give them up, after due notice of an order of vestry, shall, on conviction, forfeit not exceeding 50*l.* nor less than 40s. to be recovered before two justices. Sec. 6.

Cod Fishery in Shetland Islands.—An immense bank covered with Cod has been discovered, extending from Papa Westra, in Orkney, along the west coast of the Shetland Islands. Already, the fishing has been great; and next season it is expected that this hitherto concealed treasure will afford lucrative employment to several hundred sail of fishing vessels. The fishermen report, that from 150 to 200 sail of vessels can fish on it, and out of sight of each other.

New Crown Pieces.—A small issue of new crown pieces has recently taken place, completing the series of the new silver coins. The obverse is the effigies of his Majesty; the reverse, George and the Dragon. The head of the King is modelled in a pure and classical manner, in the Greek style; and the figures on the reverse are graceful studies, after the finest models, instead of being drawn in the old manner, with the stiff heraldic trappings of the fourteenth century. The national device of George and the Dragon is no unapt symbolical representation of our late triumphs over the demon of anarchy and despotism; to which the raised inscription on the edge of the coin (*Decus et Tutamen*) is an appropriate motto. The design and engraving are by an Italian of the name of Pistrucci, in the service of the Mint. Considerable skill has been employed in overcoming several technical difficulties, in the execution of the coin, particularly in the management of the inscription on the edge, which is the first example of a national coinage with *raised* letters on the edge, *struck in the collar.* The crown pieces of former monarchs have the raised letters; but they were struck out of the collar, and consequently, are neither perfect in the circles nor uniform in size with each other.

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LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons, selected from the Manuscripts of the late Rev. C. Moore, M. A. 2 vols. 8vo. 1*l.* 1s.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July and August, 1818; by William, Bishop of London. 1s. 6d.

The Church Catechism and Rite of Confirmation explained and illustrated in a Course of Lectures; by Thomas Tunstall, B. D. 13s.

A Sermon preached in the Cathedral of Wells, before the Diocese Association of the Members of the Society for promoting Christian Knowledge, at their Anniversary Meeting, on the 1st of Sept. 1818; by the Bishop of Gloucester. 1s. 6d.

Sermons preached in the Parish Church of High Wycombe; by the Rev. C. Bradley. 10s. 6d.

Monumental Pillars, or a Collection of Remarkable Instances of the Judgment, Providence, and Grace of God: accompanied with suitable Reflections; by the Rev. Thomas Young, of Zion Chapel, Margate. 12mo. 5s. 6d.

MISCELLANEOUS.

An Elementary Treatise on Astronomy, vol. II. containing Physical Astronomy; by Robert Woodhouse, A. M. F.R.S. 18s.

Memoirs of the late Lieut.-gen. Sir James Leith, G.C.B. with a Précis of some of the most remarkable Events of the Peninsula War; by a British Officer. 8s.

Memoirs of the Life and Writings of Benjamin Franklin, LL.D. F.R.S.: comprising numerous political, philosophical and miscellaneous papers, now first published from the originals; by his Grandson, W. Temple Franklin, Esq. Vol. III. 4to.

Observations Introductory to a Work on English Etymology; by J. Thompson, M.A.S. 8vo. 3s. 6d.

Tableau Historique et Politique de Malte, et de ses Habitans, depuis les Temps les plus reculés jusqu'à la Réunion de cette Isle à la Grande Bretagne; par F. A. de Christophoro Davalos. 8vo. 7s.

Letters on French History, from the earliest period to the battle of Waterloo, and re-establishment of the house of Bourbon: for the use of Schools; by J. Bigland, 12mo. 6s.

An Universal History, in twenty-four books: translated from the German of John Von Müller. 3 vols. 8vo. 1*l.* 16s.

Historical Memoirs of Rob Roy and the Clan Macgregor; including original Notices of Lady Grange, &c.; by K. Macleay, M.D. 12mo. 1s.

Relation des Operations Militaires, qui ont eu lieu en France, et en Belgique, pendant les Cent Jours: ecrite de St. Helena; par le General Gangaud. 8vo. 10s. 6d.

The Shrubbery Almanack, or the Juvenile Gardeners' Memory Calendar, on a sheet. 1s. coloured

Criminal Trials, illustrative of the Tale entitled "The Heart of Mid Lothian;" published from the original Record, with a Prefatory Notice, including some Particulars of the Life of Capt. John Porteous; with a View of the Tolbooth, Edinburgh. 12mo. 6s.

Directions for the Treatment of Persons who have taken Poison; and those in a State of apparent Death; together with the Means of detecting Poisons and Adulterations in Wine; translated from the French by R. H. Black; with an Appendix on Suspended Animation, and the Means of Prevention; by M. P. Orfila. 12mo. 5s.

An Inquiry into the Influence of Situation on Pulmonary Consumption, and on the Duration of Life: illustrated by Statistical Reports; by J. G. Mansford. 8vo. 5s.

A Table of the Moveable Fasts, Feasts, and Terms; the Cycle of the Sun, Dominical Letter, Golden Number, and Epact, for twenty-five years. 1s. 6d.

Letter to Sir Samuel Romilly, M. P. upon the Abuse of Charities; by H. Brougham, M. P. F.R.S. seventh edition, 8vo. 2s. 6d.

Appendix to ditto: containing Minutes of Evidence taken before the Education Committee. 8vo. 3s.

The Emigrant's best Instructor, or the most recent and important Information respecting the United States of America: selected from the works of the latest travellers in that country, particularly Bradbury, Hulme, Browne, Birkbeck, &c.; by John Knight. 8vo. 1s. 6d.

A Narrative of the Shipwreck of the Oswego, on the Coast of South Barbary, and of the Sufferings of the Master and the Crew, while in bondage among the Arabs, interspersed with numerous Remarks upon the Country and its Inhabitants, and the peculiar Perils of that Coast; by Judah Paddock, her late Master. 4to. 1*l.* 5s.

The Tourist through Ireland: by which the traveller is directed to the objects most worthy of notice, whether of antiquity, art, science, or the picturesque; by an Irish Gentleman, aided by the communication of Friends. 12mo. 6s.—coloured maps, 7s.

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RELIGIOUS INTELLIGENCE.

NAVAL AND MILITARY BIBLE SOCIETY.

We gave in our Number for May, (page 340), an account of the very interesting annual meeting of this Society, and of its proceedings during the preceding year. We shall now add a few extracts from its correspondence, as detailed in the Appendix to its last Report:—

From an Officer commanding one of his Majesty's ships.

"On taking command of the ——, I caused the Purser to demand the usual number of religious books for the crew of the ship I command, and they have in consequence been supplied; but in this supply there are only four Bibles allowed to the whole crew, which is 121 persons."

From a Chaplain in the Royal Navy, serving in a Flag Ship at the Home Station.

"I am happy to find that the ship's company to which I am chaplain, have so eagerly applied to me for a supply of Bibles and Testaments which you were so good as to afford me a few months ago. The Bibles I have entirely distributed, and have but a few Testaments left. If you could, from your excellent Society, furnish me with more Bibles, it would oblige me much, as I have had several applications since I expended the last."

From a Naval Officer.

"Actuated by the desire of seeing morality established in the service, and for the want of which the name of the British Sailor has been tarnished, I feel it as the duty of an officer to come forward and subscribe in the propagation of the Bible. I will therefore thank you to send me the regulations by which I may know how to enter my name."

From a Military Correspondent in North America.

"I forgot to mention, that on my arrival at Fort George, after a few days' absence, I found a paper on my table with not less than twenty-three young drummers' names, given by themselves for Bibles, which I delivered to them, and for which they are to pay by a shilling per month. I have reason to hope that much permanent good will result from the general distribution of the Scriptures amongst our army."

From an Officer serving with the British Army in France.

"I inclose you 13*l.* two guineas of which is on account of Major and Mrs. ....'s subscription, &c. &c. I am now to make fresh demands upon the bounty of the Society, having had a return and application sent in to me for 115 Bibles and 29 Testaments from the —— regiment. I have also had applications from other quarters; so that I doubt not I could soon dispose of 300 small Bibles and 150 small Testaments."

From a Barrack-master at a Military Station.

"I have the honour to acknowledge the receipt of your letter of the 28th August, with its inclosures, and to inform you that I will most certainly do every thing in my power to forward the views of the Naval and Military Bible Society, by adding the Bibles and Testaments committed to my charge to the inventories of barrack furniture, &c in order to their being produced at the usual periodical inspections; and this not only as a common act of courtesy due from one person to another, but also as a national benefit, which I think it the duty of every officer in a public department to promote by every means in his power."

From a Correspondent at Gibraltar.

"I have sold to the amount of —— British: this money I will remit by the first opportunity. I am happy to say, that above 50 men in the —— regiment have taken the Bible for the rule of their faith and practice, and do credit to religion: the Bibles have been of great use to many soldiers in our society."

From an Officer serving with the British Army in France.

"I have, and have had, such repeated applications for the Bibles you gave me reason to expect, that I feel quite uncomfortable at being still unable to answer the constant demands, and thus lose so many favourable and valuable opportunities of circulating the Gospel of salvation. Above all, I fear exhausting the patience of the men who have sent in their names for copies. The repeated inquiry is, 'Have you got the books?' Do, I beseech you, obviate whatever difficulty or hindrance may stand in the way of their being forwarded, if

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it lies in your power, and gladden our eyes with the sight of the long-desired books. We have much cause for thankfulness here on many accounts. The promotion of schools amongst the regiments for the instruction of the men is a very promising circumstance."

From an Officer serving with the British Army in France.

"Would it be practicable to add about 100 Bibles to the number already packed up? Captain —— was with me yesterday, and told me he could himself dispose of all that were coming out in the case I am expecting, being pressed by numerous and urgent demands, which were daily multiplying. He said that the men even watched for him as he came from mess to make their applications. Besides this, Lieut. —— has demanded of me a supply for ——, and I expect many more. You see, therefore, that the expected supply is already mortgaged to more than its full amount. The taste of the Waters of Life which had been afforded, only increases the thirst. O may the Spirit be poured out from on high, and give his healing powers to the Waters!"

From an Officer serving with the British Army in France.

"A Danish soldier (once in the British service) wrote some time since for some religious books. I sent him three Danish Testaments in consequence; and at the same time I wrote him a letter conveying what instruction I thought was suited to his situation: some time afterwards he came over from his cantonments, ten miles distant, with seven of his comrades, and earnestly besought me, in the name of his regiment (which had newly arrived in the country in place of one which had been relieved, and therefore had not partaken of the British and Foreign Bible Society's bounty), to furnish them with the Scriptures. In consequence, I loaded them with twenty-two Danish Testaments, twenty German ditto, and one German Bible; and these I bestowed as from the Society gratuitously, they having nothing to pay: with these they thankfully departed."

From a Naval Officer at a Sea-port.

"I was somewhat surprised this morning at seeing a boy from one of the ships in ordinary earnestly soliciting a New Testament from a person on shore; stating, in justification of his request, that he was unable to purchase one, and that there was not a single copy on board, although there were nearly thirty men in charge of the vessel. Upon further inquiry, I found that this was not a singular instance; and that the ordinary, generally speaking, were as much in want of the Scriptures as this particular vessel. I mention the circumstance in order that you and the rest of the Committee may be acquainted with the actual wants of these men."

From an Officer at a Military Station.

"I cannot omit mentioning a circumstance which afforded me much pleasure; as it tends to shew that there are Catholics who know the value of the sacred Scriptures. A private soldier of the name of ——, of the Romish Church, having expressed an earnest desire to obtain a Bible, he was directed to me. On asking him if he was not forbid to have the Scriptures, he replied in the affirmative (with regard to the Protestant Version), but added, 'We have souls to be saved as well as others:' and further said, that from his own knowledge there was no material difference between the Protestant and Catholic Versions. I asked him wherein their value consisted? He replied, 'In their testimony of Jesus Christ as the only Saviour of sinners; that all the priestly ordinances had reference to Him, whose blood alone could take away sin.'"

SOCIETY FOR THE CONVERSION OF NEGRO SLAVES.

We rejoice to learn that this Society, under the fostering care of the Bishop of London, is enlarging its exertions. Its funds, which chiefly arose from the produce of an estate left by the Hon. Robert Boyle, will be greatly assisted, so far as its efforts in Jamaica may be concerned, by an Act of the General Assembly of that Island, allowing from 100*l.* to 200*l.* currency per annum, toward the support of clergymen to be sent out thither for the purpose of instructing the Slaves.

The Rev. James Curtin has resided for several years in Antigua, as a missionary from the Society; which has also a schoolmaster, Thomas Croote, in that island.

The Rev. James Dawn is in Jamaica: two other missionaries, the Rev. John MacIntyre and the Rev. John Stainsby, have been lately ordained by the Bishop of London, and are designed for that station. The Rev. D. G. Davis is to proceed to the island of Nevis.

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MONKS OF ST. BERNARD.

To the Editor of the Christian Observer.

Sir,—Several attempts having been made to collect money in England by persons describing themselves as Chanoines (or Monks) of the Hospice of St. Bernard, and acting on its behalf, and asserting that the object of the contribution which they solicited was either the maintenance of the hospitality on that mountain, or the completion of the Hospice of the same order on the Simpton; you will much oblige me by inserting in the Christian Observer a declaration on my part, that I am authorised and requested by the Prior of St. Bernard, in a letter dated 18th Sept. 1818, to state in the public journals of this country, that the Religious of that house have never made, or authorised others to make, collections in England in their name, or on behalf of their institution. It is probable that, at no distant period, such an appeal may be preferred by them. Whenever that may be, the case, their mission will be verified by public references to responsible individuals in this country.

I have the honour to be, Sir, your most obedient humble servant,

ROBERT HARRY INGLIS.

Battersea-Rise, Clapham,
Nov. 17, 1818.

UNITED STATES' AFRICAN SCHOOLS.

A proposition was laid, some time since, before the members of the General Assembly of the Presbyterian Church in Philadelphia, for the establishment of a seminary to educate African Youth for the ministry, by giving them classical and scientific instruction, preparatory to the study of theology. Such a seminary has, however, been commenced in the city of Philadelphia among the Africans themselves.

A Board of Superintendants has been organized, and a Committee appointed to procure funds, by subscription, among the coloured people, and to ascertain what number of pupils would be likely to enter the school. The Rev. Nathaniel R. Snowden, a graduate of Princeton College, is elected principal of the seminary, which has been styled "Augustine Hall."

Some Africans, who have no children to educate at present, have subscribed liberally toward the establishment and support of "Augustine Hall." A few promising African Youths are engaged in the study of Latin, English grammar, geography, &c. Examinations have been held, which were attended by a considerable number of coloured people and others, who have expressed much satisfaction at the progress which the youths had made.

In a circular letter, issued by the Board, the measure is thus defended:—"This is surely the true way to strengthen the African missions. Let youth, instructed in a knowledge of the original Scriptures and in general science, be raised up to display the banners of the Cross, from the Mouth of the Nile to the Cape of Good of Hope; and from the Straits of Babelmandel to the Mouth of the Gambia, where there are 50,000,000 of our fellow-creatures destitute of the Word of Life.

"There have been combined in this city many circumstances highly favourable to this object. Through the benevolent exertions of the pious of different denominations, and particularly of the Society of Friends, nearly all the slaves in Pennsylvania have been liberated. Many Africans possess very considerable wealth and very liberal views. There are twelve English schools, in which there are 500 coloured children acquiring the elements of learning. These will be leaders to 'Augustine Hall.' There are three flourishing Christian congregations; one of these, in six years, increased from six communicants to two hundred."

The ministers of the three congregations above-mentioned, who are themselves Men of Colour, are zealously engaged in supporting this undertaking.

A similar establishment has been formed by the Synod of New York and New Jersey.

The following is part of the Address of the Board:—"By computations, founded on the latest information, there are in Africa and its islands twenty millions of the proper Negro Race, beside thirty millions who differ from them, more or less, in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New Guinea. Here then is a vast world of twenty-three millions of souls, beside the thirty millions before-mentioned, a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark, united.

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"Though we are fully persuaded, that, to the end of the world there will remain different orders in society, it cannot be supposed that so considerable a portion of the human race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the globe, are always to be regarded as made only for slaves, and to be excluded from the blessings of Christianity and civilization. In those days which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. On the Niger, as on the Thames, temples will arise to the Living God.

"If Africa is to stand forth in the glory of Christianity and civilization, her own sons, and not the sons of strangers, must be the instructors of her youth and her ministers of religion. No nation will ever advance far in any improvement but by the instrumentality of her own children. Strangers may make a beginning; but strangers cannot continue to support her schools and her churches: history presents no instance of the kind. Apostles and Missionaries may pass over a country, but Native Teachers must finish the work. So it was in primitive times. So it was in every country of Europe, when it received the Christian faith. So it is in India at the present day. Hindoos prolong and extend the order which European Missionaries have established. To say that Africans are not competent to become teachers and preachers, is, therefore, to say that one quarter of the world is never to support a Christian Church."

"This work" (their instruction), continue the Directors, "plainly devolves on America rather than on Europe, for two reasons:—first, the great mass of the transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe, the number in the United States alone, compared to that in all Europe, is as fifty to one. Here, this vast mass is concentrated; there, the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are, to those enjoyed by any nation in Europe, as two or three hundred to one: and our chances to find proper subjects are still greater. Here, special attention may be easily directed to form the African character; there, the attempt is almost impossible. Perhaps in no district of Europe could an African school or congregation be collected: either of these might be done in almost any neighbourhood south of New England, and even in the large towns of that part of the Union. No spot on earth is so well fitted for the sublime and holy effort, as that on which we dwell.

"Secondly, no portion of the world is so deeply indebted to Africa as this Western Continent and its Islands. This is the prison which has received all her captive sons. America is the only civilized country in which slavery is allowed. Though some of the Christian nations of Europe tolerate it in their American colonies, not one of them, it is believed, admits it in the parent state. This land of freedom is the only enlightened land of slaves.

"The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but, in the name of the Lord, they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination, according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings."

It is added, that applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well recommended.

A third society has been formed, with similar views to the others, under the title of "The Education Society for People of Colour in New England." We have only space for one short extract from the "Address of the Executive Committee:"—

"The number of Coloured People in New England is several thousands: they are less numerous, indeed, than in any other portion of the United States of equal population; but they are al-

most without exception free. They have imbibed, at an early period, the consciousness of freedom; and with it are mingled a thirst for improvement, and an ardent desire to share in the comforts of the social state, without interruption from those prejudices which too often produce collisions and permanent hostility. In many instances they discover a degree of public spirit, more honourable to their character in proportion to the untowardness of the circumstances in which custom and law have placed them. Their industry and integrity have secured to many of them a competency of wealth, together with that respect from society at large, which elevates them above the sordid views usually connected with a state of servile dependence. In these circumstances they are prepared, in a good degree, for receiving the seed of Divine Truth, and bringing forth the fruits of it.

"They are not, and cannot justly be expected to be, distinguished by their literary acquirements. Various circumstances have hitherto conspired to prevent that mental improvement of which they are naturally no less susceptible than more favoured orders of society; and, if at any time their piety be less under the regulation of sound discretion than is desirable, the charity which 'thinketh no evil,' will find a sufficient apology for them in the well-known and incurable defects of their education.

"Instances of exemplary piety frequently occur among the Youth of Colour: and, when they are converted to God, they sometimes evidence earnest desires to 'strengthen their brethren.' Cannot the embarrassments, under which they lie, be removed, and the evils that flow from an indiscreet zeal, be obviated? Is 'the ministry of reconciliation' confided solely to the children of Shem and Japhet? Has heaven interdicted sacred employment to the posterity of Ham? It cannot fail to occur to every reflecting mind, that People of Colour, having the same native sensibilities as other men, will cherish stronger attachments to a religious instructor of their own complexion, and allow to him a greater influence over them, than to another of fairer skin."

"Where sincere piety is connected with a vigorous intellect, and both lie concealed beneath much rubbish, it is highly desirable that they be extricated from their unfavourable situation, and brought forward to occupy some enlarged sphere of usefulness. The best talents are often buried in obscurity, because indigence, or complexion, or some other unhappy difficulty prevented them from rising into notice: nay, they are often frittered away, and made contemptible or baneful, because employed irregularly, and without that judgment that can be matured only by serious study and faithful instruction.

"It is to search out and bring forward this description of youth among People of Colour—to strengthen their powers—cultivate their pious affections—direct their studies—inspire them with 'zeal according to knowledge'—elevate their views, and prepare them for wide fields of labour and usefulness—that this Society is formed."

It is surely unnecessary for us to say, that we most earnestly wish, and to a certain extent, anticipate for the benevolent projectors of these institutions, a success equal to the piety and discretion with which they shall be conducted.

PROPOSED SOCIETY FOR THE ENCOURAGEMENT OF INDUSTRY, AND REDUCTION OF POORS' RATES.

The encouragement of Industry and the Reduction of Poors' Rates being essential to the comfort and prosperity of the community, has occasioned a union of some gentlemen who having formed themselves into a Provisional Committee, desire to elicit the best information on these important subjects. They have commenced their exertions in the metropolis on account of the facility which it affords for communication.

"That the subject," they observe, "is of vital importance to the interests of our country, appears from the Legislature having invited information relative to the state and employment of the Poor. It is evident that their destitute situation can only be remedied by means of employment being found for the unoccupied, not interfering with any existing occupation. The communications received in consequence of application to Agricultural and Manufacturing Parishes; the information derived from members of the Board of Agriculture, and the cases of practical success published by the nobility and other landowners, have evinced that the Poor are generally industrious, and able to maintain themselves without parochial aid when occupying small portions of land.

"The Committee desire, by a patient

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and zealous investigation, to ascertain the most eligible mode of accomplishing these important objects; and its exertions have been sanctioned by numerous enlightened and benevolent characters, who are of opinion, that the employment of the Poor and lessening the burden of Parochial Assessments are principally to be attained by the additional cultivation of land."

The following is a List of Inquiries, to which the Committee request replies from all persons who are competent to give useful intelligence upon the subject:—

"I. If such of the Poor, as have small families, and are out of work, or whose low wages are insufficient to maintain them, were supplied with a small portion of land, nearly rent-free, with the means of erecting a cottage, if necessary, on the same, would it prove a stimulus to industry, be accepted and cultivated, and eventually render parochial relief unnecessary?

"II. For persons with large families, say six children and upwards, in similar circumstances, would it be considered likely if a cow and a sufficient quantity of land, say one and a half or two acres, at a low rent, were supplied, that such would be enabled to live without parochial assistance?

"III. What effects might such assistance be expected to produce in a given number of years (say 10 or 15) on the moral condition and happiness of the Poor, especially of the rising race, and the welfare of the community at large?

"IV. If approved (and the money necessary to accomplish it could be raised), your opinion is requested as to the best mode of carrying the same into effect?

"V. Your opinion is requested on the propriety of large and populous places employing land for the occupation of their Poor, under suitable superintendance, (which has in some instances been practised) with a view to enable them to subsist without parochial aid?

"VI. Any other information on the subject of furnishing employment to our industrious Poor, not prejudicial to existing occupations, will be esteemed."

It is requested that communications be addressed to the Secretaries, King's Head, Poultry, London.—The papers are signed "Benjamin Wills and Thomas Livesey, Provisional Secretaries."

VIEW OF PUBLIC AFFAIRS.

CEYLON.

Our readers are of course aware of hostilities having been for some time on foot between the Government of Ceylon and the Natives. We are sorry to report, that intelligence from the island continues to wear an unpleasing aspect. The return of tranquillity is impeded by the peculiar natural features of the country, which enable the disaffected Natives to elude every attempt to bring them to a decisive action.

ST. HELENA.

Recent dispatches from St. Helena are said to contain information respecting a plot for effecting the escape of Bonaparte. The substance of the rumour is, that a correspondence had been intercepted by Sir Hudson Lowe, proving the establishment of a communication between the island and certain individuals resident at Rome, Paris, and Munich. It has been added, that certain persons in this country are implicated in the plot. On the other hand, it is alleged, that the whole pretended plot was nothing more than an attempt to send out a few books, a list of which has been given in a morning paper, to relieve the ennui of the party at Longwood. That the British Government should have prevented such a step was certainly highly proper; as by means of books or papers, it would be easy, in various methods, to convey much secret information. We certainly can see no reason for depriving Bonaparte of free access to books; but these ought to be supplied by the government itself, and not by persons who may abuse the permission.

A more pleasing communication from the same island is a Proclamation, dated August 17, 1818, announcing that "from and after the 25th of December next, being the anniversary of the birth of our blessed Lord and Saviour Jesus Christ," all children born of Slaves on the Island, shall be for ever free, subject only to such conditions as shall appear necessary for their maintenance, &c.

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till of suitable age to support themselves*.

CONTINENTAL INTELLIGENCE.

The evacuation of France by the allied armies has proceeded with due rapidity. The troops were finally reviewed by the emperor of Russia, the king of Prussia, the duke of Wellington, &c., and are acknowledged to have evidenced the strictest military propriety and good conduct, during the period of the occupation. They are now marching home in every direction; and as all the august monarchs, assembled either personally or by representative in Congress, have entered, if possible, into still closer engagements than ever of amity and good faith, we trust (shall we say we confidently hope?) it may be very many years before a similar spectacle is again witnessed. Thus has the final act of the great European drama at length closed; peace no longer assumes the unwelcome, but hitherto necessary, appearance of an armed truce; every nation of this important quarter of the globe is now left to its own unfettered energies for regulating its policy both with respect to itself and its neighbours. May the lessons of adversity be long remembered in prosperity! May the horrors of war give new zest to the kind and social amenities of peace! May especially that country which has alternately gained most and lost most by the law of arms, learn at length to enjoy with moderation, and transmit, without stain or manacle, her newly-acquired freedom!

A declaration of the great powers assembled in Congress has just made its appearance, which reflects the highest credit on its authors, and will be read with satisfaction by every man who values the interests either of peace or piety.

DECLARATION.

"Now that the pacification of Europe is accomplished, by the resolution of withdrawing the foreign troops from the French territory; and now that there is an end of those measures of precaution which deplorable events had rendered necessary, the Ministers and Plenipotentiaries of their Majesties the * Emperor of Austria, the King of France, the King of Great Britain, the King of Prussia, and the Emperor of all the Russias, have received orders from their Sovereigns to make known to all the Courts of Europe the results of their meeting at Aix-la-Chapelle, and with that view to publish the following Declaration:—

"The Convention of the 9th of October, which definitively regulated the execution of the engagements agreed to in the Treaty of Peace of November 20, 1815, is considered by the Sovereigns concurred therein, as the accomplishment of the work of Peace, and as the completion of the political system destined to insure its solidity.

"The intimate union established among the Monarchs, who are joint parties to this system, by their own principles, no less than by the interests of their people, offers to Europe the most sacred pledge of its future tranquillity.

"The object of this union is as simple as it is great and salutary. It does not tend to any new political combination—to any change in the relations sanctioned by existing treaties. Calm and consistent in its proceedings, it has no other object than the maintenance of peace, and the security of those transactions on which the peace was founded and consolidated.

"The Sovereigns, in forming this august union, have regarded, as its fundamental basis, their invariable resolution never to depart, either among themselves or in their relations with other

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* While alluding to this subject, we cannot but refer our readers to the Address to Congress, mentioned in our last, and inserted in our present Number. If the statements in that important document required farther confirmation, it might be produced in abundance. The following, for instance, is a paragraph which appeared in the newspapers of last week, copied from Jamaica journals:—"Nearly 1000 slaves arrived at the Havannah in one day, the 19th of June. The celebrated ship, called Fama Habanera, built in New York, for the house of Messrs. Questa Manzanel and Brother, of that place, alone carried 728—a cargo worth 300,000 dollars cash." Thus is the interim filled up during which the trade is partially tolerated! We hope speedily to redeem our pledge of entering into a detail of what has occurred relative to the Slave Trade since the Congress of Vienna.

* The names of the Powers are put alphabetically.

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States, from the strictest observation of the principles of the right of nations; principles which, in their application to a state of permanent peace, can alone effectually guarantee the independence of each government, and the stability of the general association.

"Faithful to these principles, the Sovereigns will maintain them equally in those meetings at which they may be personally present, or in those which shall take place among their Ministers: whether it shall be their object to discuss in common their own interests, or whether they take cognizance of questions in which other governments shall formally claim their interference. The same spirit which will direct their councils, and reign in their diplomatic communications, shall preside also at these meetings; and the repose of the world shall be constantly their motive and their end.

"It is with such sentiments that the Sovereigns have consummated the work to which they were called. They will not cease to labour for its confirmation and perfection. They solemnly acknowledge, that their duties towards God and the people whom they govern, make it peremptory on them to give to the world, as far as in their power, an example of justice, of concord, of moderation; happy in the power of consecrating, from henceforth, all their efforts to the protection of the arts of peace, to the increase of the internal prosperity of their States, and to the awakening of those sentiments of religion and morality, whose empire has been but too much enfeebled by the misfortune of the times.

(Signed) METTERNICH. HARDENBERG.
RICHELIEU. BERNSTORFF.
CASTLEREAGH. NESSELRODE.
WELLINGTON. CAPO D'ISTRIA.

Aix-la-Chapelle, Nov. 15, 1818.

This document bears the signature of M. Gentz, the secretary to the Congress.

It is with regret that we perceive at the present juncture a considerable depression in the French Funds; not much greater, perhaps, than would naturally result, independently of *strictly political* considerations, from the transactions relative to the late loans and the approaching liquidation of sums due from that country to foreign states. Paris, however, does not stand alone in this respect; for the demand for money is stated to be very general in the principal commercial towns upon the continent. The gigantic financial arrangements of the different governments seem, for a moment, to have absorbed the surplus funds of capitalists. Artificial means have been resorted to for supporting public credit at Paris, and, apparently, not without momentary effect; but the national funds, probably, will not find their due level till the result is known of an application made to Congress by Messrs. Baring, Hope, &c., under the sanction of the French government, for prolonging the period of paying the sums due from France to other powers. Instead of nine months, seventeen, it is said, are requested: in consideration of which indulgence, it is offered to pay each instalment at the place where it falls due, instead of paying it to the agents of the respective states at Paris, which will save commission and other charges, and afford security against loss from variations in the exchanges. There is little doubt that Congress will accede to some such measure for the general welfare.

DOMESTIC.

The protracted sufferings of her Majesty, the Queen, have at length terminated. Her Majesty expired Nov. 17, at 1 o'clock, without pain, and surrounded by several of her children, among whom were the Prince Regent, the Duke of York, &c. An event so natural and so long anticipated, could not excite surprise; and, if the sympathy evidenced by the nation has not been equally overwhelming with that which accompanied *another* royal loss, at the corresponding period of last year, it is owing to causes wholly distinct from want of attachment to the late much-respected queen. The one event was long foreseen; the other was sudden and unexpected: the one was in the ordinary course of nature, the other premature, and accompanied by circumstances the most affecting: the one was the falling of the matured fruit, the other the blasting of the vernal blossom: the one was a single stroke, the other involved a double death, and eclipsed for ever prospects which the nation had contemplated with the most anxious interest. It could not be expected that a second event, however solemn, should again, and especially at so short a distance of time, have awakened an equal ebullition of public feeling. We are convinced, however, that the late queen has died unfeignedly

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lamented by the best and wisest of his Majesty's subjects, and has left memorials of her virtues during the long period in which she has resided in this kingdom (nearly sixty years), which will not soon be forgotten. Her judgment and principles in the regulation of her court have often and justly been commended. Decorum and correctness have been among its leading characteristics; and, when we consider the very long period during which attention to the purity of the female character has been the basis of her Majesty's system in her intercourse with society, it surely is not unreasonable to attribute much of the propriety which has been noticed to the good conduct and virtuous inflexibility of the late queen.

We turn aside from the royal bier to another, which, though only that of a private individual, has excited no ordinary surprise, and attracted no common sympathy. We scarcely know how to express ourselves in conveying to our readers the melancholy fact, that no less a man than Sir Samuel Romilly has perished—and perished by his own hand. We have, however, the satisfaction of believing, from the *evidence* produced before the coroner's jury, what a mere coroner's verdict would by no means have necessarily convinced us of, that this was *really* a case of temporary delirium, occasioned chiefly by grief for the loss of a beloved wife, and by the fatigue and anxiety which he had sustained during her long illness. It was not always our fortune to agree with Sir Samuel Romilly in his view of politics; but of his cordial and disinterested attachment to the cause of humanity, evidenced especially in his conduct on the Slave Trade question, the Education of the Poor, the abolition of capital punishments for second-rate offences, and other important questions, there could be no more doubt than of his great native talents, his eloquence, his political integrity, and his extensive research and information. We gladly pay this tribute of respect to a man, whose loss will be severely felt both in and out of parliament, especially at the Chancery-bar, where such sympathy and regret were universally felt at the communication of this painful intelligence, that not a counsellor was to be seen in his place, while the Lord Chancellor himself, unable to restrain his tears, was obliged to dismiss the court and retire.

Great Britain is already setting the laudable example of a very considerable reduction of her army, in addition to the reductions of the last and preceding year. The leading items of the intended reduction are three whole regiments, with the staff corps of cavalry; thirteen battalions of infantry, with several independent companies; ten men per troop in the cavalry on home-service; as many in each company of foot-guards; fifteen privates per company in all the infantry regiments of the line, those in India only excepted, with other minor items, amounting in the whole to above 10,000 men.

ANSWERS TO CORRESPONDENTS.

C. C.; J. M. W.: A CURATE; HISTORICUS; EPISCOPALIAN; A CONSTANT READER; ΔΙΚΑΙΟΣ; *A Correspondent from Dublin*; J. H. (On the Theatre); H. S. B; Q.; CERETICUS; CANTABRIGIENSIS; A. O.; EDINENSIS; G. F. G.; G. W.; have been received, and are under consideration.

J. H. (on Savings Banks); H. K.; EVBULUS; SCIPIO ÆMILIANUS; will appear.

We are sorry it is not in our power to accommodate J. F. G. with a copy of the work he mentions.

We fully agree with PACIFICUS, that on the arena of the Bible Society, the language of all parties should be neutral as respects points of church discipline.

We thank A SURREY CLERGYMAN for his letter. The justice of many of his remarks we acknowledge with sincere regret.

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Continued from* p. 706.)

No. XII.

THE remaining text, quoted by Mr. Wright on this part of the subject, is John vii. 28: "Ye both know me, and ye know whence I am." "This latter clause," says Mr. Wright, "is supposed to mean, ye are acquainted with my descent; ye know to what family I belong; or, ye know who is my Father. This sense of the phrase, 'Ye know whence I am,' derives support from 2 Sam. i. 13: 'David said unto the young man who told him, Whence art thou? and he answered, I am the son of a stranger, an Amalekite. The young man, it appears from his answer, understood the question, 'Whence art thou?' to mean, To what family dost thou belong; or, Who is thy father?"—A cause must be desperate indeed which relies for support on such arguments as, in order to apply at all to the question in debate, must necessarily limit the most general expression that could be used to the most particular meaning that can be assigned to it. The phrase, "whence I am," does, indeed, signify, "my descent." But who will be bold enough to say that it means, "my father," rather than, "my mother;" or, "my immediate parents," rather than, "my more distinguished ancestry?"

"The fifth argument is founded on the language used concerning Christ after his exaltation.

"2 Tim. ii. 8: 'Remember that Jesus Christ, of the seed of David, was raised from the dead.' Acts xiii. 23: 'Of this man's seed, God, according to his promise, hath raised unto Israel a Saviour, Jesus.' Rom. i. 3: 'Which was made of the seed of David according to the flesh.' By the seed of David, it is most rational to understand a natural and legitimate descendant of David; and the writer of the above passages well knew that his countrymen traced descent in the male line only: consequently, he must know that such language would lead them to conclude that Christ had a descendant of David for his father."

The import of these passages has been already shewn to be incapable of determining the present question. Jesus was of the seed of David, in the male line as well as the female; in the male line legally, in the female naturally; and as both lines have been traced, and the manner of his conception and birth particularly recorded, what more can be required, in order to determine the sense of all the passages thus advanced?

Our author, indeed, argues further upon the expression, "according to the flesh." "The expression, 'according to the flesh,' means according to natural generation; as, when the same writer said (Rom. ix. 3), 'My brethren and kinsmen according to the flesh,' he evidently meant those who were such by natural generation." But this, again, is an unauthorized limitation; for what is there in the phrase, "according to the flesh," to determine whether the generation is natural or preternatural?

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—Lastly, we have a comment on the text, Heb. ii. 7: "In all things it behoved him to be made like unto his brethren." "Would an advocate," says Mr. Wright, "for the miraculous conception use such terms, without adding something to remind the reader that Christ was conceived in a different way to other men?" I reply, He was made like unto his brethren in all things, however he came by that likeness, whether by natural or preternatural generation, or by any other means. The expression and its context strongly imply that the assumption of this nature was a condescension in him; but do not determine the manner in which, or the medium through which, he assumed it; and, besides, we might ask with as much propriety, Would an advocate for the sinless perfection of Christ use such terms without adding something to remind the reader that Christ differed in that respect from other men? In fact, neither the miraculous conception, nor the sinless perfection of Jesus Christ, is affected by this text; which is well explained by our Fifteenth Article to refer only to "the truth of our nature," while other texts determine that he took upon him this nature miraculously, and that he took it without sin.

All this will, therefore, not serve the purpose of the author, so long as the first chapters of St. Matthew and St. Luke are allowed to form part of the sacred canon. Accordingly, to the separation of these from the volume of Scripture, he devotes his principal attention; and I must be allowed to say, that I have never before seen such flimsy reasoning, so gravely applied to the determination of a great question.

First, he argues, "That in some few instances, the Scriptures have been interpolated, will not be denied by well-informed Christians." The admission of well-informed Christians on this head will, I believe, not be found to extend beyond a word, or a sentence, or a half sentence, and, therefore, cannot be cited in support of an argument which requires whole chapters to be interpolated.

Next, he urges, "Whole books which Protestants regard as uncanonical were received by the generality of Christians before the Reformation, and are still deemed canonical by the Church of Rome." But there is a broad line of distinction between all the apocryphal and all the canonical books in the Old Testament. The former are not found to exist in any copy of the Hebrew Scriptures. Will the author venture to adduce a similar argument for the difference he urges between the chapters he would exclude and the other chapters?

Thirdly, he contends, "There is good reason for supposing that the Gospel of Matthew, originally written in Hebrew, for the use of the Jewish Christians, once existed without the two first chapters; and it certainly would be as complete as the Gospel of Mark, if those chapters were omitted; nor is there any thing in the beginning of the third chapter which indicates a connexion with what precedes. The same may be said of the Gospel of Luke. If we leave out the whole of the first and second chapters, except the introduction, contained in the first four verses, the third chapter will naturally follow that introduction, and the Gospel will be complete."—It is one thing to say there is good reason, and another to bring such reason forward. Till the latter is done, no reasoner is entitled to either credit or refutation. But the assertion that there is nothing in the beginning of the third chapter of St. Matthew, which indicates a connexion with what precedes, is manifestly untrue: for it begins in the Greek with the connecting particle δὲ, and the relative ἐν αἷς. What would the English reader

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say to a history beginning with these words, "But in those days came John the Baptist." It is necessary, therefore, that this sentence also should be altered, and altered by conjecture, in order to torture it into a commencing sentence, and this, too, without any necessity; for we have a commencing sentence already, "The book of the generation of Jesus Christ." (Matt. i. 1.) The same remark, so far as relates to the particle δὲ, may be applied to the third chapter of Luke, although the author palliates the difficulty by allowing the four first verses of the first chapter to be genuine. Still, however, these four verses are only a preface; and, as the text stands now, they are properly followed by a regular opening sentence, with which they have no connexion; "There was in the days of Herod, the king of Judea, a certain priest." Would they be followed with equal propriety by the first verse of the third chapter? "But in the fifteenth year of Tiberius Cæsar."

To St. Luke's account of the matter the author, however, urges a still further objection. "Besides, as Luke professedly wrote on the authority of eye-witnesses, it is unreasonable to suppose he would begin with stating an event of which there could be no eye-witness." Here we have the same opinion repeated, which was so stoutly maintained and argued upon before; namely, that the Apostles wrote only as eye-witnesses, or upon the authority of those who were so, and not upon the credit of inspiration. Yet St. Luke wrote the history of the transfiguration; and, if he had that from the testimony of the Apostles present, so might he this from that of the Virgin Mary; and in either case he was preserved from error by the promised superintendance of the Holy Ghost.

Then he adds: "It appears that some Jewish Christians, at least, never gave any credit to the account of the miraculous conception." But, as he refers for the proof of this fact to Priestley's History of Early Opinions concerning Christ, I would also refer to the well-known answer which that champion of Unitarianism received.

Our author next charges the disputed chapters in St. Matthew with misquotation and misinterpretation of several passages from the Old Testament. The first quotation which he states to be misapplied, is Isaiah vii. 14, of which an opinion has been given. With regard to the two next; namely, Hos. ii. 1, and Jer. xxxi. 15, it should be observed, that the events of Jewish history were, in many instances, types of the history of Christ; and that expressions, which in their primary sense apply properly to the former, are often still more directly descriptive of the latter, so as in *that* only to receive their entire and accurate fulfilment. That this is the case in both the texts here quoted, will be obvious, I think, to the considerate reader; and I derive confidence to this interpretation of them from the turn thus given to them by the Evangelist. In respect to the last (Matt. ii. 23), it appears to be a reference to many passages in different prophets, where our Lord is described as a remote, obscure, and despised man, like the Nazarenes, out of whose city it had grown into a proverb that nothing good should come. "His visage was marred more than any man, and his form more than the sons of men. He hath no form nor comeliness; and when we shall see him, there is no beauty in him, that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him. He was despised, and we esteemed him not." (Isa. lii. 14; liii. 2, 3.) Nor is this mode of citing Scripture peculiar to this place. We find instances of it in John vii. 38; "He that

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believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water:" and (James iv. 5), "Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy?" Hence, although the proper interpretation of this particular reference may not have been discovered, we have no right to infer that the explanation of it is undiscoverable, or the reference incorrect. Still less would it be reasonable to plead our own ignorance in proof of the ignorance of the Evangelist. If, however, applications of the prophecies, similar to the above, were peculiar to these two chapters, they might form a plausible ground in aid of other reasons for doubting the genuineness of the passages where such a peculiarity occurs. But, in fact, they pervade the whole of the New Testament; and all the charges in which the author has been so profuse of misquotation and false interpretation, might, on exactly the same grounds, be brought against the xxviith chapter of this Gospel, in the ninth and tenth verses of which a similar quotation occurs, as well as to the whole argument of St. Paul, in the latter half of his fourth chapter to the Galatians. The truth is, that accommodations of prophecy to events not within its precise scope and aim, to an extent far beyond any in the passages now under consideration, are of continual occurrence in undoubted Scripture.

Even if we were not able to give an explanation of these texts, so satisfactory as that above offered, modesty would seem to require that we should not immediately set down, as necessarily false, whatever we cannot prove to be true, especially when it concerns a passage, of which, to say the least, it cannot be demonstrated that it is not an integral part of the legacy bequeathed to us by an inspired Evangelist. One office of Christian humility is to distrust our own judgment, and to believe that others may be right as well as ourselves.

The next objection to the genuineness of these chapters is expressed in these words: "The chapters in question contain not only an account of the miracle of the conception, but also of the star which brought the wise men from the East to Jerusalem, and of the vision of angels which appeared to the shepherds. These miracles, different from all the others recorded in the Gospel-history, had no discoverable connexion with the mission and work of Jesus, are never used afterwards as furnishing any proof of his being the Messiah, or as adding any sanction to his doctrine, or as in any way accrediting the Gospel. They seem to have been totally forgotten when Jesus entered on his ministry; which is in itself an unaccountable circumstance. So far as we can discover, they answered no important purpose; it follows, that they are highly questionable."—Now surely it indicates some defect of humility, to argue, that what has no *discovered* connexion with the mission and work of Jesus, has no *discoverable* connexion with them, and that what has no *discoverable* connexion with them, has, therefore, no connexion at all. Yet this is the manner in which Mr. Wright reasons on the miraculous conception itself, as well as on the other miracles related in these chapters. "It answered no end that we can discover. It appears to have been altogether useless. It supposes God to have exerted his miraculous power in vain."

I admire the progressive importance of these three sentences. First, we cannot discover its use. Secondly, it appears to be of no use. Thirdly, it *is* of no use; and to believe it, therefore, supposes God to have acted in vain. This advance from a consequence, founded in our ignorance, to one

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inherent in the nature of things, is bold, certainly, though illogical. I trust, however, that I have sufficiently shewn, that this departure from the ordinary course of nature, was not useless; that, if true, it answered many purposes, being both proper and instructive; though we, probably, cannot discern all its propriety, and have not learned from it all the instruction that we might. But to come to the other miracles, in these disputed chapters, it will not be denied, that the cherubic song and the visit of the wise men, were separate testimonies to the truth of Jesus, which might have encouraged the faith of his mother during his infancy, besides proving beneficial to the strangers and the shepherds themselves. That is not useless, which was useful to many souls; nor can any miracles be said to be unconnected with the mission and the work of Jesus, which announced his humble birth and prepared many to believe in him. These miracles, moreover, have, apparently, all the use which can attach to the voice from Heaven, thrice given to Jesus during his ministry, and perhaps even to the preternatural darkness at his crucifixion. Besides, are we at liberty, thus, to criticize the miracles, recorded in Scripture, unless we can first confute the veracity of the reporter? What account can we give of the curse on the barren fig-tree; of our Lord's walking on the sea; of his appearance to his disciples when the doors were shut? What reason can we assign, why these miracles should be wrought, rather than others; or, after so many miracles, why any should be wrought at all? Let us fix our minds, steadily, to this question. Have we any sufficient evidence to determine whether the chapters, in which these things are written, are, or are not, an integral part of the narrative which the holy Evangelists have left for the instruction of the church of Christ? For upon this depends the duty to receive, or the right to reject them.

Mr. Wright asks a number of questions respecting the Star in the East, and the policy of Herod's conduct, which, if they were ever so difficult to answer, would only shew that the former was beyond our philosophy, and the latter as capricious as it was tyrannical, but could not affect the truth of either. As to the objections taken to the chronology of Saint Luke, Mr. Wright himself, refers to Lardner's Credibility of the Gospel History, where the whole case is distinctly considered in all its bearings; and, as nothing can be added to what he has said, so upon a mind which will allow to competent evidence its due weight I have little doubt of the result.

There is, yet, one other difficulty that startles our author:—"John the Baptist declared, that he knew not the person who was to come after him as the Messiah, until the descent of the Spirit on Jesus at Jordan, (see John i. 31, 33.): but the chapters in question spake of John as the relative of Jesus; and suppose him to have been so sensible who he was, even before his birth, that at the interview of their mothers, he is said to have leaped in the womb. It is not likely, if all the accounts in the chapters we are examining were true, that John could have remained ignorant of Jesus until the time of his baptism; his parents would be likely to make him acquainted with circumstances so extraordinary." This perplexity, however, may be readily unravelled. Jesus spent the first thirty years of his life in Galilee; John, probably, in the hill-country of Judah. It is likely, therefore, that they never saw each other, till Jesus came to be baptized.

On the whole, then, I see no reason to accede to the following conclusion; every clause in which, indeed, I believe, to be unfounded. "We are brought to this dilemma, something must be given up; for

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it is impossible to believe accounts which contradict each other. The New Testament cannot gain credit, any further than it agrees with the Jewish prophecies, and its different parts harmonize with each other. Either the obvious sense of the prophecies of Christ, and of plain unequivocal passages in the New Testament, must be given up, and the whole exposed to the charge of self-contradiction, or the passages I have been scrutinizing in the first chapters of Matthew and Luke must be given up."

It was natural to expect, when a writer sought to prove a twelfth or fourteenth part of two ancient works to be spurious, he would be prepared to produce some manuscripts which do not contain the disputed chapters, or some early suspicions of their genuineness, or, at least, some difference of style and manner, between the spurious and genuine parts of the narrative; but nothing of the kind is here attempted. The two former attempts would be impracticable; and, with respect to the latter, it must strike the most careless reader, that there is a characteristic difference of style between the writings of Matthew and Luke: and that this difference appears as remarkably, and is maintained as distinctly, in the introductory chapters as in any of the others. The whole of each Gospel harmonizes with itself; and there is nothing upon the face of either of them to authorize that violent disruption of their parts, which it is the object of these futile reasonings to recommend and practise.

Instead of any circumstances calculated to subvert this internal evidence, the author details, with some ingenuity, the various motives, under the influence of which, the forgery might be attempted. It is easy enough, however, to find motives, by which men may be induced to attempt any thing that is wicked. There may be many motives to induce one man to invade his neighbour's property. But no case must be prejudged by such considerations. The first question in this, as in other cases of the same kind, is: "Has the forgery been really committed at all?" And, when that is determined in the affirmative, it will be time enough to investigate the means by which it was effected, or the motives which led to it. To this question, we plainly answer, "No." We see the same reason for admitting the disputed chapters as those which are undisputed. They stand on the same authority; and the character of the Apostles, therefore, is pledged upon the one as well as on the other. We still adhere, then, to the ancient faith—as we cannot but regard it—that Jesus Christ, being from all eternity consubstantial with the Father, yet for us men, and for our salvation, came down from heaven, and was INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY.

There is one other part of the testimony of Scripture concerning Christ, to which our author has adverted, and on which, therefore, it is necessary I should follow him; and yet I shall be compelled to speak on it with great diffidence; because, in common, with all other parts of Scripture which are prophetic, and yet to be accomplished, it is of more difficult interpretation than those which are historical or didactic.

In 1 Cor. xv. 28, Saint Paul says: "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." My own conception of the meaning of this text (and I offer it with great humility) is, that our blessed Lord, who still retains, though in heaven, his human nature, and in that capacity acts with a delegated authority, will, as man, resign that authority, which, as man, he received, when the end of his commission shall have been fulfilled; and that then, having brought many sons to glory, he will, per-

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haps, put off the nature which had only been assumed for that purpose: and God, without a Mediator, will be all in all his children. But, whatever may be the true scope and full force of this passage, (and I am far from thinking I have apprehended it with perfect accuracy—perhaps, indeed, this, like many other prophecies, will never be fully explained, but by the event), I cannot admit the inference of our author, that the Son of Man will remain, from that time, "the first and most glorious subject in the Father's kingdom." Nothing is said in the text concerning the Son's remaining, or of his subsequent character or condition, but, only, what he will do at the time: namely, as our author has correctly explained it, that "he will resign his authority to that Supreme Being from whom he received it."

There are, still, some remaining arguments against the Deity of Christ, and in proof of his simple humanity, to which an answer is due. There are also other objections to the unitarian system, which, to me, appear perfectly insuperable. Among these, the following is one, stated by Mr. Wright himself. "If Christ be a mere man, his death can be of no more value than the death of any other man." The reply which is attempted to this, is as follows: "The objector will admit, that it was the human nature only that suffered, and died; consequently, the death of Christ is of as much value, on the supposition of his being simply a man, as on any other hypothesis. His death is of more value than that of any other person, on account of its being the attestation of the Gospel, of his being the Messiah, of its connexion with his resurrection, of its having obtained such a glorious reward, and of the example it presents of patience and resignation under the deepest sufferings, of fortitude and benevolence under the greatest injuries." But, whatever might be the intrinsic merit of our Saviour's death, in respect to the particulars here stated, it could have been of no value as an atonement, had he been no more than man. None of them can, by any means, redeem his brother, nor give to God a reason for him. (Psa. xlix. 7.) It is an unalterable part of the condition of a creature to owe all its obedience to the Creator, and consequently, to be incapable of any service which the command of the Creator would not render its duty, Whatever Christ did, therefore, still, if he were only a created being, however meritorious his services, he could have saved only his own soul by his righteousness; nor could he either offer a vicarious obedience, or suffer a vicarious penalty. Being, however, one with the eternal God, it was not due from him, to become man; and, therefore, whatever service he rendered in that character, he rendered gratuitously. He satisfied the demands of a law, which was not enacted for him, and made himself subject to penalties which had been denounced against others: whence the service, thus discharged, might be accepted for those for whom it was offered, and so God be just, even when he justified sinners; a consummation, however devoutly to be wished, under no other conditions to be attained by a sinner. It is too much, therefore, to say, "The supposed Divine nature of Christ is of no use in Christianity!" There may be many uses where we can discern none. But we see in the Divine nature of Christ, a qualification to make an atonement for the sins of others, not in that nature indeed, but by virtue of it: for that nature exempts him from the debt of obedience and service, which is due from every creature; and, thus, the service and obedience, which he actually paid, becomes voluntary, meritorious and available for others.—These arguments, indeed, are of no weight with an Unitarian. They

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may, nevertheless, have weight in themselves; and at all events he, who opposes our tenets, should be made to understand what they are.

There are, however, some consequences, deduced from the Deity of Christ, which the author affirms to be sufficiently irrational or unscriptural, to overthrow all the evidence by which it is established.

First, "If this doctrine be true, Jesus was not made like unto his brethren; for they have simply one nature, but he two, and these infinitely dissimilar." It may be added, that they have a sinful nature, and he a sinless one; and other instances of dissimilitude might be pointed out, which make it necessary that the phrase, "all things," should be restricted here, according to the bearing of the subject-matter to all things relating to the perfection of man's nature.

Secondly, "It diminishes the suitableness of his example; a being who had a proper Divine nature could not be affected by temptations, difficulties, and afflictions as we are." Yet, if our Lord was subject to hunger, thirst, pain, and difficulties, by reason of his humanity, this argument is at an end. Otherwise, the admitted fact of his having fasted forty days, without hunger, would also diminish the suitableness of his example.

Thirdly, "It weakens the evidence of our resurrection; his Divine nature might reclaim him from the grave, but we have no Divine nature to reclaim us." But how can this evidence be destroyed or impaired by a doctrine, which asserts, that Christ laid down his life of himself, and took it again, having first proposed the accomplishment of that miracle, as a test and sign, both of his power and of his will, to raise up our bodies also? If Christ were merely a man, his resurrection would prove nothing with regard to others, any more than the exemption of Enoch and Elijah from death can do. But, if he was God, and proved himself to be so, by his resurrection, the case is different: for it is not simply maintained, that Jesus rose from the dead; but Jesus, when alive, foretold, that he should arise, and after he was dead he did rise; and thus, by verifying his words on this most remarkable occasion, gave credibility to them on others: and hence it is, that we not only believe, but know, that he, which raised up the Lord Jesus, shall raise up us also by Jesus. (2 Cor. iv. 14.)

But, if I wished to exhibit a plain proof of the tendency of Unitarianism to undermine our hopes, and paralyse our comforts, I could not easily find a stronger instance in point, than what occurs in the following statement.

"If Christ be simply one of the human race, the suitableness of his example, and the possibility of imitating him, must be evident. From what he has done we may learn that it is practicable to resist every temptation, and to do whatever God requires of us." What comfort then, or what hope, can we derive from this discovery? If it be possible to imitate him perfectly, if it be practicable to resist every temptation, and to do whatever God requires of us; still it remains true, that there is not a just man upon earth, that doeth good and sinneth not. (Eccles. vii. 20.) Surely, if the obedience of Christ was the obedience of a mere man, born like other men, of the sinful stock of Adam, instead of saving, it can only condemn the world, for not having done what he has proved to be practicable: since every sinner must read in the glory of Christ his own shame, deepened by the force of contrast. But *our* inference is of a different kind. We believe that he came into the world to satisfy the Divine justice by obeying and suffering for us, by obeying a law, not made for him, by suffering a penalty which he had not incurred; and then we say—"He that spared not his own

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Son, but delivered him up for us all, how shall he not with him also freely give us all things" necessary for making that first gift effectual? (Rom. viii. 32.) "For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." (John iii. 17.)

"If a man," says our author, "constituted like ourselves, by his undeviating obedience to God, and unwearied exertions for the good of mankind, even amid the greatest trials and most painful sufferings, hath attained the highest honour, power and glory, as the reward of his exemplary conduct, his example must furnish the strongest motives to the imitation of him, and, associated with the promises of the Gospel, must inspire the most lively hope that, by pursuing the same course, we shall attain a degree of the same honour, power, and glory." True: but if we do not, or have not done so: if we deviate from the perfection of that example in any, the slightest degree, then what becomes of the hope inspired by it? For it is written, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." (Gal. iii. 10.)

"But the case," continues Mr. Wright, "is materially altered by the supposition that he is a being of a different order to men. It would not follow, that, because a being, who was more than human, withstood every temptation, and did the whole will of God, therefore it is practicable for mere human beings to do the same." It is not practicable. Men have lost the will, and therewith the power, to withstand every temptation naturally; and we confide, we glory only in this, that Christ has purchased for us, grace to withstand temptation, and that we no longer come to the contest in our own strength, but in his who died for us and rose again. Therefore, "he that glorieth, let him glory in the Lord." (1 Cor. i. 31.)

(To be concluded in the Appendix.)

For the Christian Observer.

"CHRIST CRUCIFIED" THE GREAT INSTRUMENT FOR THE CONVERSION OF THE WORLD.

It is often contended by the opponents of missionary efforts, that the means employed bear no adequate proportion to the end; and that the heathen are too strongly entrenched in prejudice to attend to the moral suasion of a few zealous individuals who are anxious for their salvation. This argument would, at first sight, appear plausible; but when examined by the light of Scripture it will assume its right place among the grossest of fallacies. For, after all, what are the heathen—but men like ourselves; inheritors of the same nature, contending with much the same prejudices, and needing the same salvation? I have usually silenced the suggestions of unbelief in such cases, by some plain passage of Scripture; such as, for instance, John xii. 32, 33; "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This passage appears to me to be one of the most extraordinary nature. It is true, there is nothing difficult in the text or context: the words are simple and easy: "And I, if I be crucified, will draw all men after me." But though the meaning is thus obvious, the idea conveyed is of the most unexpected kind. The very circumstance that might have been supposed to tend most forcibly to render our Lord's doctrine displeasing to mankind is here expressly adduced as the very means of drawing men to him. How inexplicable the conduct of the Almighty in this plan of bringing the world to the obedience of Christ! How utterly opposed to all the natural suggestions of the unrenewed heart! Let us suppose the problem had been given to find a method of bringing

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men to embrace a new religion. How different would have been the schemes of the wise and learned from that which is here expressed by our blessed Saviour! I hear the votary of natural reason, the adorer of human learning and intellect, exclaim, Let your new religion be invested with the characters of deep philosophy; let it appeal to the dialectics of the logician, and the subtleties of human science. *Thus* will it make its way in the world. Ah, no — "And I, if *I be lifted up*, will draw all men unto me." I hear another exclaim; Adorn it with the splendid diction of Greece and Rome; introduce it to the notice of mankind in the trappings of an overpowering eloquence; clothe it with the thunders of a Demosthenes, or the golden periods of a Tully; so will you attract converts and invite disciples. Ah, no—"And I, *if I be lifted up*, will draw all men unto me." I hear still another, the admirer of earthly splendour, exclaim; Decorate your new religion with the splendour of rank, the refinements of eloquence, the magnificence of royalty; let it charm the eye and captivate the heart by its external pomp;—and *so* shall it become popular, so shall it win universal suffrage and approbation. Still wrong—the ways of God are not as our ways, nor his thoughts as our thoughts: he needed nothing splendid, or eloquent, or philosophical—the Cross of Christ was enough; *and I, if I be lifted up.*

The allusion in these words is, perhaps, either to the brazen serpent in the wilderness of Sinai, to which, whoever looked, was healed, and round which the wounded Israelites eagerly gathered themselves together; or to the lifting up of a standard to which the recruits of an army assemble to take the oaths of obedience and submission to their general. The Redeemer was literally as well as figuratively lifted up; being first nailed to the cross as it lay on the ground, and then raised with it to suffer the ignominious death to which he had been sentenced. Now we might naturally have imagined that a spectacle like this—a Saviour expiring in agony, and disgrace, and contempt, would have effectually deterred men from becoming his disciples. If we behold his sorrow, his degradation, his humility; was there any thing in these to captivate the human heart? If we behold his visage marred more than any man's; his hands and his feet pierced with nails, and his side with the Roman spear—if we view him buffetted, and scourged, and spit upon; was there any thing in this spectacle that could render him the object of esteem and confidence? See him condemned and crucified with malefactors: was there any thing in all this to add to the dignity of his character, and to secure the good opinion of the world? Ask the proud man, whether he should have wished to become the disciple of this despised Outcast; ask the man of birth and family whether he should have wished to attach himself to one who was called in contempt "the carpenter's son;" ask the young, the gay, the thoughtless, whether they should have chosen to sit at the feet of him who taught the imperious necessity of humility and self-denial, and of a life of deadness to the world and the things of the world; and who prophecied, also, that it was through much tribulation that his disciples must enter his kingdom. Yet behold the event. The Cross, improbable as it appeared, became the standard of the church militant here on earth; and round it gathered kings and princes and nations, the rich and the poor, the wise and the ignorant, the young and the old; so that this despised Redeemer soon became the acknowledged and honoured Master of innumerable converts. In his life, while he was working miracles and doing such things as never man did—actions which an-

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equivocally bespoke his eternal Power and Godhead, he attracted comparatively few disciples. But scarcely had he been lifted up upon the cross before converts gathered from every side to his exalted banner. When, for example, St. Peter on the day of Pentecost, preached this "Jesus of Nazareth, whom by wicked hands the Jews had taken and slain, but whom God had raised up, and who was assuredly Lord and Christ;" the hearers were "pierced to the heart," and "that very same day were added to the church three thousand souls." When Saul was breathing out threatenings and slaughter, it was a voice saying, "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest," that brought that once proud and hardened Pharisee to the submission of the faith, and rendered him a confessor and martyr for the cause of his Redeemer. From that moment he learned to glory in the Cross of Christ. To this he imputed the whole success of his ministry. "And I, brethren," said he, "when I came among you, came not with excellency of speech or of wisdom, for I determined not to know any thing among you save Jesus Christ and him crucified." Thus in this and various other passages he teaches us that the doctrine of a crucified Redeemer is the great, the all-powerful instrument for the conversion of mankind. "Where," again he exclaims, "is the wise? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but," continues he, "*we* preach Christ crucified." And if we would see the effect of this preaching, let us enumerate the churches which that holy Apostle planted; let us behold his missionary labours among the heathen, and the success with which they were attended; and if ecclesiastical history does not deceive us, I might add, let us behold, at this moment, the ultimate effects of his exertions in our own island, where he is supposed to have come, for the purpose of preaching, for the first time, to our pagan forefathers, that Saviour who, when thus exhibited in all his holy doctrines and precepts, was to draw all men after him.

From Scripture we might turn to the evidence of daily experience to prove that the exhibition of "Christ crucified," is the most powerful instrument for the conversion of mankind. If we look around in the world, we shall discover, that in proportion as the Cross of the Redeemer is displayed in its native simplicity, unentangled with vain philosophy and scholastic jangling, and unincumbered by the pomp and pride of the human heart; the consciences of men are awakened, their hearts are subdued, their affections are captivated; they become, in a word, new creatures in Christ Jesus. Let us go to the hardened profligate, and see if the moral suasion of the schools, if a cold lecture on the "beauty of virtue," and the "dignity of man," and "the eternal fitness of things" will touch his bosom with that compunction which is often excited by a simple display of the affection, the grace, the mercy of Him "who loved us and gave himself for us;" in order that by his stripes we might be healed. Let us go to the couch of an expiring sinner, and see whether any thing will attract his attention and touch his heart like the doctrine of the Cross of Christ. We may discuss the ethics of heathenism, and we shall but chill and disgust him; we may preach the terrors of futurity, and we shall, perhaps, but affright him; we may urge penances, and tears, and austerities, and we shall but repel him. But let us tell him

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of the Cross of a Saviour; let us point him to that great High Priest who offered up himself a willing and all-sufficient sacrifice for our sins; let us exhibit in its sacred benignity the character of the expiring Redeemer; and by the Divine influence accompanying the word preached, we shall melt his soul, we shall bring the tear of penitence down his cheek, we shall attract him to the arms of that blessed Saviour, who hath said, "Him that cometh unto me I will in no wise cast out." The very words that have been mentioned intimate the constraining effects of the doctrine of "Christ crucified." It is not said, I will *alarm* men into repentance, I will *terrify* them into submission; but I will *draw* them after me; I will so mould their will, so influence their affections, so secure both their judgment and their hearts, so make them feel their own need and my power to supply it—their own weakness and my strength, their own sin and my salvation—that I will *attract* them by my influences: they shall *willingly* embrace my cause, enrol themselves as my disciples, conquer by my power, and, at length, enter into my glory.

Men are never described in Scripture as mere machines. "My people," it is said, "shall be WILLING in the day of my power." The Apostle remarked, "knowing the terrors of the Lord, we *persuade* men." And our Lord's description of the way in which he should gain converts is of a similar character. He would attract them by the exhibition of his love and mercy in dying for them;—by his appeals to their own happiness and welfare (for he died that they might live); by setting before them the blessedness of submitting to his government, as well as the eternal misery attached to a course of sin. The exhibition of a crucified Saviour is at once an appeal to our reason and our feelings, to our hearts and to our understandings. It shews us the guilt of sin; the awfulness of the Divine displeasure; the need of an atonement; the duty of conversion to God; the necessity of repentance, and of faith in this efficacious Sacrifice; and thus by example, by precept, and by the most touching appeals, it "draws" men to the Redeemer. The experience of every Christian congregation, and even of every individual Christian, would confirm this fact. In vain do we exhort men to repent, in vain do we urge them to reform, unless also we exhibit the doctrines of the Cross of the Saviour, and teach them thereby both how they may be pardoned for the past, and how they may henceforth live to the praise and glory of him who died for their transgressions, and rose again for their justification.

Thus we perceive that both Scripture and the daily facts that come under our inspection, combine to prove, that the doctrine of the Cross of Christ is the great instrument for the conversion of mankind. But the argument would be still more forcibly displayed were we to advert to the case of heathen countries. *We* have heard so frequently of this stupendous system of Redemption, that it becomes too often as "a tale that is told." We cannot realize it; or, if we realize it, we cannot feel the full magnitude and weight of the transaction. Yet even under these circumstances, where the theme is ever before our minds, and there is nothing of novelty to attract attention, we find that the preaching of the Cross of Christ is not in vain, and that sinners are thereby converted from the error of their ways and brought to the knowledge and faith of the Redeemer. But among the heathen, who have never heard of the name of the Saviour, what must be the sensation when first told of those glorious truths which *we* daily hear with indifference, and daily forget in the multitude and pressure of [illegible]

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important concerns. To be informed for the first time of the primæval innocence and fall of man, of his guilt and misery, and then to be pointed to the Son of God who came to expiate that guilt, and take away that misery, by his voluntary submission to a cruel and ignominious death, must surely affect the hearts of the heathen. And no wonder; for even the angels desire to look into these things. They will constitute the admiration of eternity!

The experiment is said to have been once tried by the Jesuit missionaries in China, of exhibiting the Redeemer, not as lifted up upon the cross, but simply in his glory; and this for fear offending the prejudices of the natives, by acknowledging a despised Saviour. But did the experiment succeed? No: the Gospel never penetrated that country; while many other countries where it was exhibited in its purity, and where the Redeemer was truly lifted up as crucified for our transgression, have become long since united to the Christian church.

It is indeed astonishing to behold what an effect the simple preaching of the Cross of Christ, under the blessing of the Holy Spirit, often produces upon heathen nations. Upon a race of half clad uncivilized barbarians, our abstruse Divinity, our works of moral suasion, would have little or no influence. The mere evidences of Christianity, however ably stated, would be unable "to turn them from darkness to light, and from the power of Satan unto God." Many of the best and most learned writings of the Christian church would be lost upon them. But the Cross of Christ is an all-powerful argument; an argument easily understood and deeply felt in every clime and by every people. None are so civilized as not to need it; none so barbarous as not to comprehend it. It is the key to every heart; as well as the medicine for every spiritual sickness. It supplies what nothing else *can* supply, a cure for a wounded conscience. Man by nature often feels his sin and guilt; but Paganism affords no adequate remedy. With what joy, therefore, must the heathen hear of that Saviour who "died, the Just for the unjust, to bring us nigh unto God." It is a well-known circumstance, that when that apostolic missionary of the venerable Society for promoting Christian Knowledge, the late lamented and revered Mr. Swartz, was once preaching to the heathen in the East, from those impressive words, "The blood of Christ cleanseth from all sin," a Hindoo pilgrim who had been condemned to travel several hundred miles with spikes in his sandals to expiate some crime, came faint and weary to the spot; and, hearing these blessed words of eternal life, eagerly exclaimed, That is what I want!—and instantly, throwing away his instruments of torture, became the faithful convert of the Redeemer.—Numerous other instances of a similar kind might be detailed, from the narratives of Christian missionaries in every age. One, perhaps, may suffice as a concluding proof. I shall give it as related in a sermon preached at one of the earlier anniversaries of the Church Missionary Society. Johannes, a North-American Indian, was the first of his tribe whose heart was religiously impressed by the exertions of certain faithful servants of Christ who settled as missionaries in his vicinity. From being an eminently wicked man, distinguished for his evil conduct, and even rendered a cripple for life by his sinful practices, he became both a consistent Christian and a useful fellow-labourer among the congregation which was gathered from the heathen. At a religious meeting, in which the best means of preaching to the natives was considered, he made the following striking remarks:—"Brethren, I have been a heathen, and

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FAMILY SERMONS. No. CXX.

John v. 39.—*Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.*

The duty mentioned in the text is one so plain, so easy, and so fully acknowledged by all who profess and call themselves Christians, that we might at first sight imagine there could be little need to enforce it by any arguments or motives. But when we consider how frequently it is either entirely omitted, or, at best, slightly performed by a large body of professed Christians, it becomes highly necessary to explain and enforce it by the considerations mentioned in the text.

In so doing we learn, first, a most important duty enjoined; "Search the Scriptures:" and secondly, the powerful reasons on which that duty is founded; "in them we have eternal life, and they are they which testify of Christ."

And while we reflect upon this highly important subject, may He, who at first indited the Scriptures by his holy inspiration, and who still, by his Divine influences, renders them effectual, for the conversion of sinners, and the correction, instruction, and edification of true believers, so open our hearts to receive and embrace his blessed word, that we may continue in the devout and edifying study of it to the end of our lives, and at length find all the blessings which it records realized unto us in the eternal world.

I. We learn then, first, a most important duty. This duty extends to persons of all classes and professions: of all ages and stations in life; none are too wise to be exempted from it, none are so ignorant that they may not find benefit in its performance.

If we begin with those of an early and tender age, we find them especially commanded to "remember their Creator in the days of their youth;" and how can they so well understand his character, or what he has done for their happiness and salvation, as by a constant perusal of his holy word? Saint Paul records with admiration of Timothy, that "from a child, he had known the holy Scriptures, which were able to make him wise unto salvation, through faith that is in Christ Jesus." What an interesting picture was this! to behold a child in years truly acquainted with his Saviour, and delighting to peruse his blessed word; retiring, we may conceive, from the vanities of childhood to read, mark, learn, and inwardly digest the things that belonged to his eternal peace. Had Timothy been called upon to leave the world at this period of life, how greatly must he have rejoiced that he had been inclined thus early to become acquainted with the Divine records of salvation. What affection also, and gratitude must he have felt towards those parents and teachers, who, having themselves known the value of the Scriptures, had thus brought him up in "the nurture and admonition of the Lord," and taught him, from his infancy, to make the book of God his study and delight. To this his early knowledge of the Scriptures, under the blessing of the Sacred Spirit, must be ascribed, that deep piety, that "growth in grace," and that youthful proficiency in the knowledge of his Redeemer, which rendered him while still young in years, fit to become, not only a minister, but a bishop in the Church of Christ, which he had purchased with his most precious blood. He doubtless, studied the Scriptures, because he really valued them, and his chief reason for valuing them must have been because they taught him how he might be happy, both here and hereafter; pointing out, on the one hand, his own sinfulness and guilt, and leading him, on the other, to that crucified Redeemer, that "Lamb of God," who came

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expressly to take away the sin of the world.

But it may be said in reply, "True: it is a duty for *children*, diligently to learn to read and understand the Scriptures; *their* season of life, which affords them leisure, and renders them open to impression, makes them peculiarly capable of being benefited by such an employment; but how can it be expected that persons more advanced in life, and who are busily engaged in their temporal concerns, can give up much of their time to this duty? Besides, having frequently read the Scriptures in their childhood, may they not be supposed to retain them sufficiently in their memories for every practical purpose; or, at all events, does not an attendance on public worship sufficiently make up the deficiency?"

In reply to this objection, it will be shewn, that the obligation to read the Scriptures extends, as before remarked, to every age and station of life, without exception or limitation. If it be a duty in very young persons, still more is it a duty in those who, from their understanding being more enlarged, have less semblance of excuse for disobedience to the Divine command, and who are themselves conscious that, before long, they must appear at the tribunal of God to give an account of the deeds done in the body.

In the first place, with regard to the *poor* or *ignorant* man; what is the excuse which *he* has to urge against complying with the duty commanded in the text? He will, perhaps, reply, that he has very little time to spare; that he is in a dependent station, where he cannot act as he would desire; and that God, he trusts, will not therefore require much at his hands. Besides, he is afraid that he should not be able to understand what he reads, and thinks it sufficient, as was just remarked, that he attends public worship where he can learn whatever is necessary without perusing the Bible for himself.—Each of these excuses admits of an easy answer. With regard to the first, it is not much leisure, but a willing heart, that God requires; and were it but a short psalm, or even a single verse, that we have opportunity to peruse, before we proceed in the morning to the labours of the day, and after we return in the evening to take our repose; yet this short portion, if meditated upon with earnest prayer to God for his blessing and instruction, would not be in vain. This remark also is an answer to another of these vain excuses; for where the Almighty bestows a desire to learn what is necessary for salvation, he himself will deign to become our teacher: so that, "whoso will do the will of God, shall know of the doctrine" which our Saviour taught. To the humble and sincere person, however scanty his leisure, or mean his abilities, the word of God shall not be a sealed book; for the way of wisdom, intricate and arduous as it may appear to human reason unenlightened from above, is yet so clearly revealed in the Divine word that "the wayfaring man, though a fool, shall not err therein." And to allude to the only remaining objection that has been mentioned, the public worship of God does not exempt us from private duties: indeed, it is always the case, that in proportion as we really love either, we shall learn to love and attend to both. He who does not delight in the word of God can have little relish for Divine worship, and certainly has not profited either by the word preached, or the prayers which he professes to offer. It is, indeed, a great and inestimable blessing to possess the public means of grace; and such is the scriptural character of the services of our church, and so great the portion of the sacred volumes which is interwoven into them, that the most illiterate Christian, could he obtain

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nothing farther, would yet be able, from this source alone, with diligence and devout attention, to procure no incompetent acquaintance with the word of God. But, how much soever may be acquired by this means, we are not, therefore, to neglect the private study of the sacred oracles: "The book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success."

But the neglect of studying the Scriptures is not confined to the poor and uninformed; for persons who are ignorant on scarcely any other subject, and have abundant leisure and opportunity for this sacred duty, are often found to neglect it even as much as others. Yet why is this? Is it that, because the mind is well cultivated in other respects, it needs not be stored with that knowledge which alone can make us "wise unto salvation?" Or is it that the constant perusal of the Scriptures is designed only for the poor and ignoraut; but that to a more cultivated mind, their place may be sufficiently supplied by means of other helps? Or is it that other thoughts and pursuits render insipid to our taste, that sacred volume which ought to be the great fountain of our delights, and the object of our daily meditations? Whatever may be the cause, the consequence is very plain and undeniable; namely, that the "soul perishes for lack of knowledge," and that every spiritual feeling soon dies away for want of being constantly nourished with that bread of life which was intended to strengthen us for our heavenly warfare. Even if we perfectly understood every doctrine, and fully comprehended the meaning of every passage in the Scriptures, the need of constantly perusing them would not be done away; for the Christian, every day, requires animating as well as instructing, and wishes to feel more of the value and efficacy of those truths which he already admits as a part of his acknowledged creed. We should therefore live as it were upon the word of God, and find it sweet unto our taste: we should endeavour, by a regular study of its sacred pages, to enter fully into its spirit, and not be content with a few general impressions which we are not careful to renew by a fresh and constant recurrence to the Divine source from which they were at first derived.

II. But without dwelling further upon the duty itself, let us proceed to consider, in the second place, the powerful reasons on which it is founded. However disobedient men may often be to a Divine command, they are not usually insensible to their own interest; and could they but be convinced how deeply that interest is concerned in this question, they would surely be led to open, with the most ardent desires after heavenly wisdom, that blessed book which alone can inform us how a guilty being like man can be rescued from eternal death, and become an inheritor of the forfeited glories of the heavenly world.

The necessity of inculcating the serious reading of the Scriptures, for the especial reason mentioned in the text, will appear if we consider how often persons who cannot be said altogether to neglect the perusal of the Divine word, perform it from very inferior or unworthy motives.

1. A large class of persons peruse the Scriptures from no desire but mere taste or curiosity: in much the same method as they would peruse any other volume that contained, like them, interesting parables and narratives; animated appeals, pathetic and touching remonstrances, sublime descriptions, with every thing that

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can move the heart or captivate the understanding. In this manner many persons read for entertainment, without once reflecting that they have a personal interest in what they read.

2. Another class read the Scriptures solely from habit; they do not think of their important truths, and have no desire to become savingly acquainted with their blessings; but having been accustomed, perhaps, from early youth, to give (at least on the Sabbath) a portion of their time to this employment, they continue to do so, without ever seriously reflecting upon the real scope and intention of those pages with which, as far as mere memory extends, they are well acquainted.

3. Another class read from a constraining sense of duty, while they have no pleasure in their task, and are glad when it is performed. Conscience, and the remaining principles of a Christian education, will not suffer them entirely to omit the literal performance of the duty; but they never have felt any thing of that holy interest which renders the Scriptures the most interesting volume that was ever produced to the world.

4. To mention but one class more: there are some persons who study the Scriptures rather for the sake of controversy with their neighbour, than for the purpose of improvement to themselves. They anxiously watch for every passage, or even turn of expression, which may furnish them with weapons for dispute, while they know little—perhaps nothing—of those humbling and sanctifying effects which the perusal of the word of God was intended to produce.

And are such the sentiments with which men often approach that sacred record which, amidst the darkness of a sinful world, has unveiled Heaven to our view, and brought life and immortality to light? How different is the motive assigned in the text, "Search the Scriptures; *for in them ye think ye have eternal life, and they are they which testify of Christ.*" Here we perceive the great reason for perusing the Scriptures: they are the record of salvation; they bear witness to Him who is the foundation of all our hopes for eternity. Without that knowledge which they alone can convey, we cannot be saved. They point out our guilt and the expiation, our disease and the remedy. To them, therefore, should we gladly resort; they should be the daily rule of our conduct, and the inspirers of our hopes. Thus perusing them under the blessing of Him by whose inspiration they were given, they will become effectual to our salvation, and guide our footsteps amidst all the dangers of the world in the paths of everlasting peace.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WILL you permit me to make an observation or two on an article that appeared in your Number for August, entitled, "The Expediency of teaching the Deaf and Dumb to articulate." The nameless correspondent of your correspondent B. says, "My grand effort would be, as soon as possible, to teach my pupils that they have something within them that feels and thinks," &c. This, to say the least of it, appears to me to be an effort without an object. They are as conscious of the capacity as their teacher. But by what *name* they

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are to designate the faculty—whether *animus*, *ame*, or *soul*—will depend upon him.

It has often excited my astonishment to meet with persons, otherwise very intelligent, either altogether sceptical, or quite lost in the labyrinth of metaphysical fancies, when the subject of teaching the naturally deaf and dumb has been agitated by them. I never could account for it in any other way than by supposing that they had not attentively considered wherein these mutes resemble, and wherein they differ from, the rest of their species. Are they not dumb *only* because they are deaf. The *resemblance*, I think, is complete in natural capacity to apprehend. The *difference* consists in an accidental defect, precluding the acquisition of a *mother-tongue* in the ordinary way. Give them this and you supply them with a fulcrum, to overthrow the mass of ignorance that weighs them down. The wall of separation removed, they are no longer *alone* in the social circle—they are enlivened by conversation—instructed by the page of history—enlightened and comforted by the records of eternal truth—and are, in every view, elevated to the rank of their fellow-beings. All this, I maintain, is accomplished by the plain, rational, and practicable method of teaching them the language of the country where they happen to be situated, or, in other words, giving them a *mother-tongue*.

To effect this, we must, if we expect success, follow the course by which *words* have acquired value and significancy with ourselves: we therefore name *things* to the deaf and dumb, and teach them to name them also. By *things* is not here meant external objects only, or such insulated names as grammarians call substantives, but all that is the subject of our percipient faculties, in the form of *being, attribute, action, and relation*. Be it remembered, that *we* came to the possession of *our* mother-tongue, the foundation of the whole superstructure of our most refined speculations, solely by the reiteration of those *names* (words or phrases) being made intelligible to us, through the medium of the organ of hearing, as constantly applied to the perceptions which they serve to note. Happily for the deaf and dumb, words or names may be seen and felt, as well as heard. The arts of writing and printing speak to the eye: certain visible characters have a conventional value; and combinations of these characters serve men to *name* or *call by*, as well as articulate sounds, of which they are to *us* the representatives. It is necessary, therefore, I conceive, on the very threshold of our instruction of the deaf and dumb, if we mean to teach them written language, to make them well acquainted with the *characters* or *letters*, their intention and value, before we trouble them with the application of their combinations. They may be shewn to them in succession. They may be formed by the hand with pen or pencil: still they are something external, and very unmeaning to the mute learners. Not so when you teach them a series of movements (or distinct actions) of the organs of speech, which they can see in others, and feel in themselves, associable in their minds and memories with the characters they have been required to look at and to trace. From that time *these* become the indices or exponents of things, and acquire a value with the learner as the representatives or names of acts they have learnt to perform by organs hitherto dormant, but which they feel to be perfectly well adapted to the use they have been taught to make of them. *Letters* (the alphabet of the language they are about to learn) are no longer strange unmeaning strokes; they have become intimately connected with the very frame of the learners—a part of themselves,

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as it were. For, efface the tablet of the deaf incipient speaker, or remove him from the means of writing, he can still go through his *acts*, associated with the visible appearances in question, and presently becomes sensible of a new power, that of being *readily* able to excite, in others, associations similar to his own—he sounds a *letter*, we write it—we sound one (letting him *see*, of course the motion of our organs), he writes it. Is not this convention? Can it be doubted whether the parties understand each other?

Is, then, this simple convention unimportant? Is it not the very basis of all artificial language; and is this additional hold of a thing to be remembered of little worth? Those only, I conceive, will answer in the affirmative who have not sufficiently attended to the operations of their own minds, and who have overlooked the force of association and analogy in every mental process. Details would carry me far beyond the limits of a communication like this, else it were easy to demonstrate that the principle applies *a fortiori* to *words*, or combinations of letters, as the nomenclature of thought.

In this view, teaching articulation to the deaf and dumb rests its most important advantages on its utility, as the means to an end; namely, the more speedy and perfect acquisition of language; not the fanciful passigraphy of methodized signs (*that* could be useful only were all the world deaf and dumb, or to whole communities of such mutes), but the language of their families, their neighbours and countrymen; that which, in fact, would have been their mother-tongue, had nature not deprived them of the usual inlet. It is needless, therefore, I think, to waste time in talking about harmonious or inharmonious pronunciation: no rational person ought to expect the speech of those who never heard, to be modulated into rhythmical harmony; music and oratory may, and must, be readily given up. But there are other valuable ends to be answered by articulation: the most important of all is that already insisted upon; the next to it is the communication of thought. For I am warranted in saying, that ninety-nine out of every hundred deaf and dumb persons (memory and intellect being acute) may be brought, provided the education be begun sufficiently early, to articulate in a manner *not* intolerably harsh, and abundantly intelligible to all who are in habits of intercourse with them. And who, I would ask, are so much interested in understanding them? But suppose the worst; let them fall in with strangers whose ears, unaccustomed, to their less perfect articulation, feel it unpleasant, or even unintelligible. What hinders their use of writing, the manual alphabet, or "look and gesture," if required? Is there any thing to preclude this simply from the circumstance of their being able to converse in another way with those who like to hear them, because they can readily understand them? It must not for a moment be imagined that teaching to speak narrows the capacity for other modes of communication: signs, when duly estimated, are used as the connecting link between the deaf and their teacher. Articulation hinders nothing; it furthers much; it is a superadded faculty, and may be used or not, at pleasure. It is felt and valued as such by all who, with it, have acquired a knowledge of the language used by those around them: it is thus felt, also, by the parent, the brother, the friend, and companion, of these unfortunate individuals.

It is far from my wish to make comparisons that might lead to invidious discussions. I reluctantly, therefore, allude to the terms "French school" and "English school," brought forward in the paper which gave rise to these

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remarks. But I must affirm, that if the comparison should be found to be as disadvantageous to the "English school" as B's correspondent states; it will arise from other causes than the one to be inferred from his words. Is this gentleman aware that the venerable Principal of the "French school," while in London, expressed his conviction of the advantages of teaching articulation to the naturally deaf and dumb, declaring his intention of introducing it into the institution at Paris on his return? And that, if the journals of a few months back may be credited, it has actually been there introduced with some success?

Not having read or heard, that I remember, the observations of Professor Dugald Stewart on the subject, I cannot reply to them: but no *name* can weigh against convictions derived from actual observation.

"The methodizing and perfectioning of signs" falls properly to those who think the deaf and dumb incapable of learning a language common to their countrymen, or who imagine the generalization of ideas by manual signs the most perfect of all languages. If it be so, why not substitute it in the place of all others?

* * * * * *

For the Christian Observer.

COWPERIANA.

No. II.

COWPER, in the peroration of his poem entitled "Expostulation," after expressing his small hope of being able to influence, by any representation of his, the minds and morals of the community, adds:

"But if a sweeter voice, and one design'd
A blessing to my country and mankind,
Reclaim the wand'ring thousands, and bring home
A flock so scattered, and so wont to roam,
Then," &c.

Whose was this "sweeter voice?"

The writer whose remarks on the Task have lately appeared in the Christian Observer, cites a well-known passage in one of Curran's speeches, as having been, in his opinion, suggested by the opening paragraph of the second book of that poem. There is a coincidence, at least equally striking, between Cowper's eulogy of Howard on Charity, and Burke's passage on the same subject. The point of resemblance lies in the following lines in Cowper:

"To traverse seas, range kingdoms, and bring home,
Not the proud monuments of Greece or Rome,
But knowledge such as only dungeons teach," &c.

The writer has not the corresponding passage of Burke before him, but it will occur to the recollection of most readers. Was Burke or Cowper the original?

The lines in Charity,

"Soft airs and gentle heavings of the wave
Impel the fleet, whose errand is to save,
To succour wasted regions, and replace
The smile of opulence in sorrow's face,"

perhaps refer to the relief sent by our government to the distressed inhabitants of Lisbon after the ruin of that city by an earthquake; a circumstance to which he alludes in one of his letters.

The following image, in an address to Evening in the fourth book of the Task, occurs also in one of his Olney Hymns:

"Methinks I see thee in the streaky west,
With matron step slow moving, while the night
Treads on thy sweeping train." *Task.*

"Ev'ning, with a silent pace
Slowly moving in the west,
Shews a signal of His grace,
Points to an eternal rest." *Hymns.*

Was the idea of the Nightingale and Glow-worm suggested by a well-known Greek epigram on the Nightingale devouring the Grasshopper, of which there is a transla-

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tion in his third volume? Wordsworth's poem of the Robin and the Butterfly also resembles the fable of Cowper, though approaching more nearly to the Greek verses.

The following is a continuation of the parallel passages in the former Number.

1. "As, when two pilgrims in a forest stray,
Both may be lost, yet each in his own way;
So fares it with the multitudes beguil'd
In vain opinion's waste and dangerous wild;
Ten thousand rove the brakes and thorns among,
Some eastward, and some westward, and all wrong." *Hope.*

This simile is from Horace.

"——— Velut sylvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit; unus utrique
Error, sed variis illudit partibus: hoc te
Crede modo insanum; nihilo ut sapientior ille,
Qui te deridet, caudam trahat."
Sat. II. 3. l. 48.

2. In "Table Talk," the poet addresses Liberty;

"Incomparable gem! thy worth untold;
Cheap, though blood-bought, and thrown away when sold!"

Similar to this is the language of Bishop Taylor on another subject. "For the soul of a man all the world cannot be a just price; a man may lose it or throw it away, but he can never make a good exchange when he parts with this jewel." Vol. II. Serm. xix. p. 388. 1807.

3. Every reader of Cowper will recollect the beautiful passage in the third book of the Task, "I was born of woman," &c. Was the following speech from the Faithful Shepherdess in the poet's mind when he wrote it?

"——— Sure I am mortal,
The daughter of a shepherd; he was mortal,
And she that bare me mortal. Prick my hand,
And it will bleed; a fever shakes me, and
The self-same wind that makes the young lambs shrink
Makes me a-cold," &c. Act I. Sc. i.

4. The opening of the description of the Millennium, in the sixth book of the Task,

'O scenes surpassing fable, and yet true!'

reminds me of a passage in one of Robert Hall's finest sermons, that on the Discouragements and Supports of the Christian Ministry: where, speaking of the Christian doctrine, he says: "The facts it exhibits, supported by clear and indubitable testimony, are more extraordinary than ever entered the mind of man in its wildest excursions, combining all the sobriety of truth, with more than the grandeur of fiction." p. 36, fourth edition.

5. The following lines, in the fine address to the Stars, Task, book V. (a similar address occurs in Young's Ninth Night) resemble a passage in Mallet's Excursion.

"——— ye shining hosts,
That navigate a sea that knows no storms,
Beneath a vault unsullied with a cloud."
Task, book V.

'——— this limpid sky,
Vast ocean without storms, where these huge globes
Sail undisturb'd a rounding voyage each.'
Mallet's Excursion, II. 156.

6. Cowley, describing the celestial state, says,

"— An eternal NOW does always last."
Dav. I.

Cowper has borrowed this expression in his translations from Milton.

"——— one eternal NOW
Shall be the only measure of our being."

(In a translation from Horace he has, "Guard well the cheerful, happy NOW.") See also Southey's Thalaba, book I.

"Nor days, nor weeks, nor months, nor years are here,
An everlasting Now of misery!"

And Crabbe, in a powerful passage of his Sir Eustace Grey:

"There was I fix'd, I know not how,
Condemn'd for untold years to stray:
Yet years were not—one dreadful Now
Endur'd no change of night or day."

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7. "Res est sacra miser." *Sen.*

"—— to a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing."
Retirement.

Cowper agreed with his friend Hurdis in his love for the works of creation.

"— Now I steal along the woody lane,
To hear thy song so various, gentle bird,
Sweet queen of night, enchanting Philomel.
I name thee not to give my feeble line
A grace else wanted, *for I love thy song,*
And often have I stood to hear it sung,
When the clear moon, with Cytherean smile,
Emerging from an eastern cloud, has shot
A look of pure benevolence and joy
Into the heart of night. *Yes, I have stood*
And mark'd thy varied note, and frequent pause,
Thy brisk and melancholy mood, with soul
Sincerely pleased. And oh! methought, no note
Can equal thine, sweet bird, of all that sing
How easily the chief!" *Hurdis.*

"And witness, dear companions of my walks,
- - - - - - - -
Witness a joy that thou hast doubled long.
Thou know'st my praise of nature *most sincere,*
And that my raptures are not conjur'd up
To serve occasions of poetic pomp,
But genuine, and art partner of them all.
How oft upon yon eminence *our pace*
Has slacken'd to a pause," &c.
Task, book I.

SCIPIO ÆMILIANUS.

To the Editor of the Christian Observer.

A VERY respectable and extensively circulated newspaper, in the Number published on the 28th of October, after mentioning the sum of 865*l.* as having been paid, in the course of the present year, by labourers, to ten SUNDAY *Savings Banks* in Hertfordshire, adds the following commendation of such institutions. "The establishment of Sunday Banks is earnestly recommended to every clergyman throughout the kingdom, as the surest means of inducing a habit of economy among the lower orders, improving their morals, and making them steady and useful members of society."

Now, sir, I must acknowledge myself to have been both startled and distressed by this paragraph, as well as by one or two notices to the same effect, which I had before met with in that publication: and I cannot but think that you will deem the subject worthy of the timely notice of a Christian observer.

I believe, sir, that I yield to none in a thorough conviction of the utility of Savings Banks, both in regard to the temporal comforts, and to the moral habits of that class of society for whose benefit they are intended. Yet it certainly appears to me to be wholly inconsistent with the due observance of "the Lord's day" to appropriate any portion of it to such a purpose. Must it not be acknowledged to be a merely secular engagement? Can it be pleaded that it is an act of charity, and as such comprehended under the apostolic precept in 1 Cor. xvi. 2? Surely, whatever may be the motive of the clergymen or others who receive the contributions (who can indeed hardly be influenced by any other principle than benevolence), on the part of the depositors it can be nothing more than an act of human policy, with a view to their own temporal interests.

This plan is, indeed, spoken of as consisting in the simple and easy act of giving and receiving a small sum of money. But the process will be found, when we come to the detail of business, to be far from simple. Regular accounts of every sum deposited must be kept; receipts must be given; and the check-books adjusted: or else there is an end of all accuracy, and consequently of all security. It is stated, that in one of these Sunday Banks no less than 411*l.* had been deposited in forty-three

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Sundays. Can it be otherwise than an undue encroachment on those valuable moments, to have thus received, and accounted, and acknowledged, upwards of nine pounds each Sunday, in the small contributions of perhaps many times that number of individuals?

It is probable that many of your clerical readers have found occasion to remonstrate with some of their parishioners on the unchristian, but too common, practice of paying the wages of their labourers on the Sunday morning. But with what consistency can a clergyman adopt such a remonstrance, who himself appropriates a part of the same day to the receipt of a portion of those very wages? Does he not appear, however unintentionally, to countenance and encourage a system already too prevalent? The labourer is compelled to receive his money at the time when he ought to be preparing for, if he is not already engaged in, the sacred exercises of the day. He proceeds from his master's pay-table to the shop, to purchase his loaf, or to pay his debt. Thence, we will hope, he hastens to the house of God;—but he must not forget to carry the remainder of his wages in his pocket, so that as soon as the service is over he may hasten to the minister (for it is intimated that the minister is to be the receiver, or at least the superintendent,) that he may resume his secular engagements, and lay up for future use the money he has to spare. He obtains his receipt-book:—and which of the two, it may be asked, is likely to prove the most natural and fruitful topic of meditation during the rest of the day;—the prayers he has offered, and the doctrines and precepts in which he has been instructed at church; or the computation of the future advantages to himself and his family, of which that receipt-book is the pledge and the memorial?

J. H.

To the Editor of the Christian Observer.

WITHOUT entering on the proper commencement of Daniel's 2400 years, I wish to bear testimony to the propriety with which your correspondent C. E. S. has placed the beginning of Cyrus's reign, over *all* Media and Persia, so much earlier than commentators on Scripture have usually dated it.(p.634.) They have been so much gratified by *seeming* coincidences, between passages in the book of Daniel, and the *Cyropædia*, that they have admitted the latter to be genuine *history*, without duly examining its claim to that character. The canon of Ptolemy, the chronology of Herodotus, (which, at *that* period, relating to Media, Persia, Lydia, Greece, and Egypt, is perfectly consistent, and precisely agrees with Scripture) the fragments of Barosus, Megasthenes and Ctesias, all concur in denying any such prince to have reigned, as Xenophon's Cyaxares the *Second*. Even the Persian legends, collected by Mirkhard, from traditions, whence Xenophon might borrow his idea of a son of Astyages (called by the Persians Fraiborz) deny him ever to have *reigned*. I believe that I could easily demonstrate, if the present occasion was suitable, that the *Darius* of Daniel was no other than *Astyages* himself; for there certainly was no *other* king of the *Medes and Persians*, at the time of Belshazzar's (that is, *Evil-Merodach's*) assassination. It is certain that Cyrus died A. C. 529; and that he reigned over *all Media and Persia* about thirty years. He, as certainly, *dethroned* Astyages; which, therefore, occured the year after the latter(Darius the Mede)had succeeded Belshazzar at Babylon; probably, being invited by the conspirators, because he was brother-in-law of Nebuchadnezzar. Neriglissar (one of the conspirators) then revolted against Cyrus, who was prevented from taking the city of Babylon, till he had subjugated the whole

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empire beside, twenty three years after his deposition of Astyages. The *commencement* of a Chaldean year might not fall within the short reign of the latter, at Babylon; in which case, Ptolemy would *purposely* omit it in his canon.

EUBULUS.

To the Editor of the Christian Observer.

WITH a strong feeling of reluctance I take up my pen to interpose a few words in this painful controversy on the subject of Cambridge discipline; and I do it with a determination neither to extenuate nor to magnify the evils that really exist, but to state the matter *as it is*, for the information of those who have no opportunities of examining for themselves. I should be sorry that such persons should take their opinion of the present state of our University either from the WESTMORELAND YEOMAN, or CLERICUS EBORACENSIS, or the pleasant DEVONSHIRE SQUIRE, or even from the NORTH-COUNTRYMAN, whose defence I cannot but consider as insufficient to meet the real objections, and to satisfy the minds of thinking men on the subject. With respect to the Devonshire Squire, I must confess I have no heart for pleasantry on the subject *.

I will first state matter of fact, and then refer, briefly, to the charges adduced by these several writers. The provisions for university discipline are, I believe, in themselves sufficient. If they become insufficient through the negligence of those who undertake an office of which they do not intend to discharge the duties, the fault rests with the individuals, and not with the University; and they must sit down at the end of their year of office with the unenviable reflection, that "qui non vetat peccare, cum possit, JUBET." The Proctors are annual officers: the University binds them by oath to the faithful discharge of their duty: if even one of the two violate his oath, what can the other do, comparatively, for the maintaining of that order and discipline which we desire? Those whose experience qualifies them to speak on this point, will answer, that he must faint under the burden.

But the number of students in the University has of late years been greatly on the increase; and it has been found that even two Proctors, supposing both to be faithful and active, are insufficient to enforce discipline and morality. To remedy this acknowledged deficiency, a Grace has passed the Senate for the appointment of two Pro-proctors, to be annually elected, to assist the Proctors in this part of their duty. The salary annexed to this office is so trifling, that the only motive which can induce a

* Nor have we; for though it may be *occasionally* true, that

"Ridiculum acri
Fortius et melius magnas secat res,"

yet it is by no means *generally* the case, especially on questions like the present. We wish, therefore, that we had not inserted the ingenious paper of a Devonshire Squire. We did not, however, perceive all the objections which existed to its insertion, until it was too late to countermand it. Cantabrigiensis must, however, be aware that the "pleasantry" of the Devonshire Squire was intended solely as an ironical representation of some of the arguments which have actually, and in print, been adduced by individuals in reply to the impugners of university discipline.

Having thus incidentally been brought forward, contrary to our usual custom, as mediators between our correspondents, we cannot pass by this occasion of congratulating both our readers and the University of Cambridge—which some of our correspondents may have handled with too little ceremony—upon what we understand is the improving state of affairs within her walls; and we trust that future writers on this subject will soon have little left to specify, but abuses which have been corrected, and faults which exist no more.

EDITOR.

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member of the Senate to accept it must be, I conceive, a desire to benefit the University by a faithful and conscientious discharge of his laborious duties. Now for an appeal to fact—it is with an honest pride I add, that as far as my observation has extended (and I have not been a careless observer), the remedy has been found adequate. I may challenge these gentlemen to come from the North and from the South, and examine for themselves: they will find our streets cleared of the nuisance complained of: they will find four officers, especially appointed for that purpose, active and zealous and persevering, not only in punishing vice when they discover it in public, but in searching out its secret recesses, and preventing the approach of young men to the habitations of iniquity; they will find likewise the other Masters of Arts not backward to exert the authority with which they are invested by their degree, in checking every instance of misconduct which comes under their notice.

I do not say that every thing has yet been done which I myself could desire: but much has been done; and I think we deserve not all the reproach which has been cast upon us.

I shall beg leave now to offer a few brief remarks on the points touched upon by your different correspondents: but you will readily pardon me if I consider one or two ill-natured *hints*, such as the Boy knowing more already than many a Fellow of a college, &c. not entitled to a serious reply. I must claim for the University of Cambridge a right of having her merits tried by substantial evidence; she is not sunk so low as to deserve to be made a by-word of reproach among persons incompetent to estimate her real deserts. Believe me, sir, I am "more in sorrow than in anger," while I write this; nor do I, in my last expression, allude to the Westmoreland Yeoman himself, but to those who will take occasion, from what he has written, to traduce our University, and to pride themselves in their self-complacent ignorance.

First, then, Many of the young men *are* lodged without the college walls; but not, as has been asserted, "out of the reach of the observation or controul of their superiors." The Tutor or Proctor has the same authority to enter a young man's lodgings, as to enter his rooms in college: nay, there is in some sense a greater check over a student in a lodging house than in college rooms; because, if the landlord be a conscientious man (and such landlords there are), his very presence, his being a witness of any wrong proceedings, and the fear of his giving information, will operate as a restraint, to which there can be no corresponding check within the walls of the college. Now comes the objection to this statement: "I produced," says Clericus Eboracensis, "a letter which a friend at M—— had lent me, from his son at college, telling him, as a good joke, that the mistress of his lodgings had asked him, that morning, (the new law had been promulgated on the preceding day,) at what hour of the night she should fix the time of his return home?" Indeed! Is it so? Is this the evidence by which our University is to be found guilty, and condemned? Ἐν δὲ φάει καὶ ὄλεσσον. At least kill us in the day-light: let it not be by dark insinuations, anonymous letters, unauthenticated narratives: let it not be by "poisoned arrows, which not only inflict a wound, but render it incurable." Who is this mistress of a lodging house? Let her name be given up, and I pledge myself (for though I write anonymously, you shall know my name, if necessary), that she shall be deprived of her licence to receive students as lodgers. Who is this son so infatuated as to relate it as "a good joke" to his own father? Who is this father so careless of the morals

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of his son,---so regardless of the welfare of other students, and of the feelings of a hundred other parents,---as not to have immediately written to his son's Tutor to have the matter inquired into? ---Perhaps, however, the writer intended it only as an ingenious fiction, and meant it as a strong statement of a possible case,--- that such a thing *might* be. Then, I say, the offender *might* be discovered; and so, the evil be arrested in its progress. On this point I will only add, that the college gate-bill is, in some cases, a check upon the landlord's door-bill; because every student who passes the gates of his own college after they are shut, either to go *in* to his rooms, or *out* to his lodgings, has his name reported to the Tutor: if the report from the lodging-house, therefore, do not correspond with this, an immediate discovery of mal-practice follows.

I have said this, Mr. Editor, to shew that the evil of lodging in the town is not *so great* as is imagined. I am still far from approving of the system, and wish it were abolished: but in the mean time there are greater difficulties than my Westmoreland friend seems to think, in the way of building, though I do not think it important to enter into them. The colleges *might* build to a certain extent; and I wish with all my heart they would.

Secondly, It is *not* true, that intoxication is at all a prevailing vice in the University. I believe that it is a rare thing to hear of an instance of it; and that when heard of by the superiors, it is invariably punished. But, "an imposition of a hundred lines," Clericus Eboracensis thinks an inadequate punishment: and so do I. But can he say that, because this was the punishment in one instance, it is in all? And must not the measure of punishment be left to the discretion of the person in authority? And is your correspondent prepared to say, that this punishment was accompanied with none of that "moral reprobation" of which he speaks? Was there no lecture addressed to the young offender---no threat of a heavier punishment for a next offence---no intimation, that the imposition was intended rather as an expression of displeasure than an adequate punishment of guilt? I could go into a hundred families and say, "This son of yours is a sad boy---you do not punish him with sufficient severity." But what would be the father's reply to such an interference?

It is *not* a fact that "students are seen reeling about the streets drunk." It *is* a fact, that "the gates of the college will open at all hours of the night for young men," rather than leave them to spend the night in the streets: but the names of all who enter after ten o'clock (in some colleges, nine) are reported to the master; and if the hour be very late, or the offence frequently repeated, they are subject to inquiry and consequent punishment.

The Westmoreland Yeoman's *third* charge, relating to our streets, I have already answered. There are no such facilities *now* afforded to offences of this kind, as there are to forgeries upon the Bank of England. From six o'clock in the evening, and sometimes earlier, frequently till one or two in the morning, one or more of the Proctors, and often all, are engaged at intervals in scouring the streets and environs of the town.---With respect to "vile seducers" lodging in the vicinity of Cambridge, it is undoubtedly true: but how is this to be prevented? And if it be urged against our University, is our sister Oxford pure in *this* respect? I am unwilling to make this comparison; but your correspondent has provoked me to it.

Fourthly, Young women are certainly employed within many of the colleges; but there is scarcely a single instance (I know but of one, and that a very peculiar case),

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in which a young woman has been appointed to the office of bedmaker. They come, therefore, to assist their mothers, and are employed under the eye of their mothers, who have the opportunity of so parcelling out the work as to consult most effectually the safety of their daughters. I believe that this part of the system (though it is no farther a part of the system, than as it has grown upon it), has not been found in actual experience so pregnant with mischief as has been apprehended. I confess myself utterly at a loss to know what college is referred to in the following passage of Clericus Eboracensis: "All the bedmakers in our old college, without one exception, are young women; and, with few exceptions, rather shewy in their persons."---I readily add, in the conclusion of this point, that I by no means approve of this violation of the university statutes; and I wish it were prevented.

The *fifth* charge is, That "card-playing and gaming are practised among some of the young men." Perhaps they are---I have no reason to think that they are common ---nor do I see how they can altogether be prevented, as it is not the practice for the persons who possess authority, to visit the private rooms of the students in an inquisitorial capacity, unless there be some special ground of suspicion. It must be admitted that our young men visit Newmarket; and I should be glad if any of our Masters of Colleges would follow the example of the Oxford Dean. Be it observed, however, that they are only the idle and extravagant part of the University that frequent that scene of dissipation. Such men will, after all, be idle and extravagant in one way, if they cannot in another. This is a temptation, too, which is not brought home to the doors of the young men, but which they must seek out at a distance; and on that account it is not likely to ensnare such as the Westmoreland Yeoman's son, for instance, or any but those whose minds are deliberately made up to habits of idleness.

Now let me meet the last charge of your Westmoreland correspondent. The fact referred to is this: on occasion of a melancholy event, of which I need not repeat the mention, a gentleman wrote a pamphlet, calling upon the University to improve its discipline. The pamphlet gave offence---it was injudicious---it violated several of the laws universally acknowledged by grammarians---it jumbled several things together, when one ought to have been the beginning, middle, and end—it required the University to reject the splendid collection of paintings bequeathed by Viscount Fitzwilliam, because two or three of them displeased the writer, as most probably they did many other persons; in a word, the thing was not what it should have been; and, in defiance of the ridicule which the expression may call forth, I must take leave to say, that in order to produce the desired effect upon the University, the reproof administered ought to have been at once *delicate and dignified.*

But "these bad doings," it seems, when thus attacked, "were not denied, but rather defended, or at least palliated, and even joked about and laughed at, in other pamphlets, by persons whom our Curate called Fellows of Colleges. It was even stated, that the pamphlets of these Fellows were not disapproved by the great part of the other Fellows, and of the head men of the University. This is too bad to be believed." It is indeed; and who *does* believe it? Do they believe it in Westmoreland? We do not in Cambridge.—Let the world know the truth of the matter. ONE Fellow of a college, and he, a very young man, *in statu pupillari*, published a very silly pamphlet on the subject, which was about as cruel a mockery of the unfortunat-

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deceased, as if he had leaped over his grave, and exclaimed, "Let us eat and drink, for to-morrow we die." But did the Fellows and "head-men," approve of this? I can truly say, that the only feeling which I have heard expressed on the subject, in my intercourse with them, was that of decided disapprobation; and though, certainly, they did not like Mr. Maberly's pamphlet, they reprobated the unseasonableness, and impertinence, and unfeeling buffoonery of Mr. Lawson's. There were one or two other pamphlets written on the subject, but anonymously: and they do not answer to your correspondent's description, as I understand they were very dull things.

I have endeavoured, Mr. Editor, fairly, to meet your correspondents on this great question. I have acknowledged what I believe to be wrong in the discipline of the University. I claim no indulgence for vice of any kind: I wish most cordially that things were much better with us than they are: but I claim, on behalf of our illustrious University, a candid investigation and a fair hearing.

I cannot pledge myself to reply to any observations which this letter may call forth; for it occupies more time than I can always command, to enter into the controversies of the day. Nothing but a regard to truth, and a desire to vindicate Alma Mater from misunderstanding would have drawn this from me.

Your well-wisher,

CANTABRIGIENSIS.

REVIEW OF NEW PUBLICATIONS.

A Letter to Sir S. ROMILLY, M. P. *from* H. BROUGHAM, Esq. M. P. F. R. S. *upon the Abuse of Charities.* London: Longman. 1818. pp. 67.

Appendix to Mr. Brougham's Letter containing Minutes of Evidence taken before the Education Committee. pp. 104.

A Letter to the Right Hon. Sir W. Scott, &c. &c. in Answer to Mr. Brougham's Letter to Sir S. Romilly, &c.: to which is added, an Appendix, containing an Abstract of the principal Acts of Parliament relating to Charters, and likewise the late Act by which the Commission is appointed and empowered. London: Hatchard. 1818. pp. 76.

SOME chronologer reports, that our facetious monarch Charles the Second greatly perplexed the Royal Academicians by propounding to them the query, "why a dead fish weighs more than a living one." To this problem, no adequate solution might have been discovered even by this time, had not some plain individual of that learned body suggested to his brethren the *previous* inquiry, whether it is *the fact* that the fish in the one state really *does* weigh more than in the other.

To apply the case, it cannot be doubted that, in many of the questions which perplex boards and parliaments, there is a certain previous question which, if adjusted, would leave the disputants nothing to dispute about. The case to which we are now about to call the attention of our readers supplies an illustration of this truth. Soon after the discovery of the new system of education, it became an anxious wish of the leading authorities of the country, to extend the benefits of this most important process of instruction to the whole of the population. Such an extension of these benefits, however, it was found, would involve a very con-

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siderable expense; and the question arose how this expense was to be met. Large subscriptions had, indeed, been raised by various distinguished friends of general education. But as private generosity soon reaches its *maximum*, and even at that point is incompetent to the supply of the public necessities, it became essential to provide some more adequate means for the accomplishment of this admirable object. Accordingly, politicians began to speculate and debate on the best mode of creating the requisite resources. At this moment up rose Mr. Brougham, and some powerful coadjutors in the House of Commons, with an inquiry to the following effect:—"While we are questioning how to raise *new* funds for education, will some one be pleased to tell us what have become of the *old?* We vaunt much of the generosity of our ancestors—we see many of their school-houses frowning upon us in antiquated majesty in our country towns and villages—we see little urchins in blue stuck upon porches and gate posts to teach us that there should be masters, and mistresses, and horn books within—what then is the fact? Are these masters and mistresses provided? Are the scholars properly taught? Are the funds provided for their education regularly applied to the objects for which they were originally designed?" These questions at once approved themselves to the common sense of the nation. There could scarcely be found an individual, except among those who had a peculiar interest in the misapplication of these funds, who was not anxious for inquiry.

In consequence of these suggestions, a parliamentary committee was appointed to investigate this momentous subject. Mr. Brougham was appointed its chairman; and it comprehended a number of individuals of the highest moral respectability, but many of them differing widely from himself in their political principles, being either supporters of ministry, or of the independent or neutral class.

The letter which stands first in the list of publications now under review, and which is addressed by Mr. Brougham to a distinguished individual, whose melancholy end we had occasion, in our last Number, to lament, contains an account of the exertions of this Committee to provide the means of effectually pursuing, under the authority of Parliament, the inquiry, of which Parliament itself had admitted the necessity; together with the history of what he considers to be nearly the complete frustration of those exertions by the changes introduced into the bill, which he, as the chairman, brought into Parliament on that subject. The second work at the head of this article, is an Appendix to that Letter, and contains a part of the evidence laid before the same Committee, including a few of the more striking cases that came under its investigation. The third pamphlet is anonymous, and is designed as a reply to the statements and reasonings contained in Mr. Brougham's Letter. We consider the controversy which is conducted in these pamphlets as so intimately connected, not merely with the political and economical, but also with the moral and religious, interests of society, that we shall not hesitate to give our readers a detailed view of its leading points.

Mr. Brougham begins by speaking of the *deliberation* with which the Committee that prepared the bill for the appointment of a Commission, to inquire into the Abuse of Charities, proceeded in every step of their career. The Education Committee, which sat in 1816, having perceived the existence of many such abuses, had recommended a Parliamentary Commission for the purpose of examining them. In 1817 that Committee again met; but, chiefly in consequence of Mr. Brougham's illness,

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did little more than repeat the recommendation for the appointment of such a commission. In March, 1818, it was again appointed; and, in April, Mr. Brougham moved, in Parliament, for leave to bring in the proposed bill. This bill he describes as constructed with much care, by the most skilful professional men. It was afterwards communicated to his Majesty's ministers, and the law officers of the Crown, and particularly submitted to the consideration of the Lord Chancellor and of the Secretary of State for the Home Department. It was repeatedly discussed in the House; and after being printed no less than six times, in consequence of the various amendments proposed in its progress through the House, was finally, though with numerous, and, as we shall see, most important alterations, passed into an act.

Mr. Brougham states, that such was the *unanimity* with regard to this bill in the Committee, that, although constituted of men of all parties, they *never once came to a division upon a single point.* He appeals to the members of his Majesty's government in proof of his own disposition, and that of the Committee, in general, to listen to any suggestion or correction proposed by them. He then goes on to state some of the changes which have been introduced into the bill.

As the bill originally stood, *the Commissioners for the inquiry were to be named in it.* The ministers, however, required that the appointment of the Commissioners should be vested in the Crown. To this important change, the Committee, though with acknowledged reluctance, acceded, because they "found that the ministers were determined to oppose the bill, unless they were allowed to name the commissioners."

We cannot say that we are disposed to concur with Mr. Brougham in the severe remarks which he introduces into his pamphlet on the conduct of the ministers in this particular. It is true that precedents might be quoted in favour of the plan of naming the commissioners in the bill; but these examples were rare (we believe only two), and whenever they occurred, it was in cases where the commission was proposed and the appointments made by ministers themselves. The nomination to the offices, therefore, still virtually remained with the Crown, an arrangement which we apprehend to be analogous to the whole frame and spirit of our constitution. We cannot, for our own parts, blame ministers for asserting on this occasion the fair and undoubted prerogative of the Crown; and the same insinuations, respecting the motives which would be likely to regulate their choice in this instance, might be applied with equal effect to the case of any of those appointments, whether civil, judicial, or ecclesiastical, which involve extensive inquisitorial powers. Ministers might, without doubt, select unfit persons for the conduct of the proposed inquiry; but they would at least be responsible for doing so, not only at the bar of Parliament, but at the scarcely less formidable bar of public opinion. And the danger of such unwise selection was certainly not greater, in our view (considering the peculiar circumstance of the case, it was far less), than is incurred in a great variety of cases, not inferior in public interest to the present, highly as we are disposed to estimate its importance.

One addition to the bill was proposed by ministers, which the Committee cheerfully adopted, regarding it as an improvement. It was the appointment of six honorary commissioners who might form a superintending and central body to advise and to regulate the proceedings of the whole.

The bill underwent many changes in its passage through the House

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of Commons, but none which very essentially interfered with its efficiency, as it respected the inquisitorial and visitatorial powers of the Commissioners. It was in the House of Lords that it received its material alterations. To these alterations we will now advert.

The bill, as it passed the House of Commons, had provided, that, for the double purpose of economy and dispatch, the Commissioners, being eight in number, should have the power of dividing themselves into committees which should be at liberty to pursue their local inquiries in different directions at the same time, and of visiting with that view all parts of the country. These visiting Commissioners were originally to have travelled in pairs, thus forming four efficient ambulatory committees. But in the House of Lords the number two was changed into three, although the whole number of Commissioners was not increased, thus affording the means of having only two itinerating parties instead of four, while, according to Mr. Brougham, two of the Commissioners would necessarily be unemployed.

We agree with Mr. Brougham in thinking that this change was for the worse; and yet, as the House of Lords judged it right greatly to contract the sphere of the commission, it might be less necessary to multiply its subdivisions. As for the two Commissioners who are excluded from the itinerating boards, we trust they will not be unprofitably employed in the investigation and arrangement of documentary evidence, and in various other ways, all tending to forward the general object.

The changes made in the *powers* of the Commissioners were far more important than those which respected the forms of their proceedings. And here we shall allow Mr. Brougham to speak for himself and his coadjutors.

"We had originally given the Commissioners the same authority which rendered the naval and military inquiries so effectual. Imagining that persons concerned in any abuse might be unwilling to give evidence against themselves, or to produce documents which made them liable to refund large balances due to the poor, we had armed the Commissioners with the power of compelling the production of papers, and obliging every one to answer such questions as did not criminate himself. The ministers in the House of Lords peremptorily insisted upon this provision being struck out. They said it was harsh—but why should any one complain of being forced to do what it is every one's duty to do, and what no one can refuse to do unless with the design of concealing some malversation? They represented it as indelicate to respectable trustees—but can any respectable trustee complain of being called upon to disclose the particulars of his conduct in the execution of his trust? They described it as unconstitutional—yet the same powers are possessed by all courts, even by commissioners of bankrupt. They called it unprecedented—yet they themselves, when in office with a truly great minister, the renown of whose naval exploits alone eclipses the glory of his civil administration, had furnished the precedent which we followed; had passed the very act from which we copied verbatim the clause in our bill. They attempted, indeed, to escape from this dilemma by various outlets. My lord Chancellor said that he had always disproved of that provision in lord St. Vincent's act; yet he suffered it to pass without a division, and was, with my lord Ellenborough, the principal advocate of the measure. My lord Sidmouth contented himself with observing, that many persons had objected to lord St. Vincent's bill; but assuredly his lordship, then minister in the House of Commons, was not of the number; for he strenuously defended it against Mr. Canning, who alone, of the present cabinet, opposed it. A feeble effort was made to distinguish the objects of the two inquiries. But as to their importance—can any one maintain that the expenses of the dock-yards demand more rigorous investigation than the disposal of funds destined by benevolence for the relief of wretchedness; or that the conduct of the person who uses a sum of the public money, without authority, and then replaces it, shall

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be sifted by every means of examination which can wring the truth from interested reluctance; while he who pockets thousands a year belonging to the poor, shall only be invited to disclose the state of his accounts in order that his undue gains may cease, and his past accumulations be refunded? Then as to the nature of the two inquiries—can it be contended that the power of examining all private merchants' accounts, in substance possessed by the naval commissioners, was less liable to abuse, or in itself less vexatious, than the power of examining the accounts of trustees filling a public office? As for the clamour excited against the clause respecting title-deeds, no one who had read our bill could be deceived by it for a moment; because the possessor of a deed was only obliged to produce it, in case it related wholly to the charity; if any other matter whatever was contained in it, he was allowed to produce a copy of the part relating to the charity. —All our arguments, however, were unavailing." Brougham. pp. 10—13.

To us Mr. Brougham's reasoning on this point appears conclusive.

But the changes which the bill underwent in the House of Lords respected not merely the powers of the commission, but the very *objects* it had in view.

"First, They were prohibited from inquiring generally into the state of education, although a great saving both of time and expense to the public would have been effected by allowing them to make that inquiry when they visited any district for other purposes.

"Secondly, They were no longer to examine abuses of all charities, but only of those connected with the education of the poor. A most unfortunate change in the constitution of the Board—for every one was aware how many malversations existed in charitable institutions wholly unconnected with education; and it was obviously a more natural as well as more economical course of proceeding, to authorise the Commissioners to look into these at the same time that they were examining the others, than to send one set of functionaries to investigate school charities, and then dispatch a second body to go over the same ground, in order to see what the former had been ordered to overlook." Brougham, pp. 13, 14.

"Thirdly, Among charities connected with education, there was introduced a large class of exceptions, comprehending, not only the Universities and the public schools down to Rugby, but generally all charities having special 'visitors, governors, or overseers.' Now it happens that almost every considerable charity is subject to special visitation; consequently what remains for the operations of the Commissioners lies within a sufficiently narrow compass." Brougham, p. 16.

The comments of Mr. Brougham on these changes, and especially on the last, must be acknowledged to be very forcible; nor, in our view, would their weight be diminished, even if it should turn out that the particular facts by which he illustrates his general reasoning are, as has been alleged, incorrectly stated.

"This last alteration of the bill," observes Mr. Brougham, "we justly viewed as a matter of extreme regret. For of the many instances of gross abuse, which had come to our knowledge, and some of which will be seen in the evidence now made public, there was hardly one which this clause did not withdraw from the jurisdiction of the Commissioners." Brougham, pp. 16, 17.

He then proceeds to shew that the Pocklington school, the school of St. Bees and that of Reading, and the hospital at Croydon, founded by Archbishop Whitgift; all cases of admitted abuse, are provided with special visitors, and therefore secured, as the act now stands, against all inquiry by the Commissioners. The arguments employed to justify this sweeping limitation are ably exposed by Mr. Brougham. We have room for only a small part of his exposure.

"If any person," he says, "should still conceive that the eye of the visitor is sufficient, I would beseech them to consider two things—the slowness with which the knowledge of the evil reaches him, and the risk of his requiring superintendance himself. Abuses are, generally speaking, of slow growth; they creep into public institutions with a sure pace, indeed, if unchecked, but they move on by degrees; and those

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who are constantly habituated to see their progress, become accustomed to it, and cease to think of it. These, however, are chiefly the persons on whom the visitor must rely for his information; and, even where the change is more rapid and the abuse more glaring, men who live on the spot are not likely to court the odious office of accusing their neighbours. The grand difference between the visitor and the Commissioners is, that the former, for the most part, will only examine where there is a charge; whereas the latter are to examine at all events, and to find out whether there be ground for complaining, although nobody may have actually preferred a complaint. Then what security have we against negligence or connivance in the visitors themselves? *Quis custodiet ipsos custodes?* True, the founders have intrusted them with the superintendance; but, where no visitation is appointed, the founders have reposed an entire confidence in trustees; and yet no one has ever contended that they should be exempt from the inquiries of the Commissioners? What good reason, then, can be assigned for investigating abuses committed wholly by trustees, and sparing those committed by trustees and visitors jointly? St. John's College is visitor of Pocklington school: for years the gross perversion of its ample revennes, known to all Yorkshire, had never penetrated into Cambridge. The Dean and Chapter of Lincoln have the patronage as well as the superintendance of Spital charity; yet they allow the Warden, son of their Diocesan, to enjoy the produce of large estates, devised to him in trust for the poor of two parishes as well as of the hospital, while he only pays a few pounds to four or five of the latter. The Bishop himself is patron and visitor of Mere, and permits the Warden, his nephew (for whom he made the vacancy by promoting his predecessor) to enjoy or underlet a considerable trust estate, paying only 24*l.* a year to the poor. The evidence shews that the visitors of the Huntingdon hospital are the parties chiefly concerned in misapplying its funds—being themselves trustees—occupying the charity lands for trifling rents—and using the estate for election purposes." Brougham, pp. 24—26.

Such having been the changes introduced into the bill, Mr. Brougham conceives that the public have a right to inquire why the Committee did not at once reject it in its "amended," or, as he thinks, deteriorated form. To this inquiry he replies, that it was the best they could get; it was better than none; it might lead to the development of some abuses; it would at least produce the names of the individuals who refused to be examined; and, supposing the Commissioners to be well chosen, they might supply much of the deficiency of their powers, by the diligent employment of all they had.

But loudly as Mr. Brougham complains of the changes which his bill underwent in the House of Lords, he seems to feel still more keenly the mode in which the appointment of the commissioners was conducted by ministers. Instead of fulfilling the wishes of the framers of the bill by appointing commissioners favourable to its object, and pledged by former declarations, as well as qualified, to pursue it, Mr. Brougham alleges, that of the eight stipendiary commissioners, only two had been recommended by the Committee, and that the rest, he understands, are men who either "look forward to the duties of the office as quite compatible with those of a laborious profession, or who are supposed to regard the existence of abuses, generally, in any establishment, with an unwilling if not incredulous mind."

With respect to the list of honorary commissioners, Mr. Brougham complains, that while neither himself, whose zeal in the cause was unquestioned, nor Mr. Babington, who had shared with him the principal labours of the Committee, and whose name was a guarantee for labour, talent, and integrity, was included, two individuals were appointed, Sir William Scott, and Mr. Yorke, distinguished for their opposition to inquiry into almost every species of abuse. N

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was this the only disadvantageous change, in the view of Mr. Brougham, which took place in forming the honorary commission. For the Marquis of Lansdown and the Bishop of London, both admirably qualified for and avowedly favourable to the inquiry, were substituted two bishops, one of whom had shewn his hostility to the bill by voting against its commitment, while the other had quitted the House, as was supposed, from his unwillingness to vote for it.

Mr. Brougham concludes his statement on this subject by observing:

"Of the ministers who first mutilated the Act, and then entrusted the execution of it to its enemies rather than its authors or supporters, no man can long hesitate what opinion he should form. Their conduct can only be accounted for upon the supposition that they do not wish to see a zealous and unsparing investigation of charitable abuses. That they should favour neglect or peculation for its own sake, is inconceivable; but they may be deterred from fearlessly joining in the exposure of it by the clamours of those who are interested in its concealment, or the alarms of men easily disquieted, willing to believe that there is safety in supporting whatever exists, ready to fancy that there is danger wherever there is movement, and to forget that in the neighbourhood of mischief repose is perilous." Brougham, p. 45.

Now in the whole of this statement there is evidently far more of personal irritation and party feeling, than of sober and unbiassed reflection. Some parts of it reminded us forcibly of one of those sarcastic tirades against ministers to which our ears have been accustomed from certain members of opposition in the House of Commons. Mr. Brougham, we admit, had just cause to complain; but he has impaired the sympathy which his complaint might have excited in the public mind, by greatly exaggerating both the evil in question and the inconveniences likely to result from it; and by permitting his political hostility to ministers to mix itself up with his observations on this particular transaction. The Commissioners, whether stipendiary or honorary, are still untried, and are to be judged by the manner in which they shall have fulfilled their duties, rather than by invidious anticipations, arising from a suspected political bias. Men, we trust, are to be found of all shades of political sentiment, who would resolutely and assiduously conduct such an inquiry as that of which Mr. Brougham enjoys the eminent distinction of being the author.

Having thus done what justice we are able to Mr. Brougham's argument, let us next consider the reply which is set up by his anonymous antagonist.

This gentleman begins by affirming, that the House were surprised into an intemperate pursuit of the object which the Education Committee had in view.

"So far indeed as respects the House of Commons I would observe (but with all due deference) that the House and the leading men were in a degree surprised into their acquiescence. This particular impression, as respects the House of Commons, was further strengthened by the nature of the Committee and its immediate relation to the House. So many gentlemen of high character in the country coming immediately from the committee-room into the House, and yet warm with a generous indignation at the abuses just stated to them, necessarily communicated a portion of their feelings to the House itself, and thereby excited that favourable prejudice for the objects of the forthcoming reports, which almost precluded any cautious examination into their details." Letter to Scott, p. 4.

But here we are compelled to ask, ought not such feelings to have been excited? And would it not be a matter of sincere regret if such feelings were extinguished? Is it not the fact that the large mass of busy and especially of party men, far from indulging themselves in romantic visions,

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are more apt to sacrifice right feeling to interested or party motives? "The age of chivalry is gone," if indeed it ever existed, as to points such as these. Indeed, when we consider of what materials the House of Commons was composed; how many members in leading situations had accustomed themselves to investigate, and analyse, and distrust every proposition proceeding from certain quarters; how frequently the subject underwent discussion; and what abundant time was allowed for the warmth of first impressions to evaporate; we cannot but regard this insinuation as at once absurd and disingenuous. It weakens our confidence in the author from the very outset of his work.

In a very early part of his pamphlet he has also thought it right to adopt a mode of attack, to which he frequently recurs, and which we must regard as highly reprehensible, that of insinuating hypothetical charges against the plans and motives of Mr. Brougham, and of some of those who thought and acted with him. We have already objected to this practice on the part of Mr. Brougham. In the pages of our anonymous author, it wears a still more offensive aspect. He scatters throughout his pages a variety of imputations, irrelevant at least, if not unfounded, against Mr. Brougham, and those with whom he is associated in his honourable labours, which are obviously intended to produce a prejudice against the measure they have espoused, by exciting feelings of political jealousy and alarm respecting its authors. What good design might not be defeated, if insinuations such as the following are to be allowed any weight; and against what individual might not similar prejudices be excited?

"Indeed, those who had observed the proceedings of the more active members of the Committee, with cautious attention, could not altogether silence some suggestions which arose in their minds, that their spirit and proceedings were not altogether favourable to the existing establishments of the country, and particularly to the Church of England. They thought they saw something of that dissenting leaven, which, under the name and pretext of liberal principles, was for relaxing that union of church and state, which those educated in ancient opinions consider to be a part of the constitution of the country as much as Parliament and the Crown itself. They could not forget, that the leading gentleman in this Committee had very eminently distinguished himself as the advocate of this liberalism, and was the avowed and eloquent patron of that system of education, which, under the name of Lancasterian, is directly opposed to that of Dr. Bell and the Church of England. It was strongly impressed upon their minds, that the honourable gentleman was one of a school and fraternity, which in passing from the condition of scholars to that of masters to their southern neighbours, was superseding all ancient doctrines and practices by new modes and maxims; reducing all useful knowledge to the compass of political economy and the elements of the human mind, and expelling all the ancient masters, for Hume, Adam Smith, and Dugald Stewart. They could not divest themselves of a persuasion, that all the established institutions of the country, and even the constitution itself, received much of their best character from the existing system of British education, and that the church, the law, and the state, were mutually united, and therein supported, by a community of feeling, taste, and instruction, originating in an education under common masters and a common system. They looked, therefore, with some apprehension to such 'improvements' in education, as might supplant classics by metaphysics, grammar by political economy, and the established masters of English truth and morals, by Scotch lecturers on the human mind, and essayists upon the errors of Bacon, Newton, and Locke. They had seen, and perhaps often admired, the talents with which that honourable gentleman condescends to embellish a periodical review, in which the learning and utility of the universities had been frequently assailed, and in which more reforms are recommended in the constitution of the

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country, than probably either the King or the Parliament will be inclined to adopt. Perhaps even the reports themselves, as published by the Committee, reminded them rather too much of an Edinburgh Review, and they saw rather more of the chairman than of the gentlemen who were associated in his labours. Nor did it escape these calmer observers*, that the Parliament was advanced to a period when a new election would be necessary; and a notion entered into their minds, that there might be some purpose of bribing a large portion of the people by a method already in practice with the *liberales* of other kingdoms; that of taking from one and giving to another; that of making a better application of an abused fund, and re-distributing it according to the presumed intention of the first donor; such presumption to be interpreted by the eight or nine gentlemen in the commission, assisted by the economical science of the honourable gentleman." Letter to Scott, pp. 8—10.

Now of this mode of argument we do not hesitate to say that it is in the highest degree ungenerous and unfair. The question ought to be tried on its own merits; and the Edinburgh Review, Adam Smith, Dugald Stewart, &c. &c., are not to be dragged into court with the accused person, in order to prejudice the public mind against him. If, indeed, the precise amount of the offence of some of these distinguished individuals, against some of our literary institutions, were accurately known by all the readers of this pamphlet, Mr. Brougham might, perhaps, sustain no injury by the company into which he is thus gratuitously introduced. Adam Smith was certainly among the first eminent writers who called the public attention to certain notorious evils in the English universities. Dugald Stewart is a far less serious offender. Without accusing particular establishments he has satisfied himself with urging on his readers the diligent pursuit of an important course of study, hitherto almost wholly neglected in the English schools and universities. And ought not the intelligent and candid, or even severe criticisms of such men to be carefully weighed by the public? And, indeed, might not even a committee of the House of Commons itself be ready to derive thence useful suggestions for the improvement of such institutions, if these improvements happened to be the subject of inquiry? But let us divest ourselves of any prejudice which an attack of this kind is likely to create against the author of it, and proceed to examine his general argument.

The first point to which he directs his attention is, the demand of ministers that the appointment of the Commissioners should be vested in the Crown.

And here, though we do not concur with our author in much that he has said upon this subject; yet we are disposed, for the reasons we have already given, to exempt ministers from any blame for having chosen to reserve to the Crown the right to nominate to such offices.

The writer then proceeds to notice the several changes made in the bill, in its passage through the House of Lords. The first change to which he refers is described by him as a "reduction of the powers of the bill, as respected the enforcing of the production of *all papers*, and compelling *every one* to answer *all* such questions as would not immediately criminate himself." (p. 15.) But we must be permitted to observe, that the mere statement

* We cannot help remarking how very inconsistent all this is, with the representation in the foregoing extract, that the benevolent feelings of the House of Commons had been taken by surprize. Were there, then, none of those calm observers to be found within its walls?—no jealous defenders of the establishments in church and state?—no zealous partizans of our universities?—no idolaters of classical learning?—no rival reviewers?—no strenuous anti-Lancasterians?—This is really too much.

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of this change involves a considerable inaccuracy; inasmuch as by the bill, in its original form, the Commissioners could call only for such papers as respected the *application* of the property in trust. An express limitation was placed to the production of papers. Where the whole of any document, relating to the subjects of inquiry, could not be produced without inconvenience or injury to the parties producing it, permission was given to present a copy of the parts required, instead of a surrender of the original paper. This simple fact is a reply to, at least, ten pages of ingenious discussion in the Letter to Sir William Scott; and it is a fact of which the writer had no right to be ignorant.

But our readers may be curious to see the reasonings by which he endeavours to shelter the trustees or governors of charities from the inquiry to which the bill proposed to subject them. "Amidst many abuses," says the author, "and those of the grossest kind, the great majority of such trusts was undoubtedly in the hands of trustees of the first rank and character. The greater part of such trusts, moreover, were merely honorary, and strictly offices of benevolence in those who undertook them; but, such persons were not the proper subjects of such an account." (p. 15.) And why not? Is their rank to absolve them from the general obligation of fulfilling the task they have undertaken to fulfil? Is their character to be a substitute for the performance of their duty? Or is their irresponsibility, in time past, to release them from all responsibility in future? We conceive that much of this sort of reasoning is founded on the assumption that *every* trustee of a charitable foundation accepts his office simply for the benefit of the institution, and with cost and sacrifice to himself. But the truth is, that a large proportion of such trustees, though it is possible, or even probable, that they may act from the most generous motives, are remunerated for their exertions by the accession of honour, interest, or power, which their office confers upon them. As a proof of this we know of few institutions, of any magnitude, in which the trusteeships do not find candidates. In some cases, they command borough influence; in others, they bestow patronage; and they are usually, in some way, of local importance, so as to become desirable acquisitions to that class of society who commonly possess them. But if this be true, is it unfair that individuals, thus grasping at public situations, should pay the ordinary tax of responsibility? that the public should watch over them? and that they should incur, by undertaking a duty, the positive obligation to discharge that duty? Nor is this all. Take the most favourable supposition to the argument of the author —that the trustee acts simply and exclusively for the public good, in undertaking the trust, as we have no doubt is, in numerous instances, the fact; yet, even in that case, we must contend, that he is the enemy, and not the friend, of the public, who undertakes a trust with no intention to discharge its duties; and, if he discharge its duties, why decline public investigation?

We shall consider it no small benefit of Mr. Brougham's bill, if only it serves to define and prescribe the duty of charitable trustees; if it teach them that it consists in something more than a name or a dinner;—in action rather than acquiescence;—in managing the helm at which they have chosen to place themselves, not in walking once or twice a year into a committee room;—not in signing unaudited accounts, and sheltering unexamined abuses, but in fulfilling, *ex animo*, the will of the founder. We should find no difficulty in presenting to the public, some scores of such trustees, whose rank and titles, like the ornaments cast on the Sabine

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lady of antiquity, serve only to crush and extinguish the institutions which they are designed to sustain and adorn. And yet the dignity of these trustees, and their quixotic self-devotion to the interests of the institution, are, according to this author, to shield them from inquiry. Surely the common sense of the nation will not submit to this.

The writer says much, in another part of his letter, on *the caution* exercised by the legislature of the country in *guarding the titles of private property* from examination, and applies this fact to justify the limitation to the production of papers in the present amended act. Let us examine the justice of his argument. Is he not aware that, by the writ of subpœna, a witness may, in cases of private property, be compelled to bring *all* his papers into court, and submit to the discretion of the court whether any required paper shall be produced? Let the fact also, which we have already stated, be remembered, that the "titles" might, by Mr. Brougham's bill, have been reserved. The titles could have nothing to do with the application of the money. And let this fact also be called to mind that, even a flaw in the "titles," of almost any charitable institution of which the Commissioners were likely to take cognizance, would have been of little moment. For such abuses prevail chiefly in old institutions; and, in such institutions, the parties possessed would have had possession too long to fear the consequences of any defect whatever in the title. Sixty years peaceable possession has been considered, by high legal authority, as conferring too strong a title for all the powers or subtilties of law to undermine or impair. Besides, it was not required by Mr. Brougham's bill, that parties should produce their title-deeds, but only such extracts from them as referred to charities.

Combining these various considerations, we cannot but conceive that so intelligent an individual as the letter-writer to Sir W. Scott, has, on this point, set up a defence for his clients, of which he himself could hardly fail to perceive the fallacy. His tenderness for titles, &c. &c. therefore, if not insincere, is at least superfluous, inasmuch as the bill could neither drag them before the public nor attack them if there.

The author next undertakes to meet the arguments of Mr. Brougham, as to the *limitation of the objects of the bill.* Mr. Brougham complains, he says, of the prohibition to inquire into the state of education in general, and of the act being confined to the education of the poor. And it is true that Mr. Brougham has a single sentence on this subject in which he expresses an opinion, that the visiting Commissioners might, in some cases, have beneficially extended their inquiries to institutions of a higher class than those confined to the very lowest orders of society. It is doubtless a delicate matter to touch the great public institutions of this kingdom. And none would be more jealous than ourselves of encroachment upon the will of the original founders. But surely there is far less delicacy required where the object is to bring them back to the plan of these founders. And there is, at least, one point where such a return to first principles, and such a recurrence to the mind of our forefathers, in our public institutions, is of the highest moment. We mean, as to the subject of *religious instruction.* Let the vast importance of these institutions be considered. Probably, full three-fourths of the nobility and gentry of this nation pass through a public school to their various high and influential posts in society. They consume six, eight, or ten of the most momentous years of life in climbing through its various classes. And, during this ascent, what is, generally speak-

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ing, according to the present system, done for their religious improvement? We had almost said, *nothing*. It is, indeed, true, that when the Dean of Winchester and others delivered their manly protest against the system of our large schools, the various masters produced a huge index of lectures given, at stated times, upon subjects connected with religion. But we venture to affirm, that these lectures are little more than nominal; and that in no instance is any serious attempt made to give them the character of lectures for the spiritual benefit of the pupils. They are, at the best, merely critical. The prayers in school are often conducted in the most indecent manner. And we are told, on good authority, that, even at Westminster, few, if any of the boys, are so placed as to be able to hear lectures which are said to be delivered to them. And in no one instance of which we have heard, is even the catechism of the church taught to any but a few in the under schools. As to this point, therefore, we conceive that we are justified in having expressed an opinion that much might be gained by a recurrence to the principles of the founders of these institutions. Most of them are the offspring of religious times, and carry the stamp on their original charters of the devotion of their founders. A commission, therefore, which would rescue them from their present state of apostacy, and give them back their primitive simplicity and sanctity, (purified, we need not say, from the superstitions and religious fopperies which marked the times in which many of them were instituted) would indeed be rendering a most essential service to the community. We do not, of course, pretend to determine how far all, or any part of this, was in the contemplation of Mr. Brougham, in his proposed commission. Whether it was or not, the effect, at least, of the inquiry would be to bring things back in this important respect to the ancient standard.—But we pass on to the second limitation.

The author is much surprised that Mr. Brougham should have desired to invest the Commissioners with power to inquire into the state of *all* charitable institutions, as well as of those more especially connected with education; and he proceeds to justify the House of Lords for a limitation to this effect in the present bill. Now it must be admitted, that the proposed object of examining into the abuses of *all* public charities was too large for any one commission. But when Mr. Brougham had incontrovertibly established the existence of enormous abuses in the distribution of charitable funds, was it not the part of those who objected to giving one set of Commissioners too much to do to move for the appointment of a second body? Why, if this vast stable of impurity is to be swept, do they stay one hand from entering on the work, because twenty are necessary to accomplish it? If they arrest the one, let them give us the twenty. The first set of Commissioners might, at least, have detected such reasons for investigation as to render the appointment of a more extensive commission inevitable.

The author is equally disposed to justify the prohibition laid on the Commissioners against investigating the state of any charity *possessing a special visitor*. This is to us the most grievous of the "amendments," so called, which were introduced into the bill in the House of Lords. Our readers have heard something of what Mr. Brougham has said on this subject; and little needs be added to his argument. Let us see what the correspondent of Sir W. Scott has to reply to it.

"Visitors are of two kinds, or rather have two functions; the first, that of superintending, maintaining, and rectifying the moral administration of the

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charity committed to their care, according to the will of the founder; and, secondly, that of directing, and, in many cases, of totally managing the funds of the charity.

"Now visitors of the first class, in the exercise of their moral administration, are regarded by the law as so immediately the representatives of the founder, and as persons so much in trust, as it were, of his own original power for the use of his charity, that the law will as little interfere with them, as with his heirs in the management of their private property. The visitor is here the successor and representative of the founder. The law, therefore, will not here say, 'Yield your charity up to me, I can manage it better.' The founder, as the master of his own property, left it for what objects he pleased, and delegated it, in after times, to his visitor. No court of law, therefore,—not the legislature itself, can, upon just principles, supersede or control the visitor in whatever respects the government of the charity.

"But in the second function of visitors, that of receiving and managing the estate of the charity, the law regards them in the light of other trustees; and, as such, upon the allegation of abuse, will bring them to account in the Court of Chancery." Letter to Scott, pp. 25, 26.

We find it impossible to concur with this reasoning, as it applies either, to the one class of trustees or the other. We readily acknowledge, indeed, that the law, as it exists, supplies no adequate remedy for the negligence of visitors in the "moral administration" of charities; and one chief value of the commission, in our view was, that it might provide a suitable remedy for this defect. The question is not, we conceive, what is the actual state of the laws on this point, but what *ought* to be their state? And, in order to determine this point, let the following considerations be weighed. There is this material distinction between property vested in the hands of trustees, for the benefit of private individuals, and money vested for public charities; that, whereas the investment of the first has, strictly speaking, no moral object; the investment of the last is precisely for the accomplishment of such an object. In the case of the individual, the law will interfere to control the administration of the property; that is, to secure the only object of the trusteeship. By analogy, therefore, in the other case the law ought to interfere to regulate the moral as well as pecuniary administration of the trust. Besides, we cannot but adhere to the ground we have before taken as to this point, that every trustee for public purposes is solemnly responsible to the public for the discharge of his trust. Trustees are such, either voluntarily or by virtue of their situation. If voluntarily, they may at any time escape from duties which they are unwilling to discharge. If, by virtue of their situation, we know of no situation in the kingdom which invests a man with trusteeship, that does not furnish him with proper officers or instruments for the discharge of his trust. Take, for instance, the case of the bishops. They are, *ex officio*, trustees of many charities. But are they not possessed of facilities, by means of their chaplains, and archdeacons, and parochial clergy, of ascertaining the precise state of every charity over which they preside? If, therefore, their trusteeship is so far involuntary as to be an heirloom of office, ignorance at least (not to say negligence) is voluntary, because they may extricate themselves from it within a reasonable time after entering upon their diocese. They may, at the expense of the charities, institute the requisite inquiries, and compel the requisite disclosures, to enable them to discharge their trust. On the whole, there is something to us perfectly monstrous, in contending that any man may justifiably make his trusteeship a sinecure; or that he may be a party, as in fact he is in such case becomes, in obtaining the pay, of whom he is the [illegible]

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guardian; or that he may take refuge in his high rank, from all the common obligations of human society. We think the reasoning of Mr. Brougham (pp. 24—26), which we have already quoted, unanswerable on this subject.

Another point on which Mr. Brougham's opponent dwells, is the *competency of the existing means for redressing the abuses of which he complains.* Let us hear the account given by himself of these existing remedies. In the first place, "any private individual who thinks that a charity has been abused, may file *an information* in the name of the Attorney-General." In the next place,

"There is an Act of Parliament, the 52d George III. c. 101, which enables any individual to present *a petition* to the Lord Chancellor, or the Master of the Rolls, or the Barons of the Exchequer, complaining of any abuse of a charitable fund—which act provides that the case may be heard in a summary way, upon affidavits, without the forms of pleading in equity; and all the proceedings upon it are by the act exempted from the stamp duties. That the utmost expense of such a proceeding might be 50*l.*; that this would be a large demand; and that, whilst on information, the defendant might protract the proceedings for a great length of time, and might increase the expense very considerably: in a proceeding under this act he would have no means of doing it. Here, therefore, is a legal remedy applicable certainly to a very large head of existing abuses of charitable endowments, and applicable certainly to all those cases which came before the attention of the Committee, and which the honourable chairman has published as the postscript of his letter." Letter to Scott, pp. 27, 28.

Now, as the proceeding by *information* is to subject the charity to all the burdens, delays, and expenses of the Court of Chancery, no man of common sense will deem this a fit remedy for the evil. The profound knowledge, the unwearied patience, the scrupulous integrity, of the judge presiding, at the present moment, in that court, none will dispute. Neither will any court of law find it easy to produce names worthy to be brought into comparison with those of Harcourt, King, Talbot, Hardwick, Camden, Thurlow, and Loughborough, who were among his predecessors. But, notwithstanding this constellation of great names, *that* court is the scarecrow of the law, and the terror of every reasonable man who finds himself treading on its verge. Innumerable are the charities which have already sunk into that awful chasm, not to escape from it till, perhaps, both plaintiffs and defendants have gone to give in their account at a still higher tribunal. One cause of this kind has already been detained in chancery upwards of a century. However wisely the constitution of this court may be adapted for the accomplishment of certain most important objects, it labours under defects which unfit it for applying a ready and effectual remedy to the evils we are considering. It cannot receive parole evidence—it cannot call witnesses into open court to be sifted and cross examined, to be contradicted if wrong, and duly reprehended if absurd, or inaccurate, or prolix, or evasive. Can such a court be adapted for the prosecution of causes in which no one is interested but paupers, who cannot pay for the care of their interests? Can starving men wait for the tardy steps of such a tribunal? And can prosecutors be expected to ruin themselves in endeavouring to rescue their poor neighbours?

As to the mode of proceeding by "petition," surely the letter-writer might have known that his statements are in the highest degree inaccurate. Without touching on other points, it is sufficient to say, that in a very considerable number of cases, those who have sought redress for charitable abuses, have been obliged to resort to the old mode of information, from discovering the inefficacy of that which was designed to supply its place. That the old

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mode was incompetent to the end in view is proved by the creation of the new. That the new mode is inefficacious, is evidenced by the necessity of recurring to the old.

Whatever may be the *theory* on this subject, of the *actual* inconveniences existing in the way of benevolent individuals who desire to examine into the abuses of charitable institutions with a view to their redress, the Appendix affords several such specimens as would make persons of ordinary nerves shrink from such a task. For example:—

"*To Mr. Watts.*] Did you go into the Court of Chancery soon after the year 1802?—We instituted proceedings there in 1804.

"How long were you in Chancery?—We are not out yet; we have paid twelve or thirteen hundred pounds, and only received about three hundred from the town.

"Have you found that court afford you relief?—Oh, it has ruined me.

"Have you found the expenses heavy?—Oh, I have wished myself out of the world a thousand times since I have got into it; it has entirely ruined me; I had a nice business, which brought me in four or five hundred a year, which it has ruined; and I have now a wife and family.

"*To Mr. Welmington.*] Have *you* suffered any thing in this court?—My heart is almost broken; indeed my nerves are so shook by the losses I have sustained by this proceeding, that I scarcely know what I am speaking of, and I have a wife and eight children; it is the most grievous thing to me, I have ever known; I was a churchwarden only two years.

"*To Mr. Collins.*] What have *you* found the Court of Chancery to be? It has cost me about 500*l.* and I am afraid I do not know the worst of it yet; I suppose the other party will bring in a bill against us.

"*To Mr. Watts.*] By whose desire did you institute the proceedings?—By an order of the vestry."

"It is, according to your estimate, estates, some in hand, and some on leases, to the amount of upwards of 2000*l.* a year, that ought to be applied to four charitable purposes in Yeovil?—Yes, I know the property well; I have been over it, and seen it several times, and I have no doubt of that being about the valuation, was it not leased out, or more.

"How came you to be so much money out of pocket, and that you have not reimbursed yourself out of the rate?—Many of the trustees would not pay a farthing.

"Have you any means of reimbursing yourself?—Only by the Court of Chancery; the parish is in our debt about 523*l.* as on the church book.

"Have you ever levied a rate for it?—They will not grant any thing.

"Do you mean to say, that you having been ousted of your place as churchwarden by the opposite party, in consequence, as you represent, of having taken part in these inquiries, they being in possession of the offices, refuse to levy a rate to reimburse you?—Yes.

"Might you not have brought your action against your successors of the parish generally?—Yes, but what can we do; we have no money to go to law with, we have spent so much already.

"Do you mean to represent, that having found the Court of Chancery so expensive you were unwilling to go to further expense?—We cannot go further; we have dropped every thing. There was a man who promised to pay his share, amounting to fifty pounds of that 500*l.*; I went to law with him; it came on at the last assizes, and it cost me nearly 200*l.*

"Did you recover the fifty pounds?—No, they said it could not be done, because it was not out of Chancery.

"How much has it cost you altogether for your proceedings in Chancery and at law?—About 1,200*l.* besides our trouble and travelling expenses and about 200*l.* at the assizes the other day.

"For this 1,400*l.* and upwards, what have you gained for the charity?—It is almost as bad as ever it was. There is little or no difference, and we suppose, we have our opponents to pay likewise.

"How long have you been in the Court of Chancery?—Ever since 1805; it is complete ruination; it is worse now than ever it was, as the attorney employed is dead.

"Is the case heard, and does it stand for judgment; is it ready to be decided?—It is in no state at all, that we know of; it is not two-pence better than it was at first." Appendix, pp. 28, 29.

It is possible there may have been some exaggeration in this case,

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Many of the difficulties mentioned by the witnesses may have arisen from their own unskilfulness or that of their agents, and a part of the persecution experienced by them, may have originated in their own intemperance of conduct. We do not mean to insinuate that such was really the fact; but we are willing to admit that it *may* have been so in this and in other instances; and we would derive from the concession one of the strongest arguments for the necessity of a parliamentary commission. For, if it be true that few persons can be found willing to undertake the ungrateful office of informers in such cases—that those who do so will inevitably be harassed both at home and in chancery, with the almost certain prospect of being annoyed, with all the vexatious arts of petty warfare, by their neighbours, and at last, perhaps, be obliged, after expending their time and property, to retreat for want of resources, or of information which none but the interested parties have it in their power to give—then, assuredly, it cannot be doubted that the legislature itself ought to take up the subject, and to interpose in a contest in which private individuals would be borne down by the arts and obloquy of interested oppression.

Having thus endeavoured to dispose of the general arguments of the pamphlet, we should have been glad to have gone into some of the particular cases to which it refers*. But our space and time forbid. Indeed, some of our readers will think an apology due from us for the present extension of an argument of a more secular nature than is usually found in our pages. We trust that the peculiar importance of the controversy will be our sufficient justification. We shall conclude with offering a very few general remarks on the whole question, as placed before us by the two able writers of the letters which we have endeavoured to examine.

In the first place, we are disposed to *congratulate* the public on the earnestness with which the subject is debated. It is an evidence, we trust, of the state of the public feeling—of the conviction entertained by thinking and leading men in the country, that every question touching on the rights of the poor, on the cause of religion and morality, or on the extension of education, will be regarded with deep and solemn interest by the by-standers. We conceive this to be a new feature of the age. When Sir Samuel Romilly, many years since, introduced the bill for proceeding in the case of charitable abuses by petition, he found it next to impossible to produce any movement in the public mind. Now, so strong and general a feeling is excited on the subject, that edition after edition has appeared of the pamphlets which relate to it. This change is, we trust, the work of God. Single individuals may, from mere caprice, without the influence of religious motives, take up a question of morality and benevolence; but when a nation is thus excited, it is, generally speak-

* Almost all the statements before the Committee having been *ex parte*, it was to be expected that many of them might prove incorrect and exaggerated, and might also bear unfairly on the character of individuals. It would appear, from subsequent statements, that there is ground to suspect that this may have been the case in several of the examples selected by Mr Brougham, for insertion in his Appendix. In some instances also, he seems to us to have pressed even this partial testimony beyond its fair and legitimate bearing; and in one instance, that of Winchester, we cannot help thinking that he has wholly misconceived the tenor of the documentary evidence. All this, however, is so far from being a reason against inquiry, that we think it lays an additional ground for it. A *prima facie* case calling for it has, most undoubtedly, been established by Mr. Brougham.

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ing, we would hope, an evidence of at least a considerable extension of genuine piety. "The fruit of the Spirit is—charity." This increase of benevolence we therefore could wish to hail as a symptom of advancement in a still nobler course,—a course which leads not merely to the temporal relief, but the spiritual comfort and eternal salvation of the community.

But if we congratulate the country on the one hand, we would *caution* it on the other. It is difficult not to discern in the present production of Mr. Brougham's pen, and in others proceeding from the same school, a certain audacity of statement, if we may use the expression without offence, which approaches to inaccuracy, and a harshness in the imputation of motives to opponents which does not become a candid controversialist. We cannot, for instance, believe for a moment, that his Majesty's ministers mean all the mischief which Mr. Brougham would insinuate of them in the present pamphlet. They have, we think, been wanting in consideration for the country, and in discretion to themselves, by suffering this commission to be shorn of its powers. But we are not, on this account, disposed to think that the ministers of the Crown are indifferent to the interests of the poor; indeed, we are persuaded of the contrary. And we trust that the Commissioners may, after all, disappoint the public apprehensions; and supply their deficiency of power by the wisdom and energy with which they employ all that is entrusted to them. There are other parts of Mr. Brougham's charges and insinuations to which we feel the same objection. He seems too apt to presume both on the necessary correctness of his own opinions, and on the *malus animus* of those who differ from him. It is a great rule, as he well knows, in rhetoric, not to irritate men before we begin to argue with them.—There is one ground on which we feel especially disposed to complain of Mr. Brougham's line of proceeding, and which has been already touched upon in the preceding note. Many of his arguments as a writer, and much even of his inquiry as chairman of the committee, are pointed at the supposed misapplication of the funds in the great public schools of this kingdom. It must be admitted, that few of those who are instructed in these seminaries can be regarded, in the common usage of that term, as *paupers*; by which term, however, the persons to be taught are frequently described in the language of the founders of these institutions. But then, it is evident, from the original documents of most of these founders, that those described as *paupers* are of a very different class from those whom we should *now* designate as "the poor." Take, for example, the case of Winchester. The persons to be instructed there are, it is true, "pauperes et indigentes:" but then they are, "pauperes et indigentes scholares clerici,—bonis moribus et conditionibus perornati—ad studium habiles—conversatione honesti—in lectura, plano cantu, et antiquo Donato competenter instructi." Now, whatever may have been the case in the times of the founders, such are the actual circumstances of the country, that few, if any, of the really *pauperes* would either answer to this description or consider it as a benefit to be taught the learned languages, with a view to the priesthood. We are well convinced that one of the main causes, which empties the schoolhouses in many of the towns and villages of the country, is, that the rules of the founders prescribe a course of education incompatible with the habits of those who are the only persons likely to profit from charitable assistance. In general, only persons of a certain rank in life pursue these studies; and such refuse to benefit from the

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cumstances ought, we think, to have been noticed by Mr. Brougham; because, in some cases at least, they seem to relieve the trustees from all implication of blame.

Our remarks, however, are not intended to shelter those trustees who *might*, without violence to their foundation, have placed their course of studies on a more popular and useful footing; or who, with the unexpected increase of their funds, might have provided for such existing demands for education as might be not *contrary to*, but *beyond*, what the founder supposed possible or necessary. The injunction that a master shall teach Latin and Greek does not seem necessarily to prohibit his teaching, *in addition to these*, English, and writing, and arithmetic, where the ability to do all can be secured by a proper management of the funds.

With regard, indeed, to the great public schools, we are far from wishing, in the present state of society, to see them relapse into "charity schools," in the common sense of the term. The proper class of *paupers* to enjoy the benefits of such establishments, consists of the sons of persons in respectable life, with large families and limited incomes, persons raised far above the reception of ordinary relief, but to whom honourable assistance may not be unwelcome. The sons of clergymen, and gentlemen with moderate life incomes, come particularly within this class; and such, we imagine, in point of fact, will be found, very frequently, to be the description of persons who enjoy the pecuniary benefits of our great public schools, and were, probably, the very persons specially pointed at by the founder of Winchester College, in the above description.

We feel that this paper is stretching itself to an undue extent; yet, we cannot forget, amidst our congratulations and cautions, to offer to the public our sincere *condolence* for the loss of the illustrious individual to whom the letter of Mr. Brougham is addressed. Since we began to apply ourselves to the minute consideration of this controversy, that distinguished lawyer, senator, orator, patriot, and philanthropist, is no more. We will not touch upon the awful circumstances of his death; or upon the decision of the tribunal to which the investigation of these circumstances was confided. But we cannot help adverting to the truly emphatic lesson, taught by this awful catastrophe, on the vanity of all human possessions. A few months since, and every corner of the metropolis, we had almost said of the country, rang with the name of Sir Samuel Romilly. Those involved in litigation felt no security of success till he was enlisted on their side. A large party in Parliament waited with anxiety for the declaration of his opinions. The eyes of the nation were fixed upon him as the great Reformer of our Criminal Law, and, perhaps, of our Chancery Courts. Schools, prisons, hospitals, the ignorant, the guilty, the wretched, looked to him for shelter, and guidance, and sympathy. And now, in one short moment he has passed to his narrow grave, and has scarcely escaped, by a verdict of lunacy, from the last dishonours which the living can inflict on the dead. We mean to pronounce no sentence on the life or death of one whom we most highly venerated, and whose loss we most sincerely deplore: but we are anxious that the benefit of the striking example he has afforded should not be wholly lost. We would only ask, then, where are his honours now? To what a nothing has the garland of his glories shrunk? How, how are the mighty fallen! To us his death has been invested with peculiar melancholy from the circumstance that, to all appearance at least, no attempt was made to shed the beams of heaven-

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ly consolation over the "dark places" of his desponding heart. —The friend who was the companion of his gloomy journey to London gives us not even the most distant intimation of any endeavour to rouse him from the contemplation of the abyss of his dejection, by unveiling to him the glories of the world to come. We find not a single hint, in any page of the sad history of his sorrow and death, of any kind hand which directed his eye to the Source of peace and joy, to the Cross of the Redeemer, to that "Man of sorrows," who will not "bruise the broken reed nor quench the smoking flax." We do not say, that the consolations of Religion would necessarily have checked the inroads of disease; but Religion is surely the best antidote for that species of mental alienation which is nourished in the deep and dreary recesses of a broken heart. At all events it would have been cheering to us to know (for, after all, we may be ignorant of what really took place), that the experiment had been tried; and that a great mind had not been left to fall without an application of the only support by which, in our apprehension, it could be sustained. We trust, however, that the moral taught by his death will not be wasted on the public, and especially on the younger members of his own honourable profession. It is a profession in which a large proportion of the talent and industry of the nation is concentrated; and of which, therefore, the moral influence on the character of the country is almost incalculable. Can any thinking man, then, contemplate the apparent religious indifference prevailing in that profession without grief and dismay? Can we hear of some, even of our most distinguished lawyers, habitually neglecting the worship of God, and devoting the Sunday to professional employments, without a conviction that when the plain and palpable duties of Christianity are thus openly violated, and truth poisoned as it were at the fountain-head, streams of corruption must be flowing down upon the lower levels of ordinary life? Nor is another question, in some measure connected with this subject, easy of answer; we mean, why those very individuals whose habits of study, of general converse, of varied society, of careful investigation, might have been expected to invest them with an unusual spirit of liberality and candour, should have been found, in too many instances, in politics, the friends of corruption, and, while thus lax in religious observance, yet in religion the patrons of bigotry. It would not be difficult to advert to high professional characters, who have worn out the long years of a protracted life in the endeavour to hunt down the few feeble advocates of spiritual religion, or to starve them by a rigid exclusion from preferment into apostacy from truth, and philanthropy, and religion. We sincerely pray that the late awful incident may not be thrown away upon the country. May the professional friends and scholars of Sir Samuel Romilly, as they collect around his tomb to lament over the sudden extinction of as much talent, knowledge, and energy as perhaps have ever been concentrated in the bosom of any one legal advocate—learn that knowledge, and genius, and wealth, and popular applause are, also, but "vanity" —a vapour that appeareth for a little while and then vanisheth away. "Of law," says Hooker, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures of what condition soever, though each in different sort and manner, all

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with uniform consent, admiring her as the mother of their peace and joy." If such be the parent, what might we not expect from her peculiar children, from those who catch the lessons of truth and wisdom from her lips, and live in the beams of her presence? We might surely expect them to be men of orthodox opinions, and correct practice, and large hearts, and charitable tempers. We might expect no longer to be driven back to the days of Sir Matthew Hale, for an example of the highest legal eminence combined with the deepest and most striking piety. We might expect that his honoured mantle would fall on many of his successors; and that a vast proportion of them would be seeking that "bosom of God," which is the tranquil and eternal seat, not only of the fundamental principles of their profession, but of their hopes, their triumph, and their unchanging happiness.—May these expectations be more than realized in some of the promising young men who are now beginning to tread the ground which their elder brethren have left.

A Letter on the Principles of the Christian Faith. Written by HANNAH SINCLAIR, eldest Daughter of the Right Honourable Sir John Sinclair, Bart., who died on the 22d of May, 1818. London: Hatchard. 1818. 8vo. pp. 25. price 1s. 6d.

THE advantages which Christianity has conferred upon the female character, and which the female character, thus influenced, has conferred upon the world at large, are not the less real or important for having been rendered trite by repetition, or suspicious from vain and unmeaning compliment. It has been occasionally among the excrescences of ill-directed zeal to panegerize the female character on solemn occasions—such, for instance, as the anniversaries of charitable societies—in terms which, however true, neither become the place, the speaker, nor the objects of eulogium. We have more than once heard females of sense and modesty lament that the panegyric of their sex should have engrossed moments which they thought might have been far better employed, and especially when the panegyric, though adduced immediately in reference to their activity of benevolence and their religious qualities, has assumed something more of a secular colour, something more of the current language of "the world," than might, perhaps, strictly become the platform of a charitable, and especially a religious, institution.

We are anxious, therefore, in taking up a pamphlet like the present, to avoid the current language of compliment to the female sex, while we acknowledge with gratitude to God the great blessings which their piety and virtue so often confer upon ours; blessings which have never been greater than at the present moment, when among the most excellent and useful of our writers—the most active and enlightened of our philanthropists—the wisest guides of youth—the most efficient supporters of our charitable institutions—the best friends of the poor, the sick, the outcast, the prisoner—we may enumerate females, who, without derogating from the retiring delicacy which becomes their character, have contrived simply, piously, actively, unostentatiously, to confer benefits upon their country, for which many a succeeding race will arise to call them blessed.

The importance of the *maternal* character, to the best interests of the rising generation, has been so often and so satisfactorily demonstrated, as to need, on the present occasion, nothing more than a simple mention, with a passing expression of gratitude to those writers who have inculcated, and those mothers who have practised,

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the duties of this most responsible relation.

But there is another class of females whose power of benefiting their immediate connexions, and ultimately society at large, is often second only to that of mothers themselves, but whose duties have not, perhaps, been sufficiently noticed in the exhortations which have issued from the press, or been inculcated in the pulpit—we mean the elder sisters in large families. On these, in the event of the death of one or both parents, and even in a considerable measure during their life-time, must often devolve a large part of the task of forming the minds and regulating the principles of the junior branches of the household. Their more immediate contact and intercourse with them, together with other circumstances, will often invest them with an influence, which, though *nominally* far less than that of a mother, will not unfrequently be found *practically* equal or even greater. The difference of age and pursuits between the parent and child is such that they must necessarily live in a very different world: the child, therefore, though it may respect and obey the parental decision, and know it in theory to be the best that can possibly be given, finds, perhaps, no common ground between them on which to argue the question, and would not, therefore, be displeased to discover how the same subject would be viewed by those whose age and circumstances would tend to bring the parties somewhat nearer together. Again, every age has its peculiar fashions and modes of instruction; and a younger child is often more swayed in its *real* opinions, whatever it may ostensibly profess, by the conduct and sentiments of one who has gone over identically the same ground, though advanced, in its estimation, to a vast distance of superiority, than by the views of one who has been educated under different circumstances, who has not read precisely the same books, or been influenced in childhood by exactly the same associations with the junior members of her own family. A parent often appears "a being of other days;" an elder sister is a friend of the same generation, who sometimes, in the child's estimation, makes up, by greater similarity of education and views, what may be wanting in maturity of thought and authority of character.

The connexion of these remarks with the pamphlet before us will appear from the following introductory passage, written by Sir John Sinclair, the father of the authoress.

"The writer of this letter was, from her earliest infancy, distinguished by a warm attachment to Religion. The knowledge she had acquired of its doctrines, as well as her accomplishments in many other respects, were of the highest description. It was her great delight, to explain to the young the principles of the Christian faith; and she took a peculiar pleasure, in the instruction of her brothers and sisters. One of the latter, my (now) fifth daughter, had earnestly requested her to put down in writing what she had frequently explained in discourse. The result of that application was the following letter, which, though never intended to be printed, I feel it incumbent upon me to publish, for the satisfaction of her friends, and for the benefit of others. During her life, nothing gave my dear daughter so much delight as doing good; and if the spirits of the departed are conscious of what passes on earth, she will rejoice at being still enabled to contribute to the benefit of those whom she has left behind her." p. iii.

The afflicted parent states, that the death of Miss Sinclair was caused by a consumption, to which she had for several years had a predisposition, but the immediate attack of which arose from a cold contracted during last January, while she was going about, according to her custom, for religious and benevolent purposes.

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With reference to a familiar tractate, published under circumstances like these, criticism can hardly find much scope for exercise, so that we should probably have said nothing, if we could not conscientiously have said what is to the honour of the writer. But in the present case we feel pleasure in attesting that the pages before us are no less creditable to the talents and judgment of the deceased, than to her piety and sisterly anxiety for the welfare of the younger members of her family; and we by no means think that the paternal editor has been unduly biassed by his affections in submitting it to the public eye. We are, indeed, always glad of suitable instructions for youth, written by the pen of a friend without any view to publication, as they often partake of a tenderness and simplicity which do not always characterize the writings of professed authors. Neither the views nor illustrations in this "letter" are particularly new—they do not profess to be so—and we might possibly find occasion to object here and there to an expression, or to a mode of viewing a doctrine; but the following extracts will shew that the degree of approbation which we have felt ourselves warranted in expressing is not undeserved. Miss Sinclair thus introduces her view of Christian doctrine.

"You are aware that one of my chief aims has been to impress upon your minds, by a variety of arguments and considerations, the superiority of what is called the evangelical system of religion over every other; and also to explain to you what that system is. It consists of several doctrines closely connected with each other, and which all appear to be plainly revealed in Scripture.

"The first of these doctrines, and the foundation of all the rest, is, that of the deep depravity and corruption of human nature. This doctrine in the main, is not, I believe, denied by any; but the evangelical preachers explain it in a different manner from what others do. By others it is considered as a slight taint;—by them it is represented as a deep pollution; a total alienation of the heart from God, which is most culpable, and wholly inexcusable, in his sight. So far is man, in a state of nature, from loving God above all things, that there is scarcely any thing which he does not prefer to God. To the majority of the world, what duty is so irksome, as that of prayer? What day so wearisome as the Sabbath? What time so long as that which is spent at church? What books so uninteresting as those which treat of religion?

"Besides this dislike and repugnance to the exercise of devotion, or, in other words, to all manner of intercourse with God, there is, in fallen man, a spirit of disobedience and rebellion against his Maker. It is true, that many of the persons here described do fulfil various moral duties, and so far obey his commands; but they do not obey them because they are his commands. Generally speaking, some motive of interest, pleasure, or vanity, of self-gratification of one kind or other, secretly influences them; or if they do pay any regard to God at all, it is the fear of his wrath which prompts them. They do not obey, from a sincere filial desire of pleasing him, but from dread of a power which they know cannot be resisted. Such is man by nature, without any exception. This charge may be brought with as much justice, against the decent and moral, as against the vicious and profane. Nay, even the most eminent Christians, though this is no longer their character, will most readily acknowledge that it was once so. They can all of them remember a time, when they were exactly in the condition here described. Now, as God has repeatedly declared in Scripture, that he will on no account admit into his presence those who are thus alienated from him, it follows of course, that if we live and die in this state, we must perish for ever; or, to use our Saviour's own words, 'Except a man be born again he cannot enter into the kingdom of God.' The change which our Saviour alludes to in these words, is described in the Bible under a great variety of figures and phrases, such as 'being renewed and sanctified;' 'being adopted into the family of God;' 'being no longer under the law, but under grace;' having passed from death to life,' &c. &c.; and St. Paul expressly says, 'If any man be in Christ, he is a

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new creature; old things have passed away, behold all things have become new;' by which he plainly signifies, not only that the change must be great, but that it must be universal—that 'all things must become new.'

"To describe, as plainly and distinctly as I can, wherein this change consists, shall be the purport of the remainder of this Letter." pp. 6—8.

The following is her view of "progressive sanctification."

"Let me remind you, that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world to the love of God, is not instantaneous, 'but resembles the morning light, which shines more and more unto the perfect day.' An established Christian differs in many respects from a young convert, and, generally speaking, that difference is in no respect more visible than in their feelings and experience relative to the pleasures of Religion. A young convert is usually beset with doubts, fears, and anxieties. He feels and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees, more light is communicated to his mind; he perceives how God can be just, and yet the justifier of him who believes in Jesus; he applies all the promises of the Gospel to himself; he looks to Jesus, not merely as the Saviour of sinners, but as his own Saviour; and believes, not merely that he died for mankind in general, but for himself in particular: and thus he learns to look forward to Heaven, as his own certain portion and inheritance: not for any works of righteousness which he has done, but solely because he is united by faith to the all-sufficient Saviour.

"Some perhaps may tell you, that this is not consistent with humility; but they mistake the nature of Christian humility, which does not consist in believing that we are going to hell, but that we deserve to go there. Who was ever more humble than St. Paul? He disparages himself in almost every page of his writings; yet he speaks of his own salvation with the utmost confidence. —expresses a wish to be absent from the body, that he might be present with the Lord;—says, that he had a desire to depart, and to be with Christ, which is far better; and that to him, to live is Christ, and to die is gain;—and, he describes Christians in general, as those 'who rejoice in Christ Jesus, and have no confidence in the flesh,' or in themselves, plainly shewing that these two feelings are no way inconsistent with each other. A criminal may believe himself to be worthy of death, yet if he receives a pardon, he no longer fears death: thus it is with Christians, they believe themselves to be pardoned for Christ's sake.

"It is true indeed, as I formerly observed, that young converts do not usually view things in this light, for faith, generally speaking, is a gradual attainment. It is also true, that established Christians may have their seasons of doubt and dejection; but this is owing to the weakness of their faith, and these seasons are their worst seasons. A variety of circumstances also, such as nervous diseases, temptations, misfortunes, and others, may depress the spirits of Christians. But notwithstanding all these exceptions, for which due allowances should be made, it is perfectly true, that the spirit of the Gospel is a spirit of hope, peace, and joy, and that the 'children of Zion' are not only humble but 'joyful in their King.'" pp. 12—14.

With such principles we are not surprised to find the following remarks by her father.

"Such were the religious doctrines of this most excellent person, on which she acted with unceasing attention. Those who witnessed her serenity of temper; her uniform cheerfulness; the pleasure she enjoyed in constantly doing good; the patience and resignation with which she bore up against the sufferings of a protracted illness; and the confident hope she entertained of future happiness, in another state of existence, feel it a duty incumbent upon them, most earnestly to recommend to others, her principles, and her example." p. 25.

"It is not too much to add, that no one ever saw her temper ruffled, or ever heard her say any thing harsh or unfeeling respecting the conduct or the motives of others. She never wilfully committed any error, nor ever omitted to do good when an opportunity presented itself." p. iv.

We would, in conclusion, express a strong hope, that not only the young persons for whom this Letter

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was written, but others into whose hands it may fall, may be induced to tread in the steps of the writer, and "to follow her as she followed Christ." The time is not distant when to have acted thus will be far greater praise than to have been distinguished by beauty, or adorned with the rarest accomplishments, or endowed with the highest intellectual acquirements, or to have been known as a celebrated author, and to have enjoyed the perishable garlands of human renown.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—History of the late War in Spain and Portugal, by Robert Southey:—Life and Writings of R. B. Sheridan, by Mr. Moore:—Provincial Antiquities and Picturesque Scenery of Scotland, by various celebrated Artists; the Historical Illustrations by Walter Scott;—The Life of Demosthenes, 1 vol. 4to., by S. Fleming;—Illustrations of Biblical Literature, by the Rev. J. Townley;—The Life of Mary Queen of Scots, by George Chalmers;—The third and last volume of Dr. Clarke's Travels:—Life of Andrew Melville, by Dr. M'Crie;—History of Lithography, by the Inventor, Aloïs Senefelder;—Familiar Introduction to the Study of Fossils, by Mr. Parkinson;—Journey over part of the (hitherto) Terra Incognita of Australasia, by John Oxley, Esq.;—Scripture Costumes (imperial quarto), the Drawings by B. Satchwell, under the superintendance of B. West;—Various Views of Death and its Circumstances, by the Rev. Tho. Watson.

In the press:—Penal Jurisprudence, and the Reformation of Criminals, by Mr. Roscoe;—A Work on Political Economy, with a view to practical application, by Mr. Malthus;—Bibliotheca Britannica, or an Index to the Literature of Great Britain and Ireland, &c., by Dr. Watt;—Macklin's Bible, with its Engravings, &c. is re-publishing, with the addition of Prefaces, Historical Accounts, &c. by the Rev. E. Nares, D. D., in twelve parts, at two guineas each;—Chronological Abridgment of the History of Modern Europe, by Mr. Plequot;—"Enjoyments of Youth," intended as a Companion to the "Comforts of Old Age;"—Sermons by the Rev. Edward Maltby, two vols.;—The Importance of Peace and Union in the Churches of Christ; by the Rev. S. Sleigh;—Sketches of Canterbury, and other Poems, by A. Brooke;—Sermons by the Rev. Mr. Grinfield;—Remarks on Scepticism, especially as it is connected with the Subject of Organisation and Life; being an Answer to some recent Works, both of French and English Physiologists; by the Rev. Mr. Rennell, Christian Advocate in the University of Cambridge, and Vicar of Kensington;—A Volume of Familiar Dissertations on Theological and Moral Subjects, by the Rev. Dr. Wm. Barrow, Prebendary of Southwell.

The following is the substance of a list of queries widely circulated by the House of Commons' Education Committee:—"What schools exist in your parish? How many are taught, clothed, or boarded in each? What increase or diminution is there as far back as you can trace? What salaries and other emoluments to masters, mistresses, and others, connected with the school? What funds are possessed, or generally supposed to be possessed, by each such school? Are there any funds generally supposed in the neighbourhood to be misapplied? What other schools are there not supported or assisted by charitable endowment? Are the poor without sufficient means of educating their children, and are they desirous of having such means?"

The Grand Jury of the City of London have presented to the Court, at the last Old Bailey Sessions, the following complaint, which we hope will obtain due attention from the Magistracy:—"The Grand Jury beg to call the attention of the honourable Court to the suppression, as much as possible, of the

opening of houses for the sale of newspapers and other publications on the Lord's-day; also of liquor, victualling, and oyster-shops, and various others of an evil tendency, which alarmingly increase in the metropolis, to the great scandal of the owners, and the injury of the morals of the people, bringing into almost total disregard the Sabbath."

Vaccination.—Among the more recent conjectures or discoveries relative to vaccination, it is stated by different physicians in the East, to be a protection against the plague. Of 6,000 persons vaccinated at Constantinople, not one, it is said, has been visited by that dreadful malady. It has been also advanced, with considerable confidence, nearer home, that most, if not all the alleged instances of small-pox, after vaccination, have been nothing more than cases of "chicken pox." It is also asserted, on high medical authority—contrary to the vulgar prejudice on this subject—that chronic diseases of the skin of all kinds have been rather upon the decline than the increase, both as respects number and virulence, since the introduction of the vaccine practice.

Pyramid of Cephrenes.—We have before had occasion to allude to the very interesting discoveries of Signor Belzoni, in Egypt. The most extraordinary, however, of his exertions is the opening of the second pyramid of Ghiza, known by the name of the Pyramid of Cephrenes. He commenced this Herculean task on the 10th of last Feb. The probabilities of success were very feeble; the current of opinion, both of the natives themselves and of the learned thoughout the world, as far back at least as the age of Herodotus, has been that no subterraneous chambers existed in the pyramid; and it is at least certain that every previous attempt to discover them had completely failed. But Signor Belzoni, after transporting from Thebes, the magnificent head of Memnon, laying open the great Sphynx, exploring the temple at Ipsamboul, beyond the second cataract, the largest excavation of that region, and which had lain buried beneath fifty feet of sand; and developing the six tombs of the kings in Thebes, was not to be deterred by ordinary difficulties. With sixty labourers, and entirely at his own risk and expense, he began his operations on the north side of the pyramid;

a vertical section, at right angles to it side of the base.

We shall not detail the numerous perils and fatigues encountered in penetrating this firmly-cemented mass. At the end of the first week's labours he found a passage, but after some days' further fatigues to explore its windings he was at length convinced that all his exertions had been hitherto in vain, having arrived at forced excavations which had evidently been made by former explorers to no purpose. With great perseverance he re-commenced his researches on the following day, from a point eastward of the false entrance. February 28, he discovered a block of granite, inclined to the same angle as the passage of the pyramid of Cheops. Other indications of his being near the true entrance now daily appeared to animate his exertions; till at length on the 2d March, the grand pyramid of Cephrenes, after being closed for so many centuries, was laid open. The passage discovered is four feet high and three and a half wide, inclining downwards to an angle of 26 degrees. It runs 104 feet. After exploring, surrounded with great difficulties, the various passages cut out of the native rock, this enterprising traveller entered the great chamber which is about 43 feet long 16 wide, and 23 high. In the centre was found a sarcophagus of granite, containing some relics of bones, which Signor Belzoni naturally supposed to be human. A small fragment, however, brought to England by Major Fitzclarence, has been with some difficulty ascertained to have belonged to a cow —one of the forms under which Apis and Osiris were anciently worshipped.

Northern Expedition.—Captain Ross has lately returned in the Isabella, with his companion, the Alexander sloop, Lieutenant Parry, after a fruitless attempt to penetrate, through Bhering's Straits, past the American continent. Captain Ross almost reached the latitude of 78°, traversed the whole of Davis's Straits, and found inhabitants, but could not discover the smallest opening sufficient to admit the entrance of a ship. Science has, however, derived some advantage, as he has been enabled to trace the line of coast with greater accuracy, and to alter the positions which had been assigned to it in all the charts. There now only remains to be discovered a few degrees to the northward of the Repulse Bay of Middleton; which might be done in one season, from the northernmost station of the Hudson's Bay Company.

The attempt has led to the discovery of a new people. In lat. 70½, the party met with a new race of Esquimaux, who, by their astonishment, appeared never to have seen a ship before. At first they were much afraid, and made signs for the vessels to *fly* away, thinking they were huge birds of prey that had descended from the moon to destroy them. A few of the natives, however, were soon enticed on board, when they expressed their awe and wonder by clinging to the masts, and other extravagant manifestations of imploration, as if to superior beings; at other times, on attentively surveying the ships, they laughed immoderately. They were entirely unintelligible to the Esquimaux whom Captain Ross took out with him, although they seem to be of the same origin, their physiognomy being similar, but of rather a darker complexion—in their general appearance, language, and manners, approaching nearer to the natives of Kamtschatka, or the north-eastern extremity of Asia. Their mode of travelling is on sledges, drawn by dogs, and some of them were seen in this way going northward. They were in possession of knives, which it was conjectured they must have formed from the iron in its natural state. The weapons they used for killing the smaller species of whales, were the horns of the sea-horse or unicorn.

Ceylon.—We relate with much satisfaction that his Royal Highness the Prince Regent has been pleased to constitute, within his Majesty's territories in the island of Ceylon, an Archdeaconry, to be styled the Archdeaconry of Colombo, and to be subject and subordinate to the spiritual and ecclesiastical jurisdiction of the Bishop of Calcutta. The Honourable and Rev. Thomas James Twiselton, clerk, M.A. has been nominated to the appointment.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The New Testament in Hebrew, 1 vol. 8vo.

The Spirit of the Gospel; or the four Evangelists elucidated; by the Rev. W. Gilly, A.M. 1 vol. 8vo.

The Pentateuch, or Five Books of Moses illustrated: containing an explication of the phraseology incorporated with the text; for the use of families and schools; by the Rev. S. Clapham, of Christ Church, Hants. 5s. 6d.

The Scripture Testimony to the Messiah: an Inquiry with a View to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ; including a careful Examination of the Rev. Thomas Belsham's Calm Inquiry, and of the other principal Unitarian Works on the same Subject; by John Pye Smith, D.D. Vol. I. 8vo. 14s.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures, illustrated by Maps and Fac-similes of Biblical Manuscripts; by Thomas Hartwell Horne, A.M. 3 vols. 8vo. 2*l.* 2s.

The Worth of a Bible: Tales in Verse, founded upon Fact; by D. Griffiths. 1s.

Christ's Regard to Infants: a Sermon, occasioned by a late affecting Mortality among Children; by D. Griffiths. 6d.

MISCELLANEOUS.

Walks through London, including Westminster and the Borough of Southwark, with the surrounding Suburbs.

Hakewill's Views in Italy, illustrative of Addison, Eustace, Forsyth, &c. No. II. royal 4to. prints 12s. 6d.; imperial 4to. proofs 18s. India proofs 30s.

History of Voyages into the Polar Regions; undertaken chiefly for the purpose of discovering a North-east North-west, or Polar Passage between the Atlantic and Pacific; from the earliest periods of Scandinavian Navigation, to the departure of the recent Expeditions under the orders of Captains Ross and Buchan; by John Barrow, F.R.S. 8vo. with a map, 12s.

A Narrative of a Journey of Five Thousand Miles through the Eastern and Western States of America; contained in eight Reports, addressed to thirty-nine English Families by whom the Author was deputed, in June 1817, to ascertain whether any, and what part of the United States would be suitable for their residence. 8vo. 10s. 6d.

A Perpetual Key to the Almanacks: containing an Account of the Fasts, Festivals, Saints' Days, and other Holidays in the Calendar, &c. by James Bannantine: corrected and improved; by John Irving Maxwell, of the Inner Temple. 2s. 6d.

Time's Telescope for 1819. 9s.

Bent's Modern London Catalogue of Books; containing the books published in London, and those altered in size or price, since the year 1800 to October 1818. 8vo. 8s.

The History of the Jews, from the destruction of Jerusalem to the present time; by Hannah Adams, of Boston, America. Republished in London. 1 vol. 8vo. 12s.

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Memoirs of the Public and Private Life of John Howard, the Philanthropist, compiled from his private Diary and Letters, the Journal of his confidential Attendant, the Communications of his Family and surviving Friends, and other authentic sources of information, most of it entirely original; by James Baldwin Brown, Esq., of the Inner Temple, Barrister-at-Law. 4to. 2*l.* 5s.

Outline Maps of Ancient Geography, being a Selection, by Dr. Butler of Shrewsbury, from D'Anville's ancient Atlas, intended as practical Exercises for the Pupil to fill up, and designed as an Accompaniment to his Sketch of modern and ancient Geography. On drawing Colombier. 10s. 6d.

The Imperial Atlas: containing distinct Maps of the Empires, Kingdoms, and States of the World, with the Boundaries of Europe; as settled by the Treaty of Paris and Congress of Vienna; to which are added, the most useful Maps of ancient Geography; by James Millar, M.D., &c., engraved from original Drawings, made expressly for the Work; by W. and D. Lizars, Edinburgh, and elegantly coloured. royal 4to. 2*l.* 10s.

A Practical Treatise on Life Annuities; including the Annuity Acts of the seventeenth and fifty-third Geo. III.: also, a Synopsis of all the principal adjudged Cases under the first Act, together with select modern and useful Precedents, &c.; by Frederick Blaney. 8vo. 7s. 6d.

A Treatise on the Principles and Practice of the Court of Chancery; by Henry Maddock, Esq., Barrister-at-law. 2 vols. royal 8vo. 2*l.* 6s.

The Law of Carriers, Innkeepers, Warehousemen, and other Depositaries of Goods for Hire; by Henry Jeremy, Esq., of the Middle Temple. 8vo. 7s.

The Gentleman's Annual Mathematical Companion, for 1819; containing Answers to last Year's Questions, &c.; also new ones proposed for the next, together with some original and interesting Papers never before printed. 2s. 6d.

The Key to Mr. Reynard's Geometria Legitima. 9s.

Gleanings and Remarks collected during many Months' Residence at Buenos Ayres and within the Upper Country: with a prefatory Account of the Expedition from England, until the Surrender of the Colony of the Cape of Good Hope, under the joint command of Sir D. Baird, G.C.B. K.C., and Sir Home Popham, K.C.B.; by Major Alexander Gillespie. 8vo. 10s.

Vindiciæ Wykehamicæ, or a Vindication of Winchester College. In a Letter to Henry Brougham, Esq. M.P., occasioned by his Inquiry into Abuses of Charity; by the Rev. W. L. Bowles. 2s. 6d.

A Sequel to Mrs. Trimmer's Introduction to the Knowledge of Nature; by Sarah Trimmer. 18mo. 2s. 6d.

The Elements of the Hebrew Language, with the whole Doctrine of the Points fully explained and exemplified, in a small Work, entitled, "the Aleph-Beth, or the First Step to the Hebrew Language;" by the Philological Professor in the University of Oxford. 1s.

Sketches of the Philosophy of Life; by Sir T. Charles Morgan, M.D. 8vo. 14s.

Considerations on the alarming Increase of Forgery; by C. W. Williams.

Anglo-Cambrian: a Poem, in four cantos; by Miss Linwood. 8vo. 5s.

An Elegy on the lamented Death of Sir S. Romilly; by the Rev. Thomas Beck. 6d.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

At a meeting of the Committee, held at the house of the Society on the 9th of Nov., Major-General Charles Neville, one of the Vice-Presidents, in the chair, the Instructions of the Committee were delivered to the following persons proceeding to Sierra Leone and New Zealand:—

Sierra Leone.

Mr. Thomas Morgan, Schoolmaster.
Mrs. Morgan, Schoolmistress.
Mr. Christopher Taylor, Schoolmaster.
Mrs. Taylor, Schoolmistress.
Mr. G. S. Bull, Schoolmaster.

New Zealand.

Rev. John Butler, Missionary: with Mrs. Butler and two children.
Mr. Francis Hall, Schoolmaster: with the young chiefs, Tooi and Teeterree.

After the delivery of the Instructions, the Rev. Daniel Wilson addressed the Missionaries, both for their caution and encouragement, in a manner which it is hoped, with the Divine blessing, may make a lasting impression on their minds.

Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, and Mr. Bull, embarked at Gravesend, on board the Echo, Captain

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Rowe, on Friday, the 20th of this month. The Committee were happy to entrust them to the care of a captain who had, on former occasions, acted toward their missionaries as a wise and pious friend. Sarah Butscher and Rachel Garnon, two young negro women, have returned to Africa with them. Sarah Butscher was sent over to this country by the late Rev. Leopold Butscher, soon after the death of his wife, in charge of his infant daughter. Rachel Garnon is a girl of the Ebo nation, who accompanied Mrs. Garnon on her return from Africa, and to whom she is strongly attached: she is of a very promising character; and Mrs. Garnon would have gladly retained her in this country, in order to her being well qualified to assist in the African schools; but it was found that the climate would be injurious to her.

Government has been pleased to grant a passage for Mr. Butler and his companions, on board the Baring, Captain Lamb, a vessel taken up for the conveyance of convicts to New South Wales. James Kemp, a young man from Wyndham in Norfolk, who is well acquainted with the business of a smith, and proceeds to New Zealand on the best motives, has joined the missionaries, together with his wife, since the meeting of the Committee.

BAPTIST MISSION IN INDIA.

Extract of a letter from Serampore, Jan. 1818.

"In the Memoir of the translations for 1816, the whole of the Scriptures in the Ooriya were represented to have been printed. A new edition of the New Testament, of 4,000 copies, has been some little time begun, and the printing advanced to the middle of Matthew.

"In the Bengalee, in which of course the version will be now as accurate as the brethren can expect ever to make it, and in which the opportunities for distribution are becoming daily more extensive, we have commenced a new edition of 5,000 copies of the whole Scriptures, in a new and much reduced type, reduced by brother Lawson when he resided at Serampore. By means of this alteration we shall be able to comprise the whole Bible in one large octavo volume of 850 pages, which has hitherto occupied five volumes of 800 pages each. The brethren intend to print 5,000 additional Testaments, forming a thin volume of about 180 pages.

"In the Sungskrit, the Latin of the East, and intelligible to almost all the learned men throughout Hindoostan, the historical books have been completed, and the printing advanced to the middle of Jeremiah. We therefore expect to complete this volume within the next three months, and shall then have printed the whole of the Scriptures in that language.

"The Hindee Bible is still further advanced, and we fully expect that within a month the last part will be ready for distribution. We shall then have printed the first edition of the whole Scriptures, with a second edition of the New Testament.

"In the Mahratta, the historical books have been printed off since the last Memoir, and the Hagiógrapha advanced to the middle of Proverbs.

"In the Sikh, the Pentateuch is just completed, and the historical books begun.

"In the Chinese, we have just completed the Pentateuch, and are now proceeding with a second edition of the New Testament*.

"In the Telinga, the New Testament is printed as far as the Thessalonians; and we hope to have finished the volume ere this reaches you.

"In the Pushtoo Testament the printing is advanced as far as the 1st of Peter; and in the Assam and Wutch, to the Romans; while in the Bruj Bhasa, although a delay has arisen in consequence of the distance of Brother Chamberlain's station, who was superintending the version, we are preparing to proceed with the printing as before.

"In the Kurnata we have finished Mark, and are proceeding with Luke; while in the Kunkuna, the Mooltanee, the Sindhee, the Kashmere, the Bikaneer, the Nepal, the Oodnypore, the Murwar, the Juypore, and the Khassee, not much progress in the printing has been made since the last Report, access to them in many cases being difficult, and their prosecution interfering with the supply of countries more extensive and more easy of approach. As soon, however, as the Hindee and Sungskrit versions are completed, it is the intention of the brethren to proceed with them; while the return

* "Dr. Marshman has it in contemplation, I believe, to carry on the printing of the Psalms and New Testament together; and we have lately increased our supply of men in the department."

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of Brother Carapelt, as hereafter mentioned, afforded a most favourable opportunity of distributing the Gospel of St. Matthew, already printed, in four of these languages.

"Although the printing of the Serampore translations has been in some degree retarded by the printing of several elementary works for the Bengalee schools, as well as of the Roman Malay and Armenian Bibles, for the Calcutta Auxiliary Bible Society, (a cause not much to be regretted), you will be pleased to hear that they were never proceeding with more rapidity than at present. The office now furnishes our venerable editor, Dr. Carey, independently of the Chinese proofs it forwards to Dr. Marshman, with twelve proofs per week on an average.

"You will be gratified to hear that our opportunities of distributing the Scriptures, when printed, are becoming more extensive. Our much esteemed Brother C. C. Aratoon, being desirous to return to Surat, to fetch his family, left us in November last, intending to proceed up the river as far as Agra (four months journey), to supply the different stations in his way with Scriptures and tracts, and then to cross the country to his late station. The last letter we received from him was dated Benares; and he had then in his journey distributed himself, or left for distribution, at the different stations through which he passed (including Cutwa, Berhampore, Moorshedabad, Monghir, Patna, Digah, and Benares) no less than 10,250 books or pamphlets, of which a large proportion were volumes of the Scriptures in Bengalee, Persian, Hindee, Sungskrit, Kashmere, Mahratta, Arabic, Sikh, Bulochee, Bruj Bhassa, and Chinese. The brethren wish him to proceed overland to Surat, distributing in his way the Gospels they have printed in the Juypore, Ooduypore, Bikaneer, and Murwar languages. The countries in which these are spoken could not be traversed by an European with safety; though we hope that our brother, being an Armenian, may pass through them without much difficulty, the universal engagement of his countrymen in commerce being his passport. We are chiefly deficient in means of circulating the Ooriya, Kurnata, Telinga, and Mahratta Scriptures, and anxiously desire that you could send out one or two brethren to occupy a station near Balasore or Cuttack, by means of whose labours the Scriptures in these languages, now printing or printed, may obtain an extensive circulation.

"With respect to the distribution of the Chinese, we have lately sent a box of Scriptures to Java: and hope that we may be able to distribute with advantage many more than we have yet done on that island, as Brother Robinson complains that our supply has been hitherto too scanty. The late unsettled state of Amboyna has prevented our supplying Jabez Carey with any very lately; but as tranquillity is now nearly restored, we shall not neglect that quarter. We expect likewise every day two American missionaries proceeding to Rangoon, to assist our brethren there. By them we shall likewise send a supply of Chinese, as we hope that, independent of the Chinese who visit Rangoon and its neighbourhood, one of our brethren may be stationed in one of the Chinese provinces of the Burman empire, in which case a regular supply will be indispensably necessary.

"At Benares, Brother Smith is successful. He has baptized a Brahman, and hopes very shortly to baptize three more inquirers. At Cutwa, this year, Brother W. Carey has baptized four; and in Bheerboom, where Mr. Hart is now stationed to superintend schools, three more. The Bengalee schools prosper:—no less than 7,000 children were under instruction at the close of the year, in schools superintended by the Brethren, and 5,000 more in schools supported by Government and the Church Missionary Society. Much machinery is in operation to destroy the outward obstacles to the spread of the Gospel; but we want, too, those influences of the Spirit of God which shall effectually convince 'the world of sin,' and incline them heartily to embrace the Saviour, as the only 'hope set before them.'"

REFORMED CHURCHES IN FRANCE.

In our No. for Sept. p. 616, we referred to the just expectations of the French Protestants, that the government would protect them against any encroachment, however apparently trivial, upon their religious liberties; in allusion particularly to the ceremony of the *fenture*, which required them to spread carpets before their houses on Corpus Christi day. We, therefore, feel much gratified in announcing, that the Court of Cassation has given the following judgment

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in the affair of the Sieur Roman, a Protestant, of the department of Vaucluse, charged with not complying with this Roman Catholic ceremony.

"The law of the 18th of November, 1814, settled the duties of all citizens with respect to the celebration of the Sabbath, and of festival days: among these duties, so settled, no mention is made of hanging the exterior of houses for any feast or religious ceremony.

"The order of the mayor of the commune of Tourmarin, dated the 22d of May last, commanding the inhabitants of that commune to hang out carpets for the procession of Corpus Christi, imposed an obligation not authorised by law, and the tribunals had no power to take cognizance of the infractions of this order.

"Therefore the Court of Cassation now annul the judgment of the Correctional Tribunal of Gap."

UNION OF LUTHERAN AND REFORMED CHURCHES.

The Act of Union of the Lutheran and Reformed Confessions, in the Bavarian circle of the Rhine, was confirmed on the 10th of October. The chief contents of this document relate to the following points:—

General Regulations.—The two Confessions are eternally united, under the name of the Protestant Evangelical Christian Church. It has no other basis of faith than the holy Scriptures.

Religious Doctrine.—It declares the holy sacrament of the Lord's Supper to be a festival of remembrance of Jesus Christ, and of the most blessed union with him.

Confession is stated to be a self-examination before partaking of the Lord's Supper; it is therefore no longer called Confession, but Preparation.

With respect to Predestination and Elective Grace, this church expresses its conviction, that God has destined all men for salvation, and does not withhold from them the means of attaining it.

It recognises no necessary baptism. These are the few main fundamental principles from which all the other rules for the practice of Divine worship are deduced, namely:

1. Rites and Liturgy.
2. Religious scholastic instruction.
3. Property of the church, its union, administration, and application.
4. Constitution of the church.
5. Religious discipline.

Upon these principles, the Royal Rescript of October 10, declares the union of the Protestant Confessions in the circle of the Rhine to be accomplished.

SOCIETY FOR THE SUPPRESSION OF VICE.

The Society have just published an "Occasional Report" (No. VIII.), not less conclusive as to the necessity for such an establishment, and the benefits already conferred by it upon the community, than the most convincing of its former appeals. The Society very justly lament that they should so constantly be placed in an attitude of defence, while conscious that both their object and their conduct deserve a very different reception. They doubly regret that the opposition should even arise from respectable quarters, and this while the very offenders, who have been detected by their vigilance, have been amongst the first to acknowledge the clemency of their proceedings.

By a reference to the evidence of the secretary (Mr. Prichard), given last year before the House of Commons' Committee for inquiring into the Police of the Metropolis, it will appear, that the utmost care was then taken, as on every other occasion, to lay open the nature of the Society's operations.

In the last Report a communication was stated to have been received from a member of the Society, as to the prevalence of an abominable custom at race-courses, of circulating obscene papers, called Sporting Lists. From the specimens supplied to the Committee, it appeared, that these lists consisted not only of the most indecent ribaldry, but of wooden cuts, representing scenes of the most disgusting depravity. It being ascertained, on further inquiry, that every race-course throughout the kingdom was more or less infested with the dealers in these articles, which were issued in quantities that almost exceeded belief, and distributed among young persons of both sexes assembled from all parts of the country, the Committee became deeply impressed with the necessity and importance of attempting to put a stop to an evil so destructive to the public morals and the best interests of society.

"From the facts elicited by the Society's agents," remarks the Report, "it was indubitably ascertained, that a custom had prevailed, almost beyond memory, with-

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out any known check, of circulating these pernicious lists indiscriminately among the male and female company who periodically frequent this species of amusement. These papers, mostly in the form of common ballads, had generally at the top of them two prints, the uppermost concealing a print underneath of the most disgusting description; by which means they would often entrap females to purchase them without being aware of the nature of their contents. It was a common custom with these miscreants, if they observed a carriage filled with ladies and no gentleman accompanying them, to throw their horrid productions among them. The first printer detected by the Society declared, that his house had been in the habit of printing them for two hundred years, and the custom had become so familiar, from time and impunity, that he executed such orders almost unconsciously and without reflection. The numbers circulated on these occasions may be inferred from the fact, that one single individual had disposed of a hundred in the space of a few hours."

The zealous and laudable exertions of the Society appear to have greatly crippled this infamous traffic.

Fresh occasion has lately arisen for the vigilance of the institution, against the venders of indecent books, prints, snuff-boxes, &c. Three tobacconists have been convicted. We shall quote a few remarks of Judge Bailey in passing sentence upon two of those offenders, as indicative of the sentiments of the Court of King's Bench relative to such practices.

"It must be known, that this is a serious offence, and that in every instance in which a party exhibits any thing of an obscene tendency, calculated to inflame the passions of the young, he commits an offence for which he is liable to be punished, and the offence is of importance and magnitude, because it is sapping the morals of those persons who are not upon their guard against things of this description."

"You are brought up to receive the judgment of the Court on an indictment for exposing to sale, and for selling, snuff-boxes with most scandalous devices on the lids thereof. It is difficult to conceive an offence which can be more injurious in its effects upon society, than that for which you stand convicted; and, when it is considered to what an incalculable extent the evil has, in all probability, been propagated among the young and inexperienced you must feel, if you are at all capable of feeling, that the heaviest responsibility lies at your door.

"The Court and the public cannot but feel itself obliged to such persons as cause measures to be taken for suppressing such offences. Taking, however, into consideration the contrition you have expressed for your offence, that you have suffered judgment to go by default, and the ill state of your health, as set forth in the affidavits which have been given in, the Court is disposed to allow them their due weight, and not to endanger your life by such an imprisonment as the offence merits, and which it might otherwise be disposed to inflict."

The sentence accordingly pronounced in this case was 50*l.* fine, with adequate securities for future good conduct.

Information having reached the Committee of a woman residing in a court in the Strand, who was in the habit of exposing a portfolio of indecent prints for hire; the stock, amounting to some hundreds of prints, was seized by the magistrates, and handed over to the Society to be burnt.—In January, 1817, the Society discovered the principal magazine from which this and other persons were supplied. (Vide Christ. Observ. for 1817, p. 616). The Society add, that, since the foregoing prosecutions, and up to the date of the present Report, information has been received of similar dealers, and many attempts have been made to detect them; but such has been the effect produced by the prosecutions detailed in the present Report, that all the persons to whom applications have been made have invariably refused to sell them, though no doubt existed of their having been formerly addicted to such practices.—These circumstances reasonably give rise to the consoling reflection, that this trade has continued to diminish under the influence of the Society, until at length it has been reduced to a state of comparative insignificance.

To prevent an unlawful breach of the Sabbath, the Society's agents have, at different times, since the last Report, inspected fifty-two districts in the metropolis. Twenty of the worst offenders in this respect have been convicted in fines and costs. The Committee have also had a very extensive correspondence, which will probably

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lead to the establishment of similar measures in various parts of the kingdom. The Committee advert with peculiar pleasure to the prospects of such establishments at Guildford, Gloucester, Bath, and Carlisle, and mention with due praise the Proclamation Society at Carmarthen, under the auspices of the venerable and indefatigable Bishop of St. David's, which has lately been humanely and actively employed in preventing the plundering of wrecks along the line of coast from Swansea to Aberystwith. The Society for suppressing vice justly consider their institution as strictly analogous to the ancient "Proclamation Society," which has been sanctioned by the very first authorities of church and state.

The objection has been often urged against the Society, that it suffers higher delinquents to pass unnoticed, whilst the lower only are attacked; and that gaming-houses, public or private, of great resort, with other known receptacles of profligacy and vice, still open their doors to the licentious or unwary. This objection is fully met by the consideration, that no effective co-operation has been offered to the Society from those quarters which alone could place it in a capacity for proceeding. The delinquencies in question often elude the letter of the law, and still oftener bid defiance to the utmost efforts even of the most powerful and vigilant police. The gaming-houses in high life are hired by subscription, and none but the members themselves, or their immediate friends, are admitted: the house, therefore, has all the privileges and sanctity of a private dwelling, and not only the outer doors but the lobby and antechamber are strictly watched and guarded.

"Let, then, those gentlemen," observes the Report, "who are disposed to condemn the Society, on the score of indolence or partiality, inform the Committee how these obstacles are to be removed, how the legal information necessary to be laid before a magistrate is to be obtained, and the ground of their complaints shall immediately cease. In the present state of things, the Society is perfectly aware, that if, in its endeavours to suppress public vices, it infringed on the liberty and privileges of a single individual, it would excite much more clamour and incur a much larger portion of public odium than has ever yet been cast on it, on account of its supposed supineness and want of exertion. Let the requisite legal means and assistance be tendered to the Society, and they will shrink from no duty on mere private grounds of feeling or partiality. In the mean time, they have done what they could consistently with their avowedly small means and paucity of agents under difficulties at present almost insurmountable. The field of action, which they already occupy, it must be acknowledged, is still open for larger contributions and a more extensive support to their funds, which they humbly, though earnestly, solicit of the public; or for more extended operations by other hands, who would not perhaps incur the charge of temerity, more than once unjustly cast upon the Society for the Suppression of Vice. Its present claims on the public notice and support, it presumes to state, as consisting in thirty-two public prosecutions, *not one of which has failed*, for the maintenance of the most salutary laws, together with a far greater number of private admonitions, or judicious compromises, which there is every reason to believe were to the full as operative in their beneficial effects as actual prosecutions; the thanks and the gratitude of a large proportion of those whom it has been the means of restraining within the limits of the laws, and the acknowledgment, almost universal, of its clemency, wherever room was left by a British judicature, inherently merciful, for its exercise;—in fine, the speaking fact that its funds, far inferior to those of any known public charity in the metropolis, have been made available, under careful and thrifty management, for the almost total suppression, at present, of a once open and flagitious traffic in all parts of the metropolis and country; for the restoration of good order and decent quiet to the streets and markets of the metropolis, and by the means of advice, freely offered, to many country towns and villages, far and near, on the Lord's day; for the suppression of many disorderly houses, for the placing many more in a state of terror and restraint; and for a general impression now produced on the minds of all ranks, that there are those who value the wise and moral regulations of a British legislature, and who will not suffer the more open and shameless violation of them to pass without remonstrance, and without redress, or merited condemnation."

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BRITISH AND FOREIGN BIBLE SOCIETY.

From the Seventh Report of the Liverpool Auxiliary Bible Society, and the Ladies' Association connected with it.

"Events have occurred, since the publication of the last Report, which promise opportunities of usefulness where it is our first duty to seek them—among the poor of our own immediate neighbourhood, who may have been hitherto unblest with the possession of the holy Scriptures. A distribution of the sacred volume has now commenced among them, so extensively undertaken, and so earnestly pursued, that it seems no longer too bold an anticipation to look onwards toward that period, when few individuals, in the extensive population of this town, shall remain in the darkness of ignorance, or the maze of error. The last Report announced the formation of a Ladies' Society, for the express purpose of distributing the Scriptures in Liverpool and its neighbourhood." "During the first nine months from the formation of the Ladies' Society, their zealous exertions had produced the sum of 39*l.* 10*s.*, and enabled them to distribute a corresponding number of Bibles and Testaments, chiefly among the families of the poor, at reduced prices."

"At the close of the last year, the Ladies' Society was re-modelled and extended, by the kind assistance of Charles Stokes Dudley, Esq. Ten Associations were formed for Liverpool and the neighbourhood; the town was divided into small districts, and a minute inquiry instituted into the alleged want of the Scriptures among the poor. The result was mournful beyond anticipation, with respect to the general dearth of the word of God; but the visitors were cheered and animated by the eager desire expressed by the poor to obtain the Bible; a desire which may, eventually, make it the hallowed source of their best comforts on earth, and the cause of their unceasing gratulations in heaven. The success which has already attended the efforts of Female Associations to interest the poor in the value of the Scriptures, is truly gratifying: and it is a feature of no small importance, that the plan of providing them with the Bible, in return for small weekly contributions, may be, eventually, expected to produce a disposition to lay up in store a part of their earnings, for the supply of those things which minister to present comfort, and for the promotion of those moral habits which a sense of independence tends to awaken. 'The institution of a Bible Society,' says a valuable writer*, 'brings up the economy of the poor to a higher pitch; and the objections made against it, on the ground of sympathy, are easily answered. You take from the poor. No; they give. You take beyond their ability. Of this, they are the best judges. You abridge their comforts. No: there is a comfort in the act of lending a hand to a noble enterprise: there is a comfort in the exercise of charity; there is a comfort in rendering a service to a friend; and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.'"

The distribution of copies of the sacred volume, from March, 1817, to the close of the year, was 1185 Bibles, 1490 Testaments; together, 2675. The total number issued since the formation of the Society is 21,165.

Some measures have been taken to supply seamen with copies of the holy Scriptures. A public meeting of merchants, owners, masters, and mates of vessels, was held at the Marine School, on Tuesday evening, the 13th of January last, to consider upon the best means of furthering this very important measure. Four depositories of Bibles were established, and a considerable number of copies of the holy Scriptures have been already sold to seamen. The Committee hope that these proceedings will be found introductory to others more decisive and important.

From the Reverend Professor Van Es.

"Marburg, June 16, 1818.

"The resolution of the Committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called me, a weak instrument, with more

* Dr. Chalmers, "On the Influence of Bible Societies on the Temporal Necessities of the Poor."

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commensurate with its vast extent, and to enlarge the sphere of my operations.

"I see, already, in spirit, mountains depart, hills remove, and a high-way preparing for the increase of the word of God, both far and near; for He who has helped us will continue to bless his word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by him wafted out of sight; as a feather is breathed away, and as an atom vanishes before the wind.

"From June, 1816, to June, 1818, there have been distributed by me 101,195 copies of my New Testament; and if the edition, with large print, had been ready a year sooner, 50,000 copies more would have been issued*.

"It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 36,000 copies of my Testament, half small and half large print, which, together with carriage and binding, would cost about 2166*l.* sterling. This sum I would entreat their generosity to assign in the name of Jesus Christ, for the salvation of immortal souls, in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

"Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things, praised be his Name! That important prophecy, 'The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come,' is developing before our eyes. 'Yes, verily, their sound went into all the earth, and their words unto the ends of the world.'

"I might have sent you a volume of copies of letters; but having had only one clerk in my office for these several days, he has been occupied with important correspondence: I have, therefore, made him copy but a few. However, the echo of every letter is this;—Fruits of godliness, of repentance, of regeneration, of the knowledge of God and of Christ; comfort, peace, and consolation, are produced, every where, by this seed of God sown in hope. An altogether new spirit is observable in many schools among the children, through whom the parents also are made acquainted with this book of books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

"My church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

"Several pious ladies labour effectually in dispensing blessings by means of the New Testament, with which I furnish them."

From a Very Reverend Dean in Norway.

"In my parish, containing about 3700 souls, there have been collected, during the past and the present year, above 200 rix dollars, specie (about 50*l.* sterling), and as much in proportion to the population in the adjacent neighbourhood.

"On the Jubilee of the Reformation, celebrated the 31st of October, and the 2d of November, I encouraged my congregation to contribute to our Bible Society. I observed, with lively emotion, men, women, youths of both sexes, children, poor, rich, all of them lay down their gift upon the altar of the Lord, for the distribution of the holy Scriptures. I perceived also the poor widow come with her mite. I saw the innocent little ones upon their father's or mother's arms, lay down their gift; and the words of Jesus—'Out of the mouth of babes and sucklings thou hast perfected praise;' and his affectionate call 'Let these little ones come unto me, for theirs is the kingdom of God,'—forcibly struck my mind

"At the Jubilee we received in this manner eighty-one dollars, specie (about 20*l.*): the remainder we received before by subscription.

"From the Central Committee at Christiana, we now expect a general list of what has been collected in the whole kingdom.

"You expressed a wish in your said letter, that I had disposed of a part of the ninety New Testaments. This has

* To enable this indefatigable distributor to keep the stock of German Testaments required, the Committee of the British and Foreign Bible Society have voted him a further grant of 2000*l.*; he having previously distributed 233,341 copies!

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also been attended to; and I have sold at a moderate price, for about thirty-two rigsbank dollars (about 16s. 6d.), for which I have credited our Bible Society. The gratuitous distribution of so many, arises from an idea I entertained, that the most indigent, who had nothing to pay with, but still are able to read, and eagerly desirous to possess the word of the Lord, ought not to be denied this precious gift; the more so, as I remembered the words of our Saviour; 'Freely ye have received, freely give.' (Matt. x. 8.) Another reason was, the ninety New Testaments which, through your kind attention, I received, and acknowledged in my letter of the 10th of January, 1816, I looked, and still look upon, as a gift fallen from Heaven; and wherever I have travelled in my deanery, I have directed the attention of the people to the object of the British and Foreign Bible Society, for sending the word of God even to us, who are living between Norway's barren rocks.

"I judged I should best meet the wishes of a Society, united for such ends, by distributing the most of them to the poorest; my heart being impressed with the thought—'The Gospel is preached to the poor.'"

From the Rev. Dr. Robert Pinkerton.

"Memel, July 10, 1818.

"Since I entered the government of Witepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more, had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the fifth chapter of St. Matthew, the first chapter of St. John, or the first chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, and an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others inform me, that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

"Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

"I have repeatedly reproached myself for having done so little, in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in hospitals, and the cells of criminals in prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruit of their benevolence; yet, personally, I have seldom been in any of them But it is never too late to form a good resolution. On leaving St. Petersburg, the last time, I resolved to visit the prisons and hospitals, on my future travels, to supply their unfortunate and suffering inhabitants with the word of God. Accordingly, from St. Petersburg to this place, I visited five provincial prisons, which contained 515 of the most unfortunate of our race. In each cell or apartment, I commonly found one or more, who were capable of reading to their fellow-prisoners. With tears of gratitude, they usually received the precious boon of God's word. In the twelve hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to which sinful man is here subjected. How precious was the gift of God's word to these sufferers! In every ward we usually left one, and sometimes two copies. In three poor's houses, I found 486 aged and indigent, whom we also supplied with the bread of life—the treasures of Divine love."

From the same.

"Konigsberg, July 27, 1818.

"I have spent two days in visiting the prisons and hospitals of this city.—In all of them I did not find a single Bible or Testament in any language. I bestowed a copy on the inmates of each apart-

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ment. What a deep impression the sight of the Bible seemed to make on the three hundred and nine criminals, whom I visited in five different prisons! In almost every cell, some of them were so much touched at the sight and reception of a copy of the word of God, that they literally wet their chains with their tears. The sight of a stranger with the word of God in his hand, and the message of peace on his lips, seemed powerfully to affect these most hardened and unfortunate of the human race: many of them wept bitterly, probably at the recollection of the days of their youth, when they read the Bible at school, or in the habitation of their parents, but suffered not its principles to sink deep into their hearts. The keepers of the prisons themselves, and a member of the Society who went with me, frequently wept like children. The former said, that they never had beheld the prisoners so much affected on any occasion before; and the latter could not refrain from repeatedly expressing his surprise, that no one had before thought of putting the word of God into the hands of these poor unfortunate creatures. So many tears were shed, so many blessings implored, so kindly they pressed, one after another, to kiss the hand that had bestowed the precious gift formerly unknown among them, that, had it not been for the rattling of their chains, their emaciated looks, and the strongly grated windows and doors, I should have been apt to forget, for a moment, that I was in the midst of those who were the outcasts of society, and that many of them had been guilty of the blackest crimes. But even for these guilty wretches, there is plenteous forgiveness with Christ; and the reading of his Gospel may be the means of bringing some of them into the light and liberty of the sons of God.

"Every where in the hospitals the Bible was welcomed gladly among the sick and wounded; and I have since heard, that many of the soldiers in the military hospitals are diligently perusing the oracles of God. Two of these, Catholics, were observed to read in the Bible the whole day long after receiving it. One of their neighbours asked them, why they read so incessantly in their present weak state: one of the two answered, 'This Book we have never read before: it is the most sacred of all books, and therefore must be the foundation of our Christian faith.' This interesting anecdote was related to me by the chief physician of the hospital, some days after I had been in it.

"His Excellency the Chancellor, Von Schrotter, was most agreeably surprised to hear of the reception the word of God had met with among the sick and unfortunate. He is President of the Bible Society in this city; and has repeatedly promised me, that, as soon as Bibles can be obtained, every prison and hospital in the surrounding country shall be supplied with them.

"His Majesty the King left this city yesterday for Berlin. In his conversation with the Bishop, he expressed his warmest attachment to the cause of the Bible Society, and his hearty desire that it may continue to prosper in his dominions; and, as paper for printing is very dear, and difficult to be got, he has promised to grant permission for paper to be brought in from Holland, free of the import duties, for two proposed editions."

VIEW OF PUBLIC AFFAIRS.

AMERICA.

UNITED STATES, &c.—The President's Message to Congress, at the opening of the session, in addition to the customary topics of congratulation, contains a few points of more general interest. The existing commercial convention with this country being about to expire in July 1819, negociations have been entered into with Great Britain for a permanent arrangement of the intercourse between the two nations. This proposal is stated to have been received in London "in the spirit which prompted it." The negociation is to extend to every interest and unsettled relation between the two powers, particularly to those connected with impressment, the fish-

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eries, and territorial boundaries. The negociations between the United States and Spain remain as at the close of the last session of Congress. Nothing is added respecting the invasion of the Floridas to what our readers already know. The attack is boldly defended, on the ground that Spain could not maintain its authority, or repress its Indian neighbours in their incursions upon the citizens of the United States; and a somewhat curious remark is added, that Spain might have prevented these "disagreeable consequences, by the cession of the Floridas to the United States!" We are glad, however, to find it added, that the American Government still feels sincerely inclined to peace. Possession is to be retained of Pensacola and St. Mark's; the former till it is claimed, and the latter till a force shall be sent from Spain adequate to check the neighbouring Indians—an event, we suspect, not likely to happen very speedily. With respect to the execution of the two British subjects, Arbuthnot and Ambrister, Congress is referred to various documents, which will be laid before it, relative to the subject. The purposes of the United States towards the Indians in its vicinity are plainly avowed. "Experience," remarks the President, "has long since clearly demonstrated, that independent savage communities cannot long exist within the limits of a civilized population." "To civilize them, and even to prevent their extinction, it seems to be indispensable that their independence as communities should cease, and that the control of the United States over them should be complete and undisputed." Congress is accordingly urged to adopt some "benevolent provisions having these objects in view." The ultimate intention of these remarks is sufficiently clear; and, though it is altogether impossible to justify the United States in either this or the before-mentioned instances of undue or even dubious exertion of their acknowledged strength, we should have been disposed to indulge a hope that to the Indians such an interference as is evidently meditated by the President, might ultimately prove a blessing, by extending amongst them the arts and habits of civilized life, and bringing them more within the sphere of Christian instruction, did we not witness the cold-blooded system of oppression which exists and seems likely to be perpetuated in the United States towards every class of their black and coloured population. On this disgusting feature of their domestic policy we mean shortly to dilate. Quitting it for the present, we would also remark, that the ambitious views of the United States cannot be for a moment disguised in either this affair or that of the invasion of the Floridas, by the flimsy veil attempted to be thrown around them. Or, if we revert from political to moral considerations, it can never be authorised for the sake of "doing a great right" to "do even a little wrong." That Spain is losing much of its long-exerted power in the New World, whether in the Floridas or elsewhere, is certainly not a subject of regret, when we consider how systematically that influence has been exerted to restrain liberal commerce, to fetter the human mind, and to intercept the light of *true* religion*. It seems, however, to be an unjustifiable dereliction of principle in any other nation to take undue advantage of its weakness; and to seize the moment of distress for indulging its own rapacity and thirst of power at the expense of its defenceless neighbour.

SPAIN.

Having thus glanced at Spain in its colonial relations, we take the opportunity of referring to its domestic affairs, which appear to be drawing towards a crisis. Every thing free, or happy, or honourable, seems crumbling away under the weight of the most bigotted and intolerant fanaticism. The sway of the priests, and the vigilance of the inquisition, continue to banish all freedom of inquiry or communication. All discussions in politics and religion are equally inhibited. Robbers and armed brigands are said to infest the public roads with impunity; and its commerce seems rapidly dwindling away, under the combined effects of its wretched system of domestic policy, and the extensive depredations of the South American cruizers. It has been

* We of course are not insensible to the modified advantages conferred upon Spanish America by the Catholic establishments; and we could wish that other governments possessing a better religion had been always equally zealous in conferring upon their colonial native subjects the blessings of Christian instruction.

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stated, we know not with what truth, that the sovereigns assembled in congress dispatched a confidential envoy to Spain, to remonstrate with Ferdinand, in their name, upon his system of government, and to urge him, by every consideration, to a wiser and more conciliating policy. Under circumstances like these, the public were not greatly surprised at confident and widely circulated reports—which, however, were unfounded or premature—of a rebellion in that unhappy country, and of the flight of the king. Subsequent letters reduce the whole affair to the lawless proceedings of the armed banditti, who infest the country, in defiance of the constituted authorities.

FRANCE.

The chambers have met. The speech of the king, at their opening, warmly congratulates the country on the retirement of the foreign armies, and speaks with marked eulogy of the declaration of the five allied powers. His majesty announces that his consecration and coronation are about to be celebrated with great solemnity. The speech contains the following remarkable passage: "I depend on your concurrence to repel those pernicious principles, which, under the mask of liberty, attack social order, conduct, by anarchy, to absolute power, and whose fatal success has cost the world so much blood and so many tears."

The French funds continue to be depressed.—The Earl of Harrowby, it is said, is appointed to succeed Sir Charles Stuart, as ambassador to the court of France.

DOMESTIC AFFAIRS.

The funeral of her late majesty, the queen, took place on Wednesday, the 9th December, at St. George's Chapel, Windsor. The day was very generally observed throughout the metropolis and its vicinity, as well as in various other places, with every mark of respect for the memory of her deceased majesty. The shops were wholly or half closed, and the public places of business were shut. Divine worship was celebrated in numerous churches and chapels, and a considerable number of funeral discourses delivered on the occasion have since been published. Thus, after a period of fifty-seven years, has been dissolved a connexion between a virtuous and exemplary queen, and a nation whom, during that protracted period, she had greatly benefited by her conduct and example. Contrary to the general expectation, her majesty's property, exclusive of her jewels, proves to have been very trifling. She is, in fact, stated not to have left more than about four thousand pounds. Her majesty's acts of private charity are represented as having been very considerable.—What a lesson of caution does this circumstance furnish to those who are prone to credit, and eager to propagate, every wanton tale which tends to affect the character of their superiors, and to degrade them in public estimation! With what confidence have the immense accumulations of her majesty been for years asserted and believed! And yet now the statement proves to have been a vile fabrication.

A stronger sensation than ever has been excited in the public mind during the preceding month, on the subject of bank forgeries. At the Old Bailey Sessions, several persons indicted for uttering forged Bank of England notes were acquitted by the juries, partly on the ground that they could not believe the evidence of the bank witness (though it was in several instances strongly corroborated by other testimony), and partly from an alleged doubt under which they laboured, as to whether the notes in question were really forgeries. This discussion elicited from one of the bank inspectors the following particulars of the difference between the real and the forged notes. In the first place, the paper is not the same; next, the water-mark in the forged notes is indented by a sudden pressure after the paper is manufactured, whereas the water-mark of the genuine notes is interwoven, as it were, with the manufacturing of the paper of which they are made. Then, as to the numbers or figures, those of the Bank are stereotyped, whilst those of the forged notes are struck upon the copper-plate. A few days after the result of these trials, three persons who had been convicted of forgery in September last, were executed in the front of Newgate, amidst the murmurs of the crowd. Indeed, so obvious had been the spirit of dissatisfaction in the populace, that the sheriffs had thought it necessary to make suitable preparations for preventing disturbance. It was under such circumstances that, on December 14, nine prisoners were in

dicted for the minor offence of having forged notes in their possession; an offence which subjects the individual to fourteen years' transportation, but not to death. They had been originally indicted on the capital charge, but, by the clemency of the Bank, this part of the indictment had been waved, on condition of their pleading guilty to the minor offence. Relying, however, on the influence of public feeling, several of the prisoners now withdrew their former plea of guilty, trusting that either the Bank would not prosecute them for the capital offence, or that if prosecuted, the juries would bring them in not guilty. In the former anticipation they were justified; the Bank humanely declining to take advantage of their ill-advised act, and to prosecute them for any higher offence than that of which they themselves had already admitted they were guilty, although it appeared that the same evidence would have equally substantiated the capital charge. All of them who persisted in withdrawing their plea of guilty, and chose to go to trial, were convicted on the clearest evidence. In consequence of these circumstances, numerous rumours have been circulated relative to the measures about to be adopted for diminishing the frequency of this crime. We feel persuaded that in the present state of the arts in this country, no mode of engraving bank notes can be devised which may not be successfully imitated, and that the only rational hope of materially diminishing the crime is to revert, with the least possible delay, to cash payments.

We do not mean to discuss, much less to approve, the propriety of the conduct of juries, who, in the face of evidence proving the crime with which a prisoner is charged, return a verdict of not guilty, because, in their apprehension, the punishment which would follow a contrary verdict is disproportionately severe. But all these occurrences seem to urge upon us the question of the necessity of reforming our existing criminal law, a question by which the interest of the public is likely now to be more than ever excited, notwithstanding the loss of Sir Samuel Romilly, its great asserter.

We trust that this important subject will meet with suitable attention from parliament, which is summoned to assemble for business on the 14th of January.

ANSWERS TO CORRESPONDENTS.

CURIOSA; P. G.; *Memoir of R. H.*; LECTOR; DIACONUS; R.; THEOGNIS; X. Y. Z.; SCRUTATOR; C. J.; R. P. B.; J'ADOUBE; have been received, and are under consideration.

The *Obituaries of Rev. J. B. Simeon*, and the *Rev. H. R. Whytehead*, will be inserted in the Appendix; E., also, and G. H., and some others, will shortly appear.

ANONYMOUS is quite incorrect in supposing that we slight Biographical Sketches and Religious Essays: on the contrary, there are no communications which we receive with more pleasure, and which, if suitably written, are more certain to obtain admission in our pages.

We have received, with much pleasure, and have duly transmitted A. W.'s donations of 25*l.* to the Society for Building Churches, and 15*l.* to the Widows' Friend and Benevolent Society.

A correspondent who requests us to notice Mrs. Adams's History of the Jews, and the New Testament in Hebrew, just published by the London Society for promoting Christianity among the Jews, will find the former already reviewed in our Vol. for 1816, p. 99, and the latter, as far as then published, in that for 1817, p. 161.

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APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE SEVENTEENTH,

FOR 1818.

RELIGIOUS COMMUNICATION.

For the Christian Observer.

CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(*Concluded from* p. 777.)

No. XIII.

I HAVE now, I believe, put my readers in possession of every material argument, adduced by Mr. Wright, in favour of his hypothesis. I have replied to him with no hostile feeling, but with a sincere desire, that we may all come to the knowledge of the truth, and walk together in the house of God as friends.

Mr. Wright, indeed, seems to think that we may do so now, and even join in one common worship. "Public prayers," says he, "should, both as to matter and manner, be adapted to the feelings and wants of those who are expected to unite in them. They should contain no sentiment but what any truly virtuous and pious person can approve, whatever may be his religious opinions." But how can he, who believes in the Deity of Jesus Christ, and the personality of the Holy Spirit, avoid using language in his addresses to the Almighty, which must give offence to those who deny them both? The only course to be pursued in such cases is for those, who are like-minded, to worship together, and those, who think differently, apart.

I am glad, nevertheless, to applaud the earnest manner in which the author enforces the duty and uses of private and social prayer; and I transcribe, with much pleasure, the following passage. "In the patriarchal times, the head of each family, or clan, that feared God, seems to have been considered as the priest of his own house, or clan. Though those times are long since past, it seems naturally still to devolve on the heads of families, to see that the worship of God is maintained in their respective houses. The spiritual improvement of a family much depends on this. The manner in which family worship has sometimes been conducted may be highly objectionable; there has been much superstition and formality no doubt; the affairs of trade, domestic concerns, and a variety of other things, may sometimes render it impossible for a family to unite together in the worship of God, with that reverence and decorum, without which it had better be omitted; but this cannot excuse the neglect of it at proper seasons. Calculated, as it is, to cherish individual piety, to promote a sense of religion in children and servants,

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and to render families a kind of nurseries to the church of God; a regard to the welfare of those intrusted to our care, and to the general cause of religion, should stimulate us to maintain family worship. Where it has been long neglected the introduction of it may be thought difficult, but on trial the difficulty will be found more imaginary than real, and, to accomplish an object of real importance, who would not struggle through a little difficulty? If we would have our families true worshippers of God we must not merely lead them through devotional exercises, we must take pains to instruct them, we must cultivate their minds with the principles of piety and virtue; this we must do both by precept and example. Prayers in families should be short, and adapted to the capacity and circumstances of those who join in them, that they may not prove irksome." —Even in respect to the worship of the Father, I agree with the author in the following sentiments, so far as they regard the case of true worshippers, who have what the Apostle emphatically calls "the spirit of adoption." "We are not to approach him with superstitious terror, as the heathen were wont to approach their deities; nor with the fear which a slave feels in the presence of his tyrant; but with the confidence of sons, relying on his paternal love and protection. The gloom of the monkish cell, the alarm awakened by the idea of an angry Deity, the tremour excited by the thought of a mere despotic governor, and even the timid approach of the Jewish worshipper, are all dispelled by the cheering thoughts of paternal affection. The Christian believes the words of his Master, 'The Father himself loveth you,' he worships with confidence, and finds that the service of God is perfect freedom." But unless we walk in the spirit of children, and obey God as our Father, any encouragement which we may take from these words of our Saviour, "The Father himself loveth you," to approach God with the confidence of sons, and to dispel the idea of an angry Deity (I abhor the thought of a mere despotic governor), by the cheering hopes of paternal affection, cannot be any thing but a delusion, calculated to harden us in sin, and prevent the efficacy of that apostolical argument, "Knowing the terror of the Lord, we persuade men." (2 Cor. v. 11.)

The question, "Whether the author and those who agree with him in doctrine, ought to be called Socinians, Unitarians, or by what other names," I pass by, as of very subordinate importance. My main object was to inquire, whether the system of doctrine which they uphold be or be not correct. On one point I think it obvious that they are at variance with the Scriptures. Our author himself cites it as an objection urged against his brethren, that they do not admit the plenary inspiration of the Bible; and his manner of replying to that charge is remarkable. "What then? Did the writers of Scripture profess to be divinely inspired in all they wrote? Unitarians believe that the Prophets, Christ, and the Apostles, were divinely inspired teachers, and assert the truth of the great facts, doctrines, and precepts of Scripture." We read in 2 Tim. iii. 16, what extends far beyond this qualified admission of the author and establishes the *plenary* inspiration of Scripture, "All Scripis given by inspiration of God." We know, indeed, that there is an improved version of this text, which makes it say only that all Scriptures, which are divinely inspired, are also profitable, and so forth. But the position of the conjunction, καὶ, is decisive against the improvement. With respect to the Old Testament, indeed, Mr. Wright has a summary way of getting rid of its opposition to any tenets he may be desirous to support. Thus

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he says, on the duty of Christian worship; "The New Testament contains every thing which ought to bind the consciences of Christians in what relates to the worship of God. The regulations of Moses are inapplicable to Christians, they have no force as rules of worship among them. Christ is our Master, to his doctrines we are called to adhere, by his laws to abide." The ease, however, with which he disposes of three whole chapters in the New Testament, shews that even the volume to which he appeals has no power to hold him, whenever he wishes to escape. Yet, so far as even the Old Testament inculcates the doctrine of the Divine Unity, its evidence is regarded by him as important. Why then should it be rejected when it illustrates the doctrine of a Trinity? The regulations of Moses (it is indeed true), so far as they are prophetical, typical, or political, are abolished by the accomplishment of the prophecy, the fulfilment of the type, and by change of civil condition. But in what concerns the spiritual worship, or the object of spiritual worship, while the New Testament contains an ampler and more complete, the Old-Testament Scriptures convey a true and infallible, revelation. It was of them that our Saviour and St. Paul respectively said, "They are they which testify of me:" (John v. 39): "The holy Scriptures are able to make thee wise unto salvation." (2 Tim. iii. 15.)

On the whole, I think enough has been said in the course of these papers to shew, that Unitarians depreciate the Bible, not only by denying its evidence, and curtailing its contents at their pleasure, but by explaining away the force of many of its remaining expressions, and thus evading many of the doctrines which it inculcates. But here our author recriminates. "Who," he asks, "are the persons that charge Unitarians with depreciating the Bible? They are men who suppose the Scriptures are so inefficacious that they cannot convert one sinner, nor save one soul, without the influence and teaching of the Spirit; and they bring the charge against those who maintain that the law of the Lord is perfect, converting the soul;—that the Gospel is the power of God to salvation, the ministration of the Spirit of righteousness."—If we maintain this doctrine upon the authority of the Scriptures, we do not depreciate them. To explain away their clear declarations, is to depreciate them; but to accept their statements in their obvious meaning and tenour, is not to depreciate them. Even Unitarians suppose the Scriptures to be so inefficacious, that they cannot convert one sinner, or save one soul, without the exercise of reason. Why then should it be thought derogatory to the sufficiency of that volume, if we make the assistance of the Holy Spirit necessary to a right apprehension of its saving truths? The Holy Spirit, we maintain, is always more ready to bear than we to pray; and we are never so sure of his assistance and guidance as when we are reading those holy words, which he himself taught, and to which he will assuredly give effect. The question, therefore, is simply whether we are right in maintaining the necessity of this assistance, which, indeed, we do most strenuously maintain, for the two-fold purpose of enlightening the eyes, and inclining the will, which are both alike essential to the conversion of a sinner. To determine this question, I will content myself with referring to the subjoined texts. 1 Cor. ii. 13, 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. xii. 3: "No man can say that Jesus is the Lord, but by the Holy Ghost." Tit. iii. 5, 6: "He saved us by the washing of regeneration and renewing of the Holy

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Ghost, which he shed on us abundantly, through Jesus Christ our Saviour." Acts ix. 31: "Then had the churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The question between us and the Unitarians is one of infinite importance. One party must, indeed, be fearfully in error. Either *we* are guilty of paying divine honours to a created Being, or *they* of refusing divine honours to a Divine Creator. The first of these is denounced in the second commandment, while the latter exposes the soul to that curse foretold in Luke xii. 9: "He that denieth me before men, shall be denied before the angels of God."

It should not, therefore, be without great seriousness and a sincere love of the truth, that a question of this magnitude is agitated. We should discharge our minds from all prejudice, and from every thing which can warp the judgment; and we should look simply to the testimony of that Scripture which alone is the depository of all truth.

It is necessary, however, in order to a satisfactory issue to such an inquiry, that both parties should come to it not only with equal sincerity and candour, but with some agreement in principle also, that they may have a common standard of appeal in all their differences, and seek information and conviction as nearly as possible by the same methods.

Now in one or two respects I presume to think, Mr. Wright deficient in those qualifications which are requisite for a successful investigation of scriptural truth. He is, indeed, sufficiently on his guard against all prejudice and preconceived opinion, though he must be aware, as I confess I am, that the influence of such prepossessions is sometimes more than a match for all our caution, and will often intrude itself, where we least suspect it. Nay, even in this as well as other habits, there is an excess as well as a defect, for it is possible to be so much on our guard against preconceptions of all sorts, as to be even better inclined to adopt an opinion in proportion to its variation from our previous notions; to regard the fact of being in a minority, as a decisive proof of independence, and singularity itself, as a test of truth.

I am almost tempted to suspect the author of some bias in this way: for he warns his readers so repeatedly against being misled by the sentiments in which they have been educated, the religious notions which happened to be in repute, and principles or maxims which have long been established, as if he thought the danger lay only on that side, or as if an excessive love of novelty might not sometimes be as dangerous as an excessive reverence for antiquity. He is afraid of prejudice, but fearless of innovation: he is on his guard against superstition, but not against irreverence. Yet assuredly all that is new, is not simply on that account preferable to all that is old; nor is a superstitious attachment to antiquity among the characteristic faults of the present day. I can imagine, indeed, many occasions on which it would be advisable to repeat that admonition of Scripture; "Stand ye in the ways, and see; and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls." (Jer. vi. 16.)

But, whatever may be the author's qualifications or mine for a decision of this vital question, I cannot suppress, especially after this extended investigation, my entire and deep-rooted conviction, that the doctrine of the Deity of Christ Jesus is built upon a rock, which nothing on earth shall ever shake.

Some of the reasons for this conviction have partly appeared from what I have had occasion

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to say upon the several interpretations of Scripture, which our author has introduced into this inquiry: but the cause requires a more solemn consideration than verbal criticism can enable us to give it.

No truth would seem to be recorded more legibly in every part of Scripture, than that "all men have sinned and come short of the glory of God." At the same time it is admitted, that "without holiness no man shall see the Lord." How then shall any man be ever admitted into his presence? or who shall stand when he appeareth?

This is the awfully interesting question, which the Gospel proposes to solve: and how does it solve it? Not by extenuating the evil, but by providing a remedy.

In this fearful predicament much doubtless is expected by those who do not receive the doctrine of an atonement from the absolute forgiveness of God; and far be it from me to disparage the infinite stores of the Divine compassion and mercy. But mercy is not the only attribute of the Almighty: "A God of truth and without iniquity, just and right is he." (Deut. xxxii. 4.) We are given to know, that his throne is surrounded by spirits of a higher order than ourselves, and these spirits are holy. They have never offended. Shall man, therefore, be admitted without an atonement into the society of those who never have transgressed, join with them in the same strains, be admitted with them to the same privileges, partake with them in the same glory? We know not how deeply this might entrench upon the perfection of that moral government which Almighty Wisdom has established in creation; and without attributing anger, or any human passion, in the strict sense of the term, to the Supreme Governor, the very justice of his government might require from him, for any thing we know to the contrary, that he should make a distinction between the innocent and the guilty, between those who have never offended, those who have ceased to offend, and those who continue offending.

If, however, the justice of God may have presented this obstacle (for on points like these I dare not dogmatize) to our *absolute* forgiveness, the wisdom of God has not been wanting to obviate, nor his goodness to surmount it. For "when the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. iv. 4.) "The great object of his mission," says Mr. Wright, "death, and resurrection, was to bring eternal life to men.—He hath abolished death and brought to light life and immortality. He died and was raised from the dead, to redeem us from death, and communicate justification to life by the Gospel." "God hath appointed him to raise the dead, and to conduct his followers to eternal life, actually to redeem them from death and the grave. He is the author of eternal salvation to all who obey him." So far then I agree with our author. But how did he perform this work? or what did all that he did and suffered contribute towards removing the difficulty in the way of our being admitted to that city of the living God, the heavenly Jerusalem, and to that innumerable company of angels, into which entereth nothing that defileth, neither whatsoever worketh abomination, or maketh a lie? To this question, a complete answer is given in Tit. ii. 14. "The great God, our Saviour, Jesus Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

There were two main obstacles to be surmounted: for sin had not only deprived us of all title to the presence of God, but had unfitted us for the enjoyment of it. The first of these obstacles was overcome by our Saviour's redeeming

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us from all iniquity, and the last by purifying unto himself a peculiar people, zealous of good works. He redeemed us from all iniquity by paying the price of our ransom; and He purified unto himself a peculiar people, zealous of good works, by sending to them his Holy Spirit.

But it is asked by Unitarians, Why was any price due for our ransom? Here, again, I awfully feel I am approaching the secret things of God; yet I would humbly venture a few remarks: First, sin is a transgression of the law; and it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) It was necessary, therefore, that this curse should be removed; which I conclude could not be the case, till the penalty affixed to it had been paid. Now, "the wages of sin is death" (Rom. vi. 23): and, as we are told, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18), it was necessary that the penalty should be discharged. It *was* discharged by Christ Jesus, who hath "once suffered for sin, the Just for the unjust" (1 Pet. iii. 18): and it could be discharged by no other; for "no man may deliver his brother, or make agreement unto God for him." (Psal. xlix. 7.) No created being could offer an obedience to God, which he did not himself owe. But the Eternal Word voluntarily undertook to place himself in the condition, and perform the service of a creature, being himself the Creator; and the obedience which he so rendered, the penalty which he so discharged, was so acceptable to the Father, that he received it as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. "Christ was once offered to bear the sins of many. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 28. 26.) And "he is the propitiation, not for our sins only, but also for the sins of the whole world." (1 John ii. 2.)

Thus one obstacle was removed from our re-admission into the favour of God. Our title to the Divine favour was again made good and available to all who receive the Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i. 12.) The highest seraph need no longer be ashamed to be a partner in praising God, with the humblest Christian, for whom Christ died. That ransom cancelled all inequalities, and, on the simple condition of faith in the Son, gave us again access to the Father.

Still, however, we remained unfit for the privilege, so restored. Our Saviour says, "Whosoever committeth sin, is the servant of sin." (John viii. 34.) It would be to no purpose therefore, that we were redeemed, if we were not also purified. Continuing sinners, the servants of sin, we could not come to God. We could have no heart for his service. Our title, indeed, was made good, but our unfitness remained.

It is to remove this obstacle, that another person in the blessed Trinity is continually, as the Scriptures represent, "striving with us." The work of redemption was vicarious; and the Son of God performed it for us. But the work of sanctification is personal; and therefore the Holy Ghost dwells continually within us to produce it, to regenerate us by implanting an incorruptible seed in our hearts, and to watch that seed and cherish it till it grows up to perfection. It is in this work that he draws us "with cords of a man, with bands of love." (Hos. xi. 4); for "faith worketh by love," (Gal. v. 6.); and thus we feel what our author says, that "there is a principle, if not more powerful at the moment, more salutary and permanent in its influence than terror, and that principle is love." Wherever this work is finished, there

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indeed is finished salvation. The ransom is paid, the title restored, the fitness renewed; and it may be said, "All things are now ready; come ye to the marriage."

This, in few words, is my view, and, I trust, not an unscriptural view, of the great work of human salvation. It answers well to the description of a mystery, "which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. xvi. 25, 26.) It consists in a deliverance from sin, and from all its fearful consequences; not, indeed, to all the world, I mean in the *Universalists'* sense of that expression, for we are told of some "who will depart into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) But of this we are certain, that whoever falls under this last, this irretrievable sentence, will have himself only to accuse for it. It will be the sin of his own heart, not any defect in God's love, which will be the cause of his ruin.

In the mean time, what is the course which we must take in order to avoid that dreadful catastrophe, and to lay hold of the promised salvation? We must begin by searching our heart, that we may not leave undiscovered any trace of that enmity which still lurks there against the holy law of God; and, to aid us in this work, we must pray for the enlightening grace of our Creator. We must be ready to say, even after our deepest self-examination, "Search me, O God, and know my heart! Try me, and know my thoughts; and see if there be any wicked way still remaining in me, and lead me in the way everlasting!" (Psal. cxxxix. 23, 24). No one ever seriously proceeded in this work, but discovered much evil, that he never suspected before, and became better acquainted with his distance by nature from that peace with God which our Saviour came on earth to regain for us. To a person in this state of mind, faith in Christ Jesus will be a tenet as necessary as it will prove reviving. Without it, he might, through a deep and abasing sense of sin, be driven to despair. By it he beholds his peace, his pardon, and his reconciliation effected. He beholds that obstacle to his peace, insuperable to all, but Christ, hopeless to every thing short of divine love, surmounted. God is reconciled to him already. "God was in Christ, reconciling the world unto himself:" (1 Cor. v. 19): and he is now ready in return to listen to that exhortation of the Apostle, "Be ye reconciled unto God." (1 Cor. v. 20). It might before have appeared to him useless, to exhort a sinner to be reconciled to God. But he who has become acquainted with his heart, and has probed his conscience to the bottom, has discovered, that, so long as the works continue wicked, the mind must be at enmity against God. He has learned, in his own case at least, the truth of that maxim, that when enemies are to be made friends, the offending party is often the most difficult to reconcile. He will therefore strive against sin, as that which withholds him from God. He will search and ponder the word of God, that his struggle may not be carried on in the dark. He will pray for the grace of God, that it may not be carried on in vain. And even when his natural infirmities prevail against him, and he falls into sin, as it were against his better judgment, he will make it an occasion of more severe repentance, deeper contrition, and more lively faith in that atoning mercy, which saves even to the uttermost. (Heb. vii. 25.) In this way he will be continually making progress under Divine grace, towards that state of final perfection in which sin shall at length be utterly abolished, when "our Lord Jesus Christ shall come to be glorified in

his saints, and to be admired in all them that believe." (2 Thess. i. 10.)

This, indeed, is a scheme of life and doctrine, to which the Unitarian must be an entire stranger. Nevertheless, it appears to me, and to many other persons in all ages, to be the genuine doctrine of the Bible. Who shall decide between us?

One thing is certain. Mr. Wright believes that he is able to be converted and saved, without the influence and teaching of the Spirit. (p. 494.) It is to this, then, after all, and not to any deficiency of evidence, that we are constrained to attribute his not discerning in the sacred volume some doctrines, which to others appear to be written there as with a sun-beam. We know from the Bible itself, that there have been persons who, "seeing, see not, and do not undersand;" and there are persons even now, over whose hearts there is a veil. But these are not among those who pray earnestly and sincerely for the influence and teaching of the sacred Spirit; for we are assured in Luke xi. 13, that our heavenly Father will give the Holy Spirit to them that ask him.

Let, then, Mr. Wright adopt this course, as I confess for myself I would humbly do. Though he may think he can discern the truths of Scripture without illumination from above, he cannot think that he will discern them the less for such illumination; nor can he imagine, that it will be less plentifully afforded him in consequence of his seeking it in earnest prayer. Let him then bow his knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he will be pleased to make known his ways upto us by his Holy Spirit, and lead us into the way of truth, revealed in his Gospel, that we may be perfectly joined together in the same mind, and in the same judgment, and that we may soon, however now we differ, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.

C. C.

MISCELLANEOUS.

ACT FOR BUILDING ADDITIONAL CHURCHES IN POPULOUS PARISHES.

HAVING received various inquiries from correspondents relative to the principles and powers of an Act of so much importance to the religious interests of the community, we avail ourselves of a few columns of our Appendix, to lay an abstract of its provisions before our readers.

In making the abridgment, we have endeavoured to omit no point, however trifling, that might inform our readers of the application of the powers of the Act to any particular neighbourhood. The Act itself occupies twenty-eight pages (foolscap folio); but we are not aware that we may have omitted any thing, except what is merely technical. We shall feel sincerely rejoiced, if the perusal of this analysis shall induce any individuals of influence in neighbourhoods where the want of church-room may be felt, to consider attentively how far any of the provisions in the Act may be applicable to their immediate case.

The preamble states the great want of churches in the metropolis and vicinity, and in other cities and large towns, on account of the increased population, and the need of erecting and maintaining addi-

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tional churches, *with a certain number of free seats therein.* The commissioners of his Majesty's Treasury are therefore authorized to issue exchequer bills, not exceeding in value one million sterling, subject to an interest not exceeding two-pence per centum per diem; to be made payable within three years from their being issued, and the principal and interest to be duly discharged upon the days respectively appointed. These bills are to be under the usual regulations of exchequer bills, and will not be received in payment for taxes, &c. before the day specified for their liquidation. These bills may be applied for by the commissioners appointed in this Act, as they may be wanted. His Majesty is to appoint commissioners, five of whom may act; and their commission, unless revoked, is to continue ten years.

The commissioners thus appointed are enjoined to examine into the present state of the parishes, and extra-parochial places in the metropolis and its vicinity, and in all other places of England and Wales, so far as conveniently may be, for the purpose of ascertaining the parishes and places in which additional churches or chapels in the Establishment are most required. The commissioners may appoint agents, and are to draw up rules for their proceedings, and to fix the largest amount of allowances to be granted for building any church.

The commissioners are authorized to grant assistance only in cases in which the population of a parish, or extra-parochial place, amounts to four thousand persons, and in which there is not accommodation in the existing churches or chapels for more than one fourth of the population to attend Divine service in the Establishment; or, in cases in which there are one thousand persons resident more than four miles from any such church or chapel, and in which the commissioners shall be satisfied of the inability of the inhabitants to bear any of the charge of such building, in addition to the charge after mentioned. The commissioners may also make grants or loans to *assist* in parishes or places containing a like population, and requiring additional accommodation, but where the inhabitants are able to bear a part of the expense, or of repaying the loan by instalments.

The sum granted by the Act not being adequate to affording grants to all places that need it, the commissioners may make grants or loans, where the parish or benevolent individuals are willing to contribute the remainder, according to a proportion to be agreed on by the commissioners. They may also, in such cases, advance money on the security of the rates.

In selecting places for grants, the commissioners shall have regard to the relative proportion of the population, and also to the ratio between the population and the want of accommodation. In giving preference, they are to have regard to the proportion of the expense offered to be contributed, and to the pecuniary ability of the inhabitants. Where no part is offered to be contributed by the applicants, regard shall be had, *cæteris paribus*, to the order of priority in which the rival parishes shall have given notice to the commissioners of a scite being provided for the intended building.

A parish, with the consent of the commissioners, the bishop, and the patron, may be divided into two or more parishes, upon application to the King in council; but such division must not take place during the incumbency of the present incumbent. The titles and other rights of the living are to belong to, and to be recoverable by, the incumbent of the new parish in which they may chance to be situated. During the incumbency of the existing incumbent, the new churches in parishes intended to be

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divided, shall be on the footing of chapels of ease. The curate is to be appointed by the incumbent. The new parishes are to be respectively called Rectories, Vicarages, Perpetual Curacies, &c. like the old, and to be under the same laws, regulations, jurisdiction, &c. Provided that no clergyman pretending to such donative or perpetual curacy shall be subject to removal, and that such donations or perpetual curacies shall be subject to lapse as benefices, if no minister is appointed in six months after a vacancy.

Where it does not appear expedient to divide a parish into two or more distinct parishes, the commissioners, with consent of the bishop, and the King in council, may divide it, if necessary, into ecclesiastical districts, or may build chapels of ease, without such division. The curates in the district or new chapels are to be appointed by the incumbent.

The boundaries of the new parish, or division, must be enrolled in chancery, but may be altered by the King in council, upon the representation of the commissioners, within five years of the enrolment. The district parishes shall be distinct parishes for all ecclesiastical purposes, such as marriages, baptisms, &c., with right to fees, &c. but for no other purposes. The district church or chapel is to be considered a perpetual curacy.

No such parish, or district church or chapel, is to be tenable with the original church, or with the incumbency of any other such parish or district parish. The new parish, or district parish, will be subject to the same laws, &c. relative to marriages, baptisms, &c. as the old, after the incumbency of the present incumbent of the parent parish; but no marriages, baptisms, &c. to be solemnized therein during his incumbency. The death, avoidance, &c. of the incumbent, notified by the bishop, and entered in the books of the parish and district parish, is to be sufficient evidence of the time from which such ecclesiastical acts may be legally performed.

The division of a parish into district parishes only shall not affect the land, tithes, or other rights of the original church. With regard to poor-rates and all other parish rates, except *church* rates, the original parish retains all its rights as before over the divided parish or district parishes.

The commissioners, out of the monies allowed by this act may make good any diminution of income sustained by an incumbent, by the transfer of any fees, offerings, &c. to the clergymen of the new churches or chapels.

The commissioners may accept of a building calculated for a church or chapel, or of a piece of ground suitably situated for building one; or of a house, garden, &c. not exceeding ten acres, for a residence for the minister. The Crown and corporate and collegiate bodies may give buildings or land for these purposes. A parish, on notice from the commissioners of a new church or chapel, being necessary, must provide a scite, to be approved by the commissioners; and all trustees whatever are empowered to dispose of any lands, &c. in trust, which may be included in the bounds of such scite, and are indemnified for so doing. Where a scite includes common land, the conveyance of the land by the lord of the manor shall be sufficient.

Disputes, respecting the value of land to be purchased by the commissioners, shall be settled by a jury. Where property purchased under the Act was held *in trust*, the purchase-money, unless under 20*l.* is to be vested in the bank, at lawful interest, till the trustees shall agree on some other mode of employing it under the approbation of the Court of Chancery. The commissioners may re-sell lands not wanted.

Where parishes are willing of

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themselves to build or enlarge places of worship, but cannot procure a proper scite, the commissioners, if they think the circumstances of the case require it, may use the powers of this Act to procure it for them, the expenses being paid by the applicants. The commissioners must not, however, in any case, take a private dwelling-house, offices, garden, orchard, &c. without consent of the owners.

The commissioners, where needful, may lend money to parishes, or extra-parochial places, to purchase scites, to be repaid, by instalments, within ten years. If parishes refuse to purchase scites, when duly notified, the commissioners may purchase, and must be paid from the rates by such instalments as they think requisite. The church-rates are to be the legal security for the sums expended under this Act; and in extra-parochial places where there are no church rates, the commissioners may require the neighbouring justices to make them for the purposes of this Act. Churchwardens and vestries may borrow money, and raise a rate equal to the discharge of the interest and one twentieth of the principal. They may, also, with the consent of the bishop and incumbent, extend the accommodation of the existing churches or chapels; provided that one-half of the additional accommodation shall be allotted to uninclosed or free seats; and they shall levy rates to pay the interest, with a part of the principal not less than the amount of the interest. No application, however, for building a church, in whole or in part, by means of parish rates, shall be accepted, unless with consent of the majority of inhabitants paying poor's rates; or, where there is a select vestry, with consent of four-fifths of their number, and also with consent, in writing, of two-thirds in value of the proprietors of land, &c. Upon such application, the churchwardens may levy rates for raising the necessary sum.

The commissioners shall build upon such plans as seem to them most advisable, and shall arrange, with consent of the bishop, part of the church for pews to be disposed of and let, and the remainder to be free seats for ever to the inhabitants. The commissioners may fix the pew-rents, which shall form a provision for the minister and clerk. The commissioners, upon a due consideration of all the circumstances of the case, shall fix, with consent of the bishop, the minister's stipend and that of the clerk. In case of difference, appeal is to be made to the archbishop.

Where a third service with a sermon, either in the existing churches or the new, appears necessary for the accommodation of the people, the bishop may require the incumbent to nominate a person to be licensed as a curate for that purpose; and the churchwardens are to let such a portion of the pews (not being held by faculty) as may afford the requisite stipend (unless where individuals agree to subscribe the amount); reserving, however, not less than one fourth for free seats. In case of individuals thus subscribing for a third service, each subscriber being a parishioner, and as long as he subscribes, is to have his choice of a pew, in proportion to the amount of his subscription, or, where the amount is the same, according to its date. Should the subscription fail to produce a sum adequate, in the bishop's opinion, to the duty, a proportion of pews is to be let to supply the deficiency. The salary, however, for this third service and sermon, shall never exceed 80*l.* per annum, unless where raised entirely by subscription.

The patronage of the district churches is to be vested in the patron of the parish church; provided that, where any chapel shall be built, either in whole or part, by

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rates raised in the parish, the nomination to the chapel shall be in the incumbent. Nothing in this Act is to interfere with the rights of nomination of Brazen Nose College, to chapels in the parish of Stepney, county of Middlesex.

The repairs of district churches or chapels are to be made by rates levied within the district. The divided district is, however, to remain liable for its share of the repairs of the parish church for twenty years after the consecration of the new church or chapel. Deeds for securing the minister's salary are to be enrolled in chancery.

Two wardens are to be annually appointed for the new churches or chapels; one to be chosen by the incumbent of the church or chapel, and the other by the inhabitants of the district. The powers of the churchwardens relate to collecting the rents, paying stipends and salaries, attending to the repairs, good order, &c. Where a church or chapel is built without a division of the parish into districts or new parishes, the old parish churchwardens shall perform these offices.

A pew near the pulpit, capable of containing six persons, shall be assigned to the minister and his family; and another, for four, in some other part, and not among the free seats, for his servants. One-fifth, at least, of the whole number of sittings shall be marked "Free Seats."

All subscribers, being parishioners, to the building of churches or chapels under the Act, shall have choice of pews according to the *amount* of their subscriptions; and, where these are equal, according to their *order*.

The rent of each individual pew shall be fixed by the commissioners, and specified in the consecration deeds, and shall be payable at Christmas and Midsummer, in the vestry room of the church or chapel. The churchwardens, with consent of the bishop and incumbent, may alter the pew rents; in which case a new schedule shall be drawn up and signed by all parties. Pews in arrear may be sold, or the possessors sued.

No opening shall be made for any grave in the building or within twenty feet from the external walls, under a penalty of 50*l.* one half to the informer, and the other to the poor of the parish. Vaults, arched over with stone or brick, and to which access is to be had only by steps on the outside of the building are excepted from the prohibition.

The commissioners are to lay their proceedings, annually, before Parliament. Letters may be conveyed and received by them postage free.—The powers of bishops are not to be entrenched upon by the provisions of the Act.

The Commissioners for executing this Act are—

The Archbishops of Canterbury and York; the Bishops of London, Winchester, Lichfield and Coventry, Lincoln, and Chester; the Dean of Westminster; the Archdeacons of London, Middlesex, Essex, Nottingham, and Derby; the Rev. Doctors Maut, Wordsworth, and Whitaker; the Rev. J. Headlam; the Lord Chancellor; the Right Hon. the Earls of Harrowby, Liverpool, and Hardwick; Viscount Sidmouth; Lords Kenyon, Grenville, and Colchester; the Speaker; the Chancellor of the Exchequer; C. Bathurst, Esq.; Sir W. Scott; Sir John Nicholl; W. Huskisson, Esq.; F. Burton, Esq.; B. C. Stephenson, Esq; and Joshua Watson, Esq.

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A LIST OF THE NEW HOUSE OF COMMONS.

ENGLAND.

Abingdon..John Maberley
Agmondesham .... T. T. Drake, W. T. Drake
Albans St. ....W. Tierney Roberts, Lord Charles S. Churchill
Aldborough..G.V.Vernon, H. Fynes
Aldeburgh..S. Walker, J. Walker
Andover .... Hon. N. Fellowes, T. A. Smith
Anglesea..Hon. B. Paget
Appleby..George Fludyer, Lucius Concannon
Arundel..Lord H. T. H.M. Howard, Sir A. Pigott knt.
Ashburton..Sir L.V. Palk bart., J. S. Copley
Aylesbury..Right hon.Lord Nugent, Wm. Rickford
Banbury..Hon. F. S. N. Douglas
Barnstaple .... Sir M. M. Lopez bart., Francis M. Ommaney
Bath..Lord J. Thynne, C. Palmer
Beaumaris..Thos. F. Lewis
Bedfordshire..Marquis of Tavistock, Sir J.Osborn bart.
Bedford..Lord G.W. Russell, Wm. H.Whitbread
Bedwin..Sir John Nicholl bt., John Jacob Buxton
Berealston..Lord Lovaine, Hon. J. Percy
Berkshire..Hon.R.Neville, Charles Dundas
Berwick..A. Allan, H. H. St. Paul
Beverley..J. Wharton, R. C. Burton
Bewdley..W. A. Roberts jun.
Bishopscastle..W. Clive, J. Robinson
Blechingley..M. Russell, George Tennison
Bodmyn..D. Gilbert, T. Braddyll
Boroughbridge....Marmaduke Lawson, George Mundy R. N.
Bossiney....J. A. Stuart Wortley, Sir Com.Domville bart.
Boston..P. R. D. Burrell, W. A. Maddocks
Brackley..R.H. Bradshaw, H. Wrottesley
Bramber..W. Wilberforce, J. Irving
Breconshire..T.Wood jun.
Brecon .... George Gould Morgan
Bridgenorth..Thos. Whitmore, Sir J.T. Tyrwhitt Jones bart.
Bridgewater..G. Pocock, William Astell
Bridport.... Sir H. D. C. St. Paul bart., Henry Charles Sturt
Bristol..R. H. Davies, E. Protheroe
Buckinghamshire .... Earl Temple, William Selby Lowndes
Buckingham..Sir G. Nugent bart., W. H. Freemantle
Callington..Hon.E.Pyndar Lygon, Sir C. Robinson knt.
Calne..Hon. J. Abercrombie, James Macdonald
Cambridgeshire..Lord F. G. Osborne, Lord C. S. Manners
Cambridge..Hon. Gen. E. Finch, Gen. R.Manners
CambridgeUniversity..Ld. Palmerstone,J.H.Smyth
Camelford..MarkMilbank, John Bushby Maitland
Canterbury..S. R.Lushington. Lord Clifton
Cardiff..Lord P. J. H. C. Stuart
Cardiganshire .... W. E. Powell
Cardigan..Pryse Pryse
Carlisle..John C. Curwen, Sir James Graham bart.
Carmarthenshire..Lord R. Seymour
Carmarthen..Hon. J. F. R. Campbell
Carnarvonshire....Sir R. Williams bart.
Carnarvon..Hon. C. Paget
Castle Rising..Earl of Rock Savage, Hon. F. G. Howard
Cheshire..D. Davenport, Wilbraham Egerton
Chester..Lord Visc. Belgrave, Lt.-gen. T. Grosvenor
Chichester..Earl of March, Right hon.W. Huskisson
Chippenham....W. Miles, Marquis of Blandford
Christchurch..Right hon. G. H. Rose, Right hon. W. S. Bourne
Cirencester..H. G. Lord Apsley, Joseph Cripps.
Clitherow..Hon.R.Curzon, Hon. William Cust
Cockermouth..J. H. Lowther, Rt. hon. J.Beckett
Colchester..J. B.Wildman, D. W. Harvey
Corff Castle....H. Banks, G. Bankes
Cornwall..Sir W.Lemon bt. J. H. Tremayne
Coventry....Peter Moore, Edward Ellice
Cricklade..J. Pitt, Rob. Gordon
Cumberland..J. Lowther, Lord Viscount Morpeth
Dartmouth..A. H. Holdsworth, John Bastard
Denbighshire..Sir W. W. Wynne bart.
Denbigh..J. W. Griffiths
Derbyshire..Lord G. A. H. Cavendish, E.M.Mundy
Derby..H.F.C. Cavendish, T. W. Coke jun.
Devises..T. G. Estcourt, J. Pearse
Devonshire..E.P. Bastard, Viscount Ebrington
Dorsetshire..W. M. Pitt, E. B. Portman
Dorchester..R. Williams, Sir S. Shepherd knt.
Dover..Sir J. Jackson bt. E. B. Wilbraham
Downton..Visc. Folkstone, Sir William Scott knt.
Droitwich..Hon. A. Foley, Earl of Sefton
Dunwich..Lord Huntingfield, Michael Barne
Durham County....J. G. Lambton, Hon. W.J.F. Vane Powlett
Durham..M. A. Taylor, Richard Wharton
EastLooe..SirE.Buller bt., T. P. Macqueen
St.Edmundsbury..Earl of Euston,Hon A.P.Upton
Essex....J. A. Houblon, C. C. Western

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Evesham....H. Howorth, W. E. R. Boughton
Exeter....W. Courtenay, R. W. Newman
Eye..Sir R. Gifford knt., M. Singleton
Flintshire..Sir T. Mostyn bart.
Flint..Sir E. P. Lloyd bart.
Fowey..Hon. J. H. Stanhope, G. Lucy.
Gatton....A. R. Dottin, J. Fielding
St. Germain..Hon. S. T. Bathurst, Right hon. C. Arbuthnot
Glamorganshire..J. Edwards
Gloucestershire....Lord R. E. H. Somerset, Sir B. W. Guise bart.
Gloucester..E. Webb, R. B. Cooper
Grampound..J. Innis, A. Robinson
Grantham..Sir W. E. Welby bart., Hon. E. Cust
Great Grimsby..J. N. Fazakerley, C. Tennyson
Grinstead..Ld. Strathaven, Hon. C. C. C. Jenkinson
Guilford..A. Onslow, W. D. Best
Hampshire..W. Chute, T. F. Heathcote
Harwich..Right hon. N. Vansittart, Right hon. C. Bathurst
Haslemere..Right hon. C. Long, R. Ward
Hastings..J. Dawkins, G. Holford
Haverfordwest....W. H. Scourfield
Helstone..Lord J. N. B. B. Townshend, H. Hudson
Herefordshire..Sir J. G Cotterell bart., R. Price
Hereford..T. P. Symonds, Hon. J. S. Cocks
Hertfordshire....Sir J. S. Sebright bart. Hon. T. Brand
Hertford..N. Calvert, Visc. Cranbourne
Heydon..E. Turton, Rob. Farrand
Heytesbury..Hon. G. J. W. A. Ellis, Hon. W. H. J. Scott
Higham Ferrers..William Plumer
Hindon..Hon. F. G. Calthorpe, W. Beckford
Honiton..Hon. P. F. Cust, S. Crawley
Horsham..Robert Hurst, G. R. Philips
Huntingdonshire....Lord F. Montagu, W. H. Fellowes
Huntingdon..W. A. Montagu, J. Calvert
Hythe..J. B. Taylor, Sir J. Perring bart.
Ilchester..Sir I. Coffin bt. G. W. D. Merest
Ipswich..R. A. Crickett, W. Newton
St. Ives..Sir W. Stirling bart., S. Stevens,
Kent..Sir E. Knatchbull bt., W. F. Honeywood
King's Lynn..Ld. Walpole, Sir M. B. Folkes bart.
Kingston-upon-Hull....J. Mitchell, J. R. G. Graham
Knaresborough..Rt. hon. G. Tierney, Sir J. Macintosh knt.
Lancashire..J. Blackburne Lord Stanley
Lancaster..G. Doveton, J. Gladstone
Launceston..J. Brogden, Hon. P. B. Pellew
Leicestershire..Lord R, W. Manners, C. M. Phillips
Leicester..John Mansfield, Thos. Pares jun.
Leominster..Sir J. W. Lubbock bt. Sir W. C. Fairlie
Lestwithiel..Sir R. Wigram bart., A. C. Grant
Lewes..Sir J. Shelly bart., Sir George Shiffner bt.
Lime Regis..J. T. Fane, V. Fane
Lincolnshire..Hon. C. A. Pelham, C. Chaplin
Lincoln..C. W. Sibthorp, Ralph Bernal
Liskeard..Hon. W. Eliot, Maj.-gen. Sir W. H. Pringle
Lichfield..Sir G. Anson, G. G. V. Vernon
Liverpool..Right hon. G. Canning, Lieut.-gen. I. Gascoyne
London..M. Wood ald., T. Wilson, R. Waithman ald., J. T. Thorp ald.
Ludgershall..S. Graham, Earl of Carhampton
Ludlow..Visc. Clive, Hon. R. H. Clive
Lymington..Sir H. Neale bart., W. Manning
Maidstone..A. W. Roberts, George Longman
Malden..B. Gaskell, J. H. Strutt
Malmesbury..C. Forbes, K. Finlay
Malton..Visc. Duncannon, J. C. Ramsden
Marlborough....Hon. J. Wodehouse, Lord Brudenell
Marlow..O. Williams, P. Grenfell
Mawes, St..Sir S. B. Morland bt., J. Phillimore
Merionethshire..Sir R. W. Vaughan bart.
Middlesex..G. Byng, W. Mellish
Midhurst..S. Smith, J. Smith
Michael St..Sir G. Staunton bart., W. Leake
Milborne Port..Hon. Sir E. Paget, R. M. Casberd
Minehead..J. F. Luttrell, H. F. Luttrell
Monmouthshire..Lord G. C. H. Somerset, Sir C. Morgan bart.
Monmouth..Marquis of Worcester
Montgomeryshire..C. W. W. Wynne
Montgomery..Hen. Clive
Morpeth..Hon. W. Howard, W. Ord
Newark..Lt.-gen. Sir W. H. Clinton, H. Willoughby
Newcastle-und.-Lyne..W. S. Kinnersly, R. J. Wilmot
Newcastle-upon-Tyne..Sir M. W. Ridley bart., C. Ellison
Newport, Cornwall....W. Northey, J. Raine
Newport, Hants..Sir L. T. W. Holmes bart., C. Duncombe
Newton....T. Legh, T. Claughton
Newtown....H. Gurney, Hon. G. A. Pelham
Norfolk..T. W. Coke, E. Wodehouse
Northallerton..H. Peirse, Lord Viscount Lascelles
Northamptonshire..Visc. Althorp, W. R. Cartwright
Northampton..Earl Compton, Sir E. Kerrison
Northumberland..Sir C. M. L. Monck bart., T. W. Beaumont
Norwich..W. Smith, R. H. Gurney
Nottinghamshire....Lord Bentinck, F. Frank
Nottingham..J. Birch, Byron, Ranclife

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Oakhampton ....C. Savile, A. Savile
Orford..E. A. Macnaghten, J. Douglas
Oxfordshire..J. Fane, W. H. Ashhurst
Oxford City..J. A. Wright, Hon. F. St. John
Oxford University..Right hon. Sir W. Scott knt., Right hon. R. Peel
Pembrokeshire....Sir. J. Owen bart.
Pembroke..J. H. Allen
Penrya....Sir C. Hawkins bart., H. Swann
Peterborough..Right hon. W. Eliot, Hon. W. Lamb
Petersfield..G. Canning, H. Joliffe
Plymouth..Sir W. Congreve bart., Sir T. B. Martin
Plympton..R. G. Macdonald, A. Boswell
Pontefract..Viscount Pollington, T. Houldsworth
Poole....B. Lester Lester, J. Dent
Portsmouth..J. Carter, Sir G. Cockburn
Preston..S. Horrocks, E. Hornby
Queenborough....Hon. E. Phipps, Sir R. Moorsom
Radnorshire..W. Wilkins
Radnor..R. Price
Reading..C. S. Lefevre, C. F. Palmer
Retford....W. Evans, S. Compton
Richmond..Lord Maitland, T. Dundas.
Rippon..Right hon. F. G. Robinson, G. Gipps
Rochester..Lord Binning, J. Barnet
Romney..A. Strachan, R. E. D. Grosvenor
Rutland..Sir G. N. Noel bt., Sir G. Heathcote bart.
Rye..Right hon. C. Arbuthnot, P. Browne
Ryegate..Sir J. S. Yorke, Hon. J. S. Cocks
Shropshire..Sir J. Powell bart., J. Cotes
Saltash....M. Russell, J. Blair
Sandwich..J. Marryatt, Sir G. Warrender bart.
Sarum, New..Visc. Folkestone, W. Wyndham
Sarum, Old..J. Alexander, A. J. Crawford
Scarborough..Right hon. C. M. Sutton, Lord Visc. Normanby
Seaford..C. R. Ellis, G. W. Taylor
Shaftesbury..J. B. S Morritt, J. H. Shepherd
Shoreham..Sir C. M. Burrell bart, James Martyn Lloyd
Shrewsbury....R. Lister, Hon. H. G. Bennett
Somersetshire..W. Dickinson, W. G. Langton
Southampton..W. Chamberlayne, Sir W. C. de Crespigny bart.
Southwark..C. Calvert, Sir R. T. Wilson knt.
Staffordshire..Earl Gower, E. J. Littleton
Stafford....B. Benyon, S. Homfray
Stamford....Hon. W. H. Percy, Lord T. Cecil
Steyning..Sir J. Aubrey bart., G. Phillips
Stockbridge..J. F. Barham, G. Porter
Sudbury..W. Heygate, J. Broadhurst
Suffolk..T. S. Gooch, Sir W. Rowley bart.
Surrey..G. H. Sumner, W. J. Denison
Sussex....Sir G. Webster bart., W. Burrel
Tamworth....Sir R. Peel bart., W. Y. Peel
Tavistock..Ld. W. Russell, Lord J. Russell
Taunton..A. Baring, Sir W. Burroughs bart.
Tewkesbury..J. E. Dowdeswell, J. Martin
Thetford..Lord C. Fitzroy, N. W. R. Colborne
Thirsk..R. Frankland, R. G. Russell
Tiverton..Right hon. R. Ryder, W. Fitzhugh
Totness..T. P. Courtenay W. Holmes
Tregony..Lord Viscount Barnard, J. O'Callaghan
Truro..Lord F. Somerset, W. E. Tomline
Wallingford..W. L. Hughes, E. F. Maitland
Wareham..J. Calcraft, T. Denman
Warwickshire..Sir C. Mordaunt bt., D. S. Dugdale
Warwick..Hon. Sir C. J. Greville, C. Mills
Wells..J. P. Tudway, C. W. Taylor
Wendover..Hon. R. Smith, G. Smith
Wenlock..C. W. Forester, Hon. J. Simpson
Weobley..Lord Visc. Weymouth, Lord Bentinck
Westbury..Ralph Franco, Lord Conyngham
West Looe..Sir C. Hulse bart., H. Colburn
Westminster..Sir S. Romilly knt., Sir F. Burdett bart
Westmoreland..Lord Visc. Louther, Hon. H. C. Louther
Weymouth and Melcombe Regis..Rt. hon. T. Wallace, M. Ure, W. Williams, T. F. Buxton
Whitchurch..Hon. H. G. P. Townshend, S. Scott
Wigan..J. Hodson, Sir R. H. Leigh bart.
Wilton..R. Sheldon, J. Lord Viscount Fitzharris
Wiltshire..P. Methuen, W. P. T. L. Wellesley
Winchester..J. H. Leigh, P. St. John Mildmay
Winchelsea..H. Brougham, G. Mills
Windsor..E. Disbrowe, J. Ramsbottom jun.
Woodstock..Lord Spencer, Sir H. W. Dashwood
Wootton-Bassett..R. Ellison, W. T. Money
Worcestershire..Hon. W. H. Lyttleton, Hon. H. B. Lygon
Worcester..Viscount Deerhurst, T. H. H. Davies
Wycombe..Sir J. D. King bart, Sir T. Baring bart.,
Yarmouth, Great, Norfolk..Hon. T. W. Anson, C. E. Rumbold
Yarmouth, Hants..J. Taylor, W. Mount
Yorkshire..Viscount Milton, J. A. S. Wortley
York..Hon. L. Dundas, Sir M. M. Sykes bart

SCOTLAND.

Aberdeenshire..J. Ferguson
Ayrshire..Lieut-gen. J. Montgomerie
Air, Irvine, &c..T. F. Kennedy jun.
Argyleshire..Lord J. Campbell
Banffshire..Earl of Fife
Berwickshire..Sir J. Marjoribanks
Caithness-shire..G. Sinclair

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Cromartyshire--R. Macleod
Dingwall, Tain, &c.--H. Innes
Dumbartonshire--Rt. hon. A. Colquhoun
Dumfries-shire--Rear-admiral Sir W. J. Hope
Dundee, Perth, &c.----A. Campbell
Edinburghshire----Sir G. Clerk bart.
Edinburgh--Right hon. W. Dundas
Elginshire--Colonel F. W. Grant
Elgin, Banff, &c.--R. Grant
Fifeshire----General Wm. Wemyss
Forfarshire--Hon. W. R. Maule
Fortrose, Inverness, &c.--G. Cumming
Glasgow, Renfrew, &c.--Alex. Houston
Haddingtonshire--Sir J. Suttie bart.
Jedburgh, Haddington, &c.--D. North
Inverness-shire--Rightthon. C. Grant jun.
Kinross-shire--T. Graham
Kincardineshire----G. H. Drummond
Kirkaldy, Bruntisland, &c. Right hon. C. Ferguson
Kirkcudbright----Lt.-gen. James Dunlop
Kirkcudt., Dumfries, &c.--W. R. Keith Douglas
Lanarkshire----Lord A. Hamilton
Linlithgowshire--Hon. Sir A. Hope
Montrose, Brechin, &c.--Joseph Hume
Orkney and Shetlandshire--Hon. G. H. L. Dundas
Perthshire--J. Drummond
Peeblesshire--Sir J. Montgomery bart
Pittenweem, Anstruther, &c.--Alex. Maconochie
Renfrewshire--J. Maxwell jun.
Ross-shire--T. Mackenzie jun.
Roxburghshire----Sir A. Don bart.
Selkirkshire--W. E. Lockhart
Selkirk, Linlithgow, &c.--Sir J. B. Riddell bart.
Stirlingshire--Sir C. Edmonstone bart.
Stirling, Inverkeithing, &c.--J. Campbell
Sutherlandshire----G. M. Grant
Wigtonshire----J. Hunter Blair
Wigtown, Whithorn, &c.--Hon. J. H. Keith Stewart

IRELAND.

Antrim co.--Hon. J. B. R. O'Neil, Hugh Seymour
Armagh co.----C. Brownlow, jun. W. Richardson
Armagh--J. Leslie Foster
Athlone--John Gordon
Bandon Bridge----Capt. Aug. W. J. Clifford
Belfast--Arthur Chichester
Carrickfergus----Earl of Belfast
Cashel--Rich. Pennefath e
Carlow co.--Henry Bruen, Sir U. Burgh
Carlow--C. Harvey
Cavan co.--Rightthon. J. M. Barry, Nathaniel Sneyd
Clare co.--Sir E. O'Brien bart, Rt. hon. W. Vesey Fitzgerald
Clonmell--Rt. hon. W. Bagwell
Coleraine--Sir J. P. Beresford bart.
Cork co.--Hon. R. Hare, Lord Visc. Kingsborough
Cork--Hon. C. H. Hutchinson, Sir N. C. Colthurst bart.
Donegall co. Lt.-gen. G. V. Hart, Earl Mount Charles
Down co.--Lord Visc. Castlereagh, Lord A. Hill
Downpatrick--Visc. Glerawley
Drogheda--H. M. Ogle
Dublin co.--H. Hamilton, R. W. Talbot
Dublin--Right hon. H. Grattan, R. Shaw
Dublin College--Right hon. W. C. Plunkett
Dundalk--G. Callaghan
Dungannon--T. Knox
Dungarvon--Hon. G. Walpole
Ennis--Spencer Perceval
Enniskillen--R. Magiunis sen.
Fermanagh co.----Hon. Sir G. L. Cole, Lt.-gen. Mervyn Archdall
Galway co.----J. Daly, R. Martin
Galway--Valentine Blake
Kerry co.--Rt. hon M. Fitzgerald, J. Crosbie
Kildare co.----Lord W. C. O'Brien Fitzgerald, Robert Latouche
Kilkenny co.--Hon. J. W. Butler, Hon. F. C. Ponsonby
Kilkenny--Hon. C. H. Butler
King's co.--T. Barnard, J. Parsons
Kinsale--G. Cousmaker
Leitrim co.--J. Latouche, L. White
Limerick co.--Hon. R. Fitzgibbon, Hon. W. H. W. Quin
Limerick--Hon. J. P. Vereker
Lisburne--J. Lealie Foster
Londonderry co.----G. R. Dawson, A. R. Stewart
Londonderry--Right hon. Sir G. F. Hill
Longford co.--Sir T. Featherstone bart., Visc. Forbes
Louth co.--Right hon. J. Foster, Visc. Jocelyn
Mallow--W. Wrixon Becher
Mayo co.--Domin. Browne, J. Browne
Meath co.--Earl of Bective, Sir M. Somerville bart.
Monaghan co.--C. P. Leslie, Hon. H. R. Westenra
Newry--Hon. F. Needham
Portarlington--R. Sharpe
Queen's co.--Rt hon. W. W. Pole, Sir H. Parnell bt.
Roscommon co.--Hon. S. Mahon, A. Trench
Ross, New--J. Carroll
Sligo co.--C. O'Hara, E. S. Cooper
Sligo--John Bent
Tipperary co.--Lord Visc. Cahir, Hon M. Mathew
Tralee--E. Denny
Tyrone co.--Rt. hon Sir J. Stewart bt. W. Stewart
Waterford co.--R. Power, Lord G. Beresford
Waterford--Right hon. Sir J. Newport bart.
Westmeath co.----G. H. Rochford, Hon. H. R. Pakenham
Wexford co.--R. Shapland Carew, C. Colclough
Wexford--R. Neville
Wicklow co.--Hon. G. L. Proby, Wm. Parnell
Youghall--Ld Vis. Bernard

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RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE general Board of the Society for promoting Christian Knowledge, in the abstract of its proceedings for the year 1817, notice, first, Their proceedings in connexion with the diocesan and district committtees; and, secondly, Their proceedings at large, including education and schools, distribution of tracts, benefactions, and occurrences at home, and foreign intelligence, and the state of the Society's missions.

The diocesan and district committees, established at home and abroad, now amount to one hundred and ninety-five, in many of which the number of subscribers has very much increased of late. The whole number of members of the Society is 12,600. It would, of course, be impracticable to follow the Report in its home transactions through the various dioceses, with their divisions into archdeaconries, and their subdivisions into districts, including some hundred names of places. We shall endeavour, therefore, to grasp at the general results of the Society's proceedings and the benefits with which they have been attended.

The diocesan committee at Calcutta have received a very liberal supply of books transmitted for their use; a supply which they state to be far beyond any expectation that could have been formed. They appear also to have been instrumental in circulating many copies of the Society's Family Bible. It was conceived advisable to reprint at Calcutta, before the arrival of the expected books, Mrs. Trimmer's Charity-school Spelling Book, in two parts; which might be distributed to great advantage, among the children of Europeans in his Majesty's and the honourable Company's service, in regimental and other military schools, in barracks, cantonments, and hospitals. As, however, the funds of the committee were at that time unequal to the expense, this design was respectfully laid before government, and pecuniary aid solicited to carry it into effect. The readiest acquiescence was given to this request of the diocesan committee, and a sum given fully equal to meet the estimated cost of the edition, which has since been printed, and largely distributed, and it is believed with no inconsiderable advantage. Besides this, the committee have, at their own charge, reprinted Woodward's Soldier's Monitor, which has been found equally acceptable. The committee state also, that there is a very increasing demand for the Society's books.—A district committee has been established at Bombay, which completes the connexion of the Society with the three presidences of British India.

The district committee at Madras inform the general Board, that previously to the arrival of the books which they had requested from the Society in London, they were supplied from the missionary stores of Messrs. Pœzold, Holzburg, and Kolhoff, and had also received a supply of "the Soldier's Monitor," and the Society's books, from the committee at Calcutta.

From the district committee at Bombay the general Board have received a report, which states, that the Society's Family Bible is in great request in that Archdeaconry; and that the books sent by the Society would be distributed with considerable advantage, as Prayer-books were very scarce.—No recent accounts had been received from the district committee at Ceylon.

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The proceedings in the diocese of Nova Scotia (Halifax and Nova Scotia) and Quebec are next reported. His grace the Archbishop of Canterbury having recommended the Society to the favourable consideration of his excellency the Earl of Dalhousie, his lordship has in every way promoted its interests within his government.

The Halifax diocesan committee state, that the district committees in different parts of that extensive diocese are nobly promoting the objects of the Society; and encourage the best hopes that, with the blessing of God, their endeavours are already producing important benefits. The correspondence with the committees at Fredericton, St. John's, St. Andrew's, Newfoundland, Cape Breton, Prince Edward's Island, and with various individuals, who are too remote from each other to form a committee, continues to encourage the hopes which were entertained when they joined the Society; and by the distribution of books they are rendering valuable services even to the remotest settlements in these colonies.

In the progress of the Report, the Halifax committee further inform the Society, that the distribution of books and tracts has engaged their earnest attention, and that this part of their work is also prospering. The demand was greater than could be supplied without sending to England, which they had been obliged to do. In consequence of earnest applications, this committee has been induced to establish depôts of books in different parts of the country; and they are desirous of complying with other similar applications, as far as their means will allow. Large demands have also been made upon them for the supply of schools, and especially of those into which the National System of Education has been introduced; all of which they have gladly supplied, to the extent of their ability. They state also, that they have furnished a partial supply of books to several small and remote settlements along the shores of those provinces, whose want of the means of religious instruction was most deplorable; and that they have resolved to attempt the supply of all such places more abundantly as soon as it may be possible to distribute Bibles, Testaments, Prayer-books and tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts. The Halifax committee thankfully acknowledge several liberal contributions at Halifax, Fredericton, St. John's, and other places.—The Society has lately received the primary resolution of a diocesan committee formed at Quebec. It has been resolved that district committees, in corespondence with this diocesan committee be promoted throughout that diocese, for the extension, as far as possible, of the objects of the Society. It is intended also that an annual charity sermon shall be preached, in recommendation of the Society's designs, in the cathedral church of the city of Quebec.

Every succeeding year bears witness of the increasing importance which attaches to that branch of the Society's designs which relates to education and schools. Though returns of the number of children educated in schools, supplied wholly or in part with books from the Society, are still very imperfect; yet, from the accounts transmited by 33 only out of nearly 200 committees, it appears that 90,129 children receive the advantages of religious information.

From April 24, 1817, to April 16, 1818, the following books and tracts were sold to members, or circulated gratuitously.

	Membs.	Gratuit.	Total.
Bibles	29,258	272	29,530
New Testa. and Psalters	53,725	332	54,057
Common Prayers	56,168	977	57,135
Other bound books	60,150	547	60,697
Small Tracts and Papers	[illegible]	[illegible]	[illegible]
			Total [illegible]

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The Society, having taken into consideration the advantage and convenience which would accrue to the members of the Society by printing the books and tracts in an uniform size, have resolved to take on themselves any charge that may be incurred in printing an immediate edition of the whole on this plan. By this arrangement, the members are now enabled to make their own selection of the different tracts of the Society, which may be bound up in convenient volumes. It is not, however, intended to supersede the smaller and cheaper editions for the use of schools; nor, in some cases, those of a larger type, for the use of the aged.

The new books admitted on the Society's catalogue this year, are as follows:—

	s.	d.
History of our Blessed Saviour, extracted from the New Testament;—used in the National Schools, ½d. each or 4s. per 100		
A Help to the Unlearned in the Study of the Holy Scriptures, being an Attempt to explain the Bible in a familiar way, by the late Mrs. Trimmer, in a large volume, 8vo.	9	0
Ditto, ditto, in 2 vols.	8	0
Prayers and Meditations, selected from the Journal of the late Mrs. Trimmer	1	4
The Claims of the Established Church considered as an Apostolical Institution, and especially as an authorised Interpreter of Holy Scripture, 12mo.	1	6
Dr. Bell's System of Instruction broken into short Questions and Answers. For the Use of Masters and Teachers in the National Schools. Compiled and arranged by the Rev. Frederic Iremonger, A.M. Prebendary of Winchester, 12mo.	1	0
Questions for the different Elementary Books used in the National Schools. Compiled and arranged by the Rev. F. Iremonger, A.M. Prebendary of Winchester	0	6

The subject of adding to the Society's catalogue a collection of prize books for schools, and books and tracts of general instruction, combined with amusement, had for some time occupied the attention of the general Board, but had been suspended. During the course of the present year, the expediency of providing for the increasing demands of the public, for books of the above description, has again pressed upon the consideration of the Society; and a sub-committee has been appointed. It is hoped that this valuable addition to the instruction provided by the Society will shortly be obtained.

It was noticed, in the last Annual Report, that a prospect had been opened to the general Board, of dispersing the edition of the Arabic Bible, to which the Society had formerly become contributors. This has now been carried into effect, in some measure; and, on the recommendation of the East-India Mission Committee, to whom the consideration of the subject was referred, fifty copies of the Arabic Bible, neatly bound, have been directed to be forwarded to Aleppo, to the care of Mr. Barker, Consul at that place; fifty copies to Alexandria, to the care of Mr. Salt, Consul-general there; and twenty copies to Constantinople, to the care of Terrick Hamilton, Esq. Oriental Secretary. Besides these, fifty copies have also been directed to be forwarded to the Rev. the Archdeacon of Bombay, to be distributed at his discretion.

On the subject of the Society's Family Bible, in two volumes quarto, the Board refer to their Report of last year: to which they add, that the first edition of this work, comprising three impressions, of 10,500 in the whole, has been completed by the publication of the Index; and that the second edition, of 6000 copies, then announced to have been arranged with the University of Oxford, has proceeded with great regularity, by the publication of a Part monthly, and will shortly be brought to a conclusion.

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The Society have had no communications from their missionaries in India, during the course of the past year, to report to the public. In the next Report that will be published, there will be some interesting matter to be communicated; from which it will be seen, that the Society have continued their zealous attentions to their ancient and useful mission, which has been productive of much good; the progress of which has been, of late years, greatly impeded by calamitous events on the Continent, whence have issued the exemplary and very effective missionaries, who have done so much credit to themselves, to the Society, and to the cause of Christ; and whose labours, there is now reason to believe, will be succeeded by those of other wise and good men disposed to tread in their steps.

The Lord Bishop of Calcutta, in the course of his Visitation, investigated the state of the Society's several missions, and of the Danish mission at Tranquebar; toward which its Danish Superiors had latterly failed in correspondence, and the remittance of customary supplies, to the very great inconvenience and detriment of the Mission. The Bishop, therefore, had most charitably found means to furnish them with temporary aid; and his opinion, respecting the character and labours of the Society's worthy missionaries, the Rev. Mr. Kolhoff, at Tanjore, and the Rev. Mr. Pohle, at Trichinopoly, tends greatly to confirm the high opinion entertained by the Society, of those very respectable men.

Since the above was written, the Society, with great concern, have had information of the death of Mr. Pohle, as well as of Mr. Pæzold*. (Vide Christian Observer for Oct. p. 689.)

Circumstances having occurred to delay, considerably, the publication of this Report, it has been deemed proper to anticipate a communication, that cannot fail to be very acceptable to the members of the Society and to the public. Ever since information reached the Society, that it had pleased God to remove from this world that estimable young man, Mr. Jacobi, who had furnished a most pleasing promise of pious industry and usefulness in the Society's missions, anxious solicitude was entertained that his place might speedily be supplied by the introduction of another well qualified assistant. The Divinity Professor at Halle in Saxony, Dr. Knapp, had been, for a long time past, at the Society's request, looking out for suitable candidates for the mission; and, early in the month of June, the Rev. John George Philip Sperschneider arrived in London with letters of strong recommendation from the Rev. Dr. Knapp; in one of which, addressed to his correspondent, in London, dated the 19th of May, 1818, he writes thus:—"At last, I have the pleasure which I have so long wished for, of introducing to you, in the bearer of these lines, our excellent new missionary, Mr. Sperschneider. I cannot recommend this amiable young man, who certainly will tread in the footsteps of the late Mr. Jacobi, in more appropriate and concise terms, than in the words of St. John: 'He hath good report of all men, and of the

* A letter has been received from the Rev. Thomas Thomason, secretary to the Calcutta Auxiliary Bible Society, in which he particularly requests the correction of the late Rev. Mr. Pæzold's mis-statement, in ascribing to the Bible Society a grant of 100 Sicca Rupees, monthly, in aid of the schools established by the late Dr. John, of Tranquebar. It appears that a certain monthly contribution to those schools was transmitted by the Rev. Mr. Thomason, not as secretary to the Bible Society, but as authorised by the Church Missionary Committee at Calcutta; and that the mistake arose on the part of Mr. Pæzold, in consequence of the Rev. Mr. Thomason holding the office of secretary to both these institutions.

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truth itself; yea, and we also bear record, and ye know that our record is true.' More than this will hardly be necessary to insure to this our brother a kind and friendly reception."

After suitable inquiry and examination, Mr. Sperschneider was cordially adopted by the general Board, as one of the Society's missionaries to India: preparations were directed to be made for his early departure: and the venerable Archdeacon of London was requested to deliver, in the name of the Society, a charge to him, at a general meeting of the Board, called for that special purpose. In our Number for October, we have already given several interesting passages from this excellent charge.

From April 24, 1817, to April 16, 1818, the receipts and expenditure have been as follows:—

	L.	*s.*	*d.*
Benefactions & Legacies	6,682	13	1
Annual Subscriptions	10,262	1	9
Dividends of various Funds	6,567	2	6
Benefactions & Dividends on account of the East-India Mission	546	17	0
	24,058	14	4
On Account of the Bishop of Calcutta, from Norwich	40	5	0
On account of Books	32,902	16	6
Discount from Bookseller, &c. for prompt payment	2,253	8	7
	59,255	4	5

The disposable funds of the Society are very nearly the same as last year; having been, at the audit of 1817, 24,235*l.* 14s. 0½d.

Of the amount received for books, as above specified, the sum of 11,000*l.* was on account of sales of the Family Bible.

The Society record with gratitude several important benefactions made in the course of the present year. From Mrs. Paumier, of Bath, they have received a donation of 600*l.*; of which sum, 400*l.*, by her direction, has been appropriated to the general designs of the Society; and the remaining 200*l.* is to be expended in furnishing Bibles to Jews, in Mattachery and Jews' Town, in India.

An anonymous benefaction of 300*l.* has been received. Legacies have been left to the Society, by John Taylor, Esq. late of Brentford, 500*l.*; by the Rev. Thomas Frank, late Vicar of Bordeu, Kent, 300*l.*; by the late Rev. John Bull, of Bristol, 100*l.*; and by the late Robert Bridges, Esq. jun. 100*l.*

The amount of salaries and gratuities, paid to the missionaries during the year, has been 934*l.* 16s. 8d.

The amount of books, sent to members, between the audits of 1817 and 1818, on the terms of the Society, has been 37,258*l.* 17s. 8d.; of which 23,519*l.* 7s. 8d. was the members' part, and 13,739*l.* 10s. 0d. that of the Society.

The remainder of the payments were made on account of balance due to Messrs. Rivington, books distributed gratuitously, printing Reports, the Scilly mission, salaries to officers, the Family Bible, the repurchase of stock, and incidentals.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Committee commence their last Report with very justly congratulating the Society on the gradual enlargement of the sphere of its operations, and on the increasing evidences of the Divine favour and benediction which have accompanied its proceedings during the past year, unalloyed by circumstances of an opposite character.

Under the head of Auxiliary Societies is reported the formation of a society for Colchester and East Essex, which has remitted 423*l.* 11s. 3d.; and of another at Norwich, from which 250*l.* has been received: with the establishment

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of penny societies in the isles of Mann and Guernsey. It is further stated, that, in various other parts of the kingdom, where measures, formerly adopted in aid of the Society had felt the influence of misrepresentations and objections, more favourable dispositions and a revival of zeal have been excited, by exhibiting more correct views of its present state and proceedings. The Committee entertain a confident persuasion, that the more accurately the plans of the Society and the principles of its administration are understood, the more speedily and effectually will any remains of prejudice, to which former occurrences may have given birth, be dispelled. Various liberal contributions are acknowledged.

A great improvement has taken place in the state of the Society's finances. The debts with which it has so long been burthened are now fully discharged, and the system of economy, which has been so vigorously pursued during the last two years, may be considered to have produced its full effect. An apparent increase in the expenditure of several departments is accounted for, by the discharge of former debts.

The fund for building schools, for Jewish children, now amounts to nearly 1100*l.*; but is still inadequate to the object proposed. Three boys and six girls have been admitted into the schools during the year past: three girls have been withdrawn by their friends: three boys and two girls have been put out to service or apprenticeship; and two boys, who are too old for the school, are in want of situations. There are, at present, in the schools, thirty-six boys and thirty-three girls; besides seven boys and two girls in the country, the expense of whose maintenance is charged to the account of the schools. Dr. Bell's system of instruction has been introduced into both the schools.

A monthly lecture to Christians, on subjects relative to the Jews, at St. Swithin's, London Stone, has been continued. The monthly lecture, at Ely chapel, to the Jews, has been discontinued; and a quarterly lecture to Christians, on subjects connected with Jewish conversion, has been substituted in its stead, at the same chapel. An occasional lecture has been opened at the parish church of St. Catherine Cree, Leadenhall-street, which is in the centre of the Jewish population; and has been hitherto attended by many Jews, for whose instruction it is principally designed.

A list is given of tracts lately published for the use of Jews; and we are glad to find that the printing-office attached to the institution has paid its own expenses during the past year, besides furnishing useful employment to the Jewish youths under the Society's care.

The Visiting Committee have continued to administer relief, and, where opportunities have offered, spiritual instruction, to sick and distressed Jews, at their own habitations; but visitors have not yet offered themselves in sufficient numbers to carry this plan into effect to any considerable extent.

The Hebrew New Testament was brought to a close, and the first entire edition of it published, in September, 1817. The whole of this edition, as far as complete copies remained, was immediately disposed of; four hundred and fifty-six copies were sold to the British and Foreign Bible Society: one hundred were placed at the disposal of the Rev. Lewis Way, on his visit of inquiry to the Continent; three were sent to America, five to Malta, and three to Madras. Twelve were presented to the Edinburgh Bible Society, and forty to some of our Archbishops and Bishops and sundry individuals in this country connected with the Society. A thousand copies of the Epistles and

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Apocalypse were disposed of to the committee of the British and Foreign Bible Society; thus making complete the same number of copies of the four Gospels and Acts purchased by them last year. Five hundred copies of the General Epistles and the Apocalypse were likewise sold to the British and Foreign Bible Society, and nearly seven hundred and fifty copies of various portions of the New Testament were granted to Mr. Way, previously to his going abroad.

From the circulation thus given to even so comparatively small a number of copies of the New Testament in Hebrew, incalculable benefits, it is trusted, may arise to the scattered descendants of Israel.

Nearly three thousand five hundred copies of the Hebrew New Testament have issued from the Society's press: but what are these among more than four millions of Jews, on the lowest computation of their numbers in different parts of the world; to say nothing of the probable opinion of some writers, that they exceed double that number. Influenced by this consideration, the Committee, immediately on the completion of the first edition, resolved on commencing a second, on stereotype plates. This edition has since been completed.

To render the translation as free from imperfection as possible, the original translators of the work were engaged in preparing a dictionary, in which the authorities for the use of the Hebrew words used in the translation will be collected. They had engaged a learned Jewish convert, who lately came over to this country from the Continent, to undertake and submit to the translators and former correctors a critical review of the version already published; and were about to take steps for having a similar review prepared by some of the most learned Jews in Germany. The Committee are anxious that their version should commend itself, by its purity of style, to the most refined Hebrew scholars in the Jewish nation, and prove an imperishable monument of the zeal and liberality of British Christians.

To facilitate the dissemination of the Christian Scriptures among their Jewish brethren, the Committee resolved to print an edition of Luther's German New Testament, in the Rabbinical, or German-Hebrew character; for the benefit of such of the Jews inhabiting Germany, Poland, and the neighbouring countries, as do not understand the Biblical Hebrew. The necessary type had been procured from Holland, and the work was about to proceed.

To give effect to these resolutions, considerable pecuniary supplies will still be needful; for although the Hebrew Testament fund has received several handsome contributions, both from associations and individuals, it is still in arrears; the expenditure attendant on the first edition having been very great, and the copies which have been sold having been disposed of at little more than half the cost price. The Committee were, however, encouraged from having received, during the preceding year, several benefactions, accompanied with cordial assurances of concurrence, from individuals, especially some belonging to the Society of Friends, whose religious principles hinder them from co-operating with this institution in other departments of its labours.

To other instances formerly mentioned, as affording great encouragement to hope for the Divine blessing on the translation thus happily completed, the Committee add the case of a Polish Jew, residing in this country, but not able to read the English Language, who was, under the blessing of God, converted to the faith of Christ by reading the Gospels in the Hebrew tongue, which had been put into his hands by this Society. He made a public profession of his faith by baptism, at the Episcopal Jews' chapel, and

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his conduct since that time had been such as to afford the best hope of his sincerity.

A young Jew and an aged Jewess have also been baptised. A young Jew, of promising character, is studying at the University of St. Andrews. Seven or eight Jews usually attend the holy communion, at the Episcopal chapel, of all of whom there is reason to think well. One aged communicant, of 95, has departed in the faith; as has Henry Abrahams, a youth of nineteen years of age, who had been employed in the printing-office for the last five years, and of whose death an account is given in the Appendix to the Report.

In the autumn of 1817, the Rev. L. Way, accompanied by the Rev. R. Cox, of Bridgenorth, Rev. N. Solomon (a converted Jew), and the Sultan Katagary, left this country with a view of ascertaining, by personal inquiry and investigation, the state of religion among the Jews abroad; and of endeavouring to diffuse among them, as opportunity might occur, Christian information. A very principal object with Mr. Way was, to circulate copies of the Hebrew New Testament. He took out also with him a large supply of the Society's tracts.

In the course of this journey (undertaken at Mr. Way's sole expense), frequent communications have been received from him, which, so far as they relate to the great object of his tour, are, upon the whole, highly encouraging. He every where met with a kind reception, and in most cases with candid attention, from the Jews to whom he addressed himself. He has been the means of interesting several Protestant Christians in behalf of that unhappy people; and of opening sources of information and channels of correspondence, which, it is hoped, may hereafter prove highly serviceable to this institution.

Mr. Way proceeded direct from this country to Holland. At Rotterdam, he and Mr. Solomon had opportunities of addressing several Jews from the pulpit; and, meeting there with the young Israelite (already mentioned as studying at the University of St. Andrews) who had formerly been in this country, and who had been approved, as a candidate for baptism, by the Scotch minister of the place, Mr. Way administered that ordinance to him, in the presence of a very large congregation, according to the forms of the Church of England. In an interview with an intelligent Jewish physician of this town (the first foreign Jew to whose acquaintance he was introduced), on stating it to be one object of his journey to put the Scriptures of the Old and New Testaments into the hands of well-disposed Jews, he received from him the following assurance: "Sir! if you do that, and your conduct toward them is consistent with the contents of that book, *you must succeed.*"

At the Hague, to which he next proceeded, Mr. Way had a very interesting conversation with the chief Rabbi, in which many of the leading points of difference between Christians and the Jews were freely discussed. On the subject of the two great prophetical periods mentioned by the Prophet Daniel, in his ninth and twelfth chapters, the Rabbi expressed himself dissatisfied with the calculations of the Targumists and Rabbins, because all their times were past; and when Mr. Way, in compliance with his request, had told him the interpretation adopted by many Christian expositors, of the passage (Dan. xii. 12.) relative to the 1335 days, he replied, "It may be so; and I pray God would send it sooner, that we might have the happiness of meeting at Jerusalem; and I hope you may be one chosen to help the children of Israel to return." In the whole of the intercourse which took place between them, the Rabbi shewed the greatest civility, and accepted a copy of the Hebrew New Testament, which

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had been declined "as an unholy thing" by the Rabbi at Rotterdam.

At Amsterdam, Mr. Way finding an episcopal chapel there, which for some time had been without a resident minister and service, that gentleman and his clerical brethren obtained permission to officiate in it several times. The congregations were numerous, and among them several Jews, and one whole family attended. In consequence of an earnest desire expressed by many respectable inhabitants of the city, to have the service continued in the chapel by the appointment of an English Episcopal minister of piety and talents, a meeting was held to deliberate on the most effectual measures for attaining this desirable object; and Mr. Way was requested to transmit to the Committee of this Society a proposal, putting in their hands the appointment of a clergyman, who, with the discharge of ministerial duty to the British Episcopalians resident in the city, should unite endeavours to promote Christian instruction among its Jewish inhabitants. As their funds for the maintenance of a minister to the chapel are small, they proposed that a moiety of his stipend should be paid by this Society. The importance of this opening, as it bears immediately on the designs of this institution, will appear, when it is stated, that there are computed to be at least 40,000 Jews at Amsterdam, many of whom understand English sufficiently well. Inviting, however, as appeared the prospect, the Committee resolved, that no part of their funds should be expended in realizing it, until it shall have been ascertained, by trial, how far it is likely to advance the objects of the Society. Of this they will in a short time be enabled to judge; as the chapel has been engaged by some individuals in this country, who have equally at heart the salvation of Jews and Gentiles.—Mr. Way had the further satisfaction of receiving many applications from Jews of Amsterdam, for the books which he had with him; in addition to which, two printers offered to reprint the Society's tracts, and to take the risk of sale on themselves.

The Committee refer to the Appendix for a detail of occurrences at Deventer, Hanover, and other places between Amsterdam and Berlin. Of Berlin it is stated, that the character and condition of the Jews exhibit an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The Rabbinical opinions and system have almost disappeared; and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites. A considerable party has been formed, under the denomination of "Reformed Jews;" for whose use a splendid synagogue has been erected, at the expense of one of the most wealthy and respectable among them. In this, the greater part of the service, with the singing and preaching, is in German; and only parts of the Law are read in Hebrew. Though, however, Mr. Way is of opinion that this reformation, considered as a system, is radically defective in principle; yet, viewing it in connexion with other symptoms in the moral and religious state of the Jews in Berlin, he deems it important, as indicating a gradual tendency to decay in the partition-wall which separates them from Christians. He had the gratification of receiving visits from several of the young Jewish students in the University; who came to him, acknowledging that they were not satisfied with the religious instruction of the schools, and manifesting a very favourable disposition to obtain a deeper insight into Divine truth. He expresses a decided opinion, that by the adoption of judicious measures, many young men of this class, of real talent and research, might be brought into the school of Christ. One circum-

stance which seems peculiarly to justify this opinion is, that they all received with thankfulness the Gospel in Hebrew.

His fellow-traveller, Mr. Cox, fully confirms the above statements of Mr. Way. At Hamburgh, he remarks, the most respectable Jews are arranging plans for a new synagogue; and have engaged an enlightened teacher, who instructs the children in the Old Testament, in a most impressive and spiritual manner. Hebrew tracts and Testaments have generally been thankfully received.—The converted Rabbi, B. N. Solomon, whom Mr. Way took with him, has risen in his estimation in proportion to the increased opportunities which he has had of closely observing his character and principles. There seems great reason to trust, that he may prove an efficient instrument of good to his nation.

From Berlin Mr. Way proceeded to Petersburgh, and thence to Moscow: where he was admitted to an interview with the Emperor Alexander, who received him in the most condescending and friendly manner, and gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity among his numerous Jewish subjects*.

* Mr. Way has just returned from the Continent, with much encouraging information relating to the benevolent views of this institution. In addition to the direct benefits which he has been enabled, during his tour, to confer upon Jews, he has succeeded in collecting information of importance to the prosecution of the future plans of the Society. The discussions which have taken place at the congress of Aix la Chapelle relative to the Jews, and the desire manifested by the allied monarchs and their ministers to ameliorate the civil condition of that people, are not the only hopeful indications. We expect soon to possess official accounts of these transactions, to which we shall direct the attention of our readers. Mr. Way is the bearer of several important documents connected with the question of Jewish civilization, and of promoting the knowledge of the Gospel among that long-deserted race. The affairs of the Society begin to assume a very promising aspect on the Continent.

The Committee mention some other facts, communicated from abroad, illustrative of the encouragement afforded by the present state of religious opinions among the Jews in various parts.

A letter, dated Marburg, July 28, 1817, was received from the learned and pious Van Ess (so distinguished as an advocate of the Bible Society in Germany), earnestly soliciting the patronage of this institution in behalf of two young men of talent of the Jewish nation, who had communicated to him their secret but decided conviction of the truth of Christianity, and their desire of further instruction in the Christian faith. One of these, in a letter to Professor Van Ess, having mentioned the erroneous notions inculcated by the Talmud, thus proceeds:—"Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, a God of love, compassion, and mercy: 'God is love; and he that dwelleth in love, dwelleth in God, and God in him.' What lights for my understanding! What comforts for my heart! This it is, indeed, to have the image of God impressed upon our souls: this it is to be a partaker of a Divine nature: this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God: it shews that it consists not in any outward forms, but that those who will worship God must do it in spirit and in truth."

The substance of Mr. Van Ess's request in behalf of these two young men was, that this Society would grant them such pecuniary assistance as would enable them openly to prosecute their study of

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Christianity; as a public declaration of their sentiments would inevitably involve them in an entire want of the means of subsistence. The state of the Society's funds, however, rendered it, in their judgment, imperative upon them, however unwilling, to decline the proposal, having determined to adhere to their firm resolution of adapting their wishes to their means. As soon, however, as the circumstance was known to one of the most active members and supporters of this institution, he undertook, in conjunction with some other friends, to supply Professor Van Ess with the sum immediately necessary to carry his wishes into effect. And, at an anniversary meeting of the Leeds Auxiliary Society, the statement of the case excited so lively an interest, that 65*l.* were contributed towards defraying the expenses incident to the education of the two young men; who were accordingly placed at a Protestant University in Germany, under the direction of their pious friend and advocate, Mr. Van Ess.

A correspondent of the Rev. Dr. Steinkopff thus writes, in a letter dated Brunswick, October 3, 1817: —"I know some Jews, who desire a reformation of their present system, and are perplexed about the coming of the Messiah. For my own part, I cannot but indulge a hope, that the conversion of the people of Israel is at hand. There is now a young man at ——, who is teacher of the Jewish school of that place, in whose mind the light of a crucified Redeemer has arisen, and who seems to be full of zeal. I have requested him silently to proceed in his labours, as many Jewish children are sent to his school, even from distant parts; but he rather wishes to join those Christians converted from his people to Christianity."

An aged Missionary, under the venerable Society for the Propagation of the Gospel, stationed at New Brunswick, North America, expresses, in a letter to a member of the Bristol Committee, his cordial approbation of the designs of this institution, and his anxious desire to co-operate with it. "I think," says this faithful servant of the Gospel, "as we first received Christianity from the Jews, they have the first claim upon us; and, as we are now labouring to send the Gospel of the kingdom through the heathen world, it would be not only unjust, but cruel in us, to neglect the Jews."

Very interesting extracts are given, relative to the Jews, from the Eighth Report of the American Board of Missions, and from the last year's Report of the Edinburgh Missionary Society, which we are sorry we have not room to reprint.

The Committee add extracts from two letters lately received; one from a gentleman occupying an official situation in Madras; the other, from a respectable reformed minister in Saxony. The former—after expressing the interest which he has long felt in the spiritual state of the Jews, and describing the measures which he has been laboriously pursuing, in order to supply them with copies of their own prophetical writings, and of parts of the New Testament in Hebrew, (for which purpose he had actually been at the pains of having Hebrew types cut by an ingenious native artist)—requests to be supplied with the Hebrew Translation of the whole of the New Testament: and with such other of its publications as may conduce to the spiritual welfare of the Jews of Cochin and other parts of the Malabar coast. He expresses also his readiness to assist the Society in any manner that can best conduce to further its views, and likewise in forming a branch society at Madras; adding, "The prophecies equally relate to the return of the Jews to Canaan from the East as from the West."

The letter of the Saxon minister

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breathes throughout a spirit of ardent Christian love toward the Jewish nation, and of affectionate concern for their salvation. It had pleased God to bless his efforts in their behalf, in bringing over to Christianity, through his means, two young Jews of the higher class of society; and to open encouraging prospects around him, before he had heard of this institution: and he earnestly requests the Society to transmit to him a small collection of the Hebrew Gospels for circulation.

The gross receipts of the Society for the year, (including 692*l.* by sale of Hebrew New-Testaments, 237*l.* by sale of Jewish Expositor and other publications, with a former balance of 588*l.*) amount to 10,091*l.* The expenditure is 788*l.* within the receipts.

The Report is preceded by an instructive sermon by the Rev. Charles Simeon, on the present state of the Jews, our duty towards them, and our encouragement to perform it; and is followed by an appendix containing several interesting documents.

On a general view of the communications from abroad, the Committee conclude: 1. That a spirit of religious inquiry is spreading itself among the Jews in various and widely-distant parts of the globe; in Holland, in Germany, in Prussia, in Tartary, in India;—2. That among considerable bodies of the Jewish nation, especially in the northern provinces of continental Europe, even where little of the genuine spirit of Christian truth has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of Christianity;—and, 3. That Christians are every where beginning to take a more lively interest in the spiritual state of the Jews; that men of piety in opposite hemispheres, without any communication with each other or with this Society, have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham.

The Committee justly ask, in conclusion, Whence originate these simultaneous independent movements, but with Him from whom "all good counsels and all just works do proceed," and who, in the plenitude of his wisdom, and the greatness of his condescension, sees fit to employ human agents in accomplishing the purposes of his goodness?"

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE incorporated Society for the Propagation of the Gospel in foreign Parts having of late years found great difficulty in prevailing with proper Clergymn to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, have published a more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are the following:—Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people must first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed; but

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where the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of 50*l.* Afterwards it is increased or diminished according as circumstances may seem to require, the glebe-lands being in some places of more value than in others. Half a year's salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally about 30*l.* Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the province of Nova Scotia thirteen missionaries now enjoy an annual salary from Government of 70*l.* or 75*l.* In New Brunswick nine missionaries have each 100*l.* a year. To the missionary at Cape Breton 100*l.* a year is allotted. And to five missionaries in Newfoundland 50*l.* a year, with some allowance of rations, in addition to the Society's salary of 100*l.* The missionaries in Canada have each of them an annual salary of 100*l.* from Government, and no one has less than 50*l.* from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be governed in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be observed, that the Society, ever attentive to the necessities of their Missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or have sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity, at King's College in Nova Scotia, 30*l.* a year each, during the term of seven years, with preference to sons of missionaries. There is also some provision from an accumulation on a legacy of Archbishop Tenison (the annual interest of which now amounts to 300*l.*) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of this fund.

In future, such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province, which will entitle him to 100*l.* per annum, during life, from government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well-disposed clergymen as are willing to enter into their service.

CHURCH MISSIONARY SOCIETY.

In reporting the proceedings of the eighteenth year, the Committee state, that both the domestic and foreign concerns of the Society have considerably advanced in extent and importance. At the former anniversary it was announced, that the income had risen from 17,000*l.* to 20,000*l.*; on the present occasion the Committee report, that it has exceeded twenty-three thousand pounds.

To the Associations formed before the last anniversary, the Society is greatly indebted for their exertions during the past year. At Bristol, no less a sum than 1243*l.* 17*s.* 9*d.* was contributed; exceeding, by

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upward of 500*l.* the amount raised at the preceding anniversary. Of this sum more than 400*l.* had been provided, by the zeal of some friends, in order to cover any defalcations that might arise in consequence of the attacks which had been made on the Society. The Report of the Association announced, however, that those defalcations, so far as had then appeared, amounted to but four annual guineas. Beside this sum of 1243*l.* 17s. 9d. the Association had raised 1858*l.* 10s. 11d. during the preceding year, amounting very nearly to the sum of three thousand guineas contributed by these liberal friends in little more than twelve months, in addition to more than four hundred pounds to the ship fund.

Other associations have contributed largely in proportion to their power, from very limited sums, up to nearly 1000*l.* each.

New associations have been formed during the year at Ashbourne, as a branch of the Derbyshire; at Pontefract; at Gainsborough; at Shrewsbury, for the county of Salop; at Bath; at Preston; and in the New School-room, in the north-east part of the Forest of Dean, as a branch of the Gloucestershire association; while at Carlisle, at Nottingham, and at Hereford, Associations which had existed before in a more private way, have been regularly organized and considerably enlarged. At Ashbourne, at Manchester, at Worcester, and at York, ladies' associations have been established, and have been brought powerfully into action in aid of the Society.

We are glad to find that the resolutions at the meetings of associations are now very generally formed on the principle of bringing forward the prominent circumstances in the proceedings of the Society.

The Committee renew their acknowledgments to several very liberal but anonymous benefactors of the Society: to one in particular, who accompanied a donation of five hundred pounds, with the following intimation:—"I have more applications for charity than are suitable to my circumstances; but, as long as I have any thing left, I cannot deny myself the only gratification which I desire, that of doing good."

Sir Alexander Johnston, Chief Justice of Ceylon, who had just come home on a visit, has accepted, at the request of the Committee, the office of one of the vice-presidents of the Society; and the Hon. and Rev. Gerard Thomas Noel, and the Rev. John William Cunningham, for their able and successful exertions for the Society, have been appointed honorary governors for life.

The Committee refer the members to the statement of the accounts, for the various particulars of expenditure. They, however, report, generally, that, while the income of the last two years has amounted to 43,000*l.*, the expenditure has reached 41,000*l.*; making the average income of each year 21,500*l.*, and the average expenditure 20,500*l.* Promising calls for expenditure seem to keep a steady pace with the increase of Christian charity. The Committee, in referring to the expenditure of the year, present a brief statement of those objects to which the income is applied.

The Society has now seven missions — the Mediterranean, the Calcutta and North India, the Madras and South India, the Ceylon, the Australasia, the West Africa, and the West Indies. In these missions there are about thirty stations; connected with which are more than seventy schools. In these stations there are about one hundred Christian teachers, of the various descriptions of missionaries, catechists, readers of the Scripture, schoolmasters, and settlers; of which teachers, more than a fourth are married. Nearly four thousand children are receiving Christian education; and, of these, about

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four hundred and fifty are wholly supported at the expense of the Society: beside which children, there are many adult scholars. The Gospel is, also, constantly preached to thousands of the heathen, and has been blessed to the conversion of many.

In the adoption of these missions, the Committee were led, by degrees, as the Providence of God opened opportunities before them. No Society could at once have planned such a series and system of missions: and it is no small satisfaction to review, in this respect, the steps of the Society, and to see how God seems to have graciously led it forward, and fixed it in positions most favourably situated for influence on the Mahomedan and Heathen world. On a review of these missions, it will be seen that the Society has to deal with man in almost every stage of civilization; from the noble but uncultivated New Zealander, upward, through the more civilized African, and the still more refined Hindoo, to the acute and half-enlightened Mahomedan, and the different gradations in which Christianity is enjoyed by the Abyssinian, the Syrian, and the Greek Churches.

Towards the close of the preceding October, eight English clergymen and two Lutheran were dismissed to their labours; namely, the Rev. John Collier and the Rev. Henry Charles Decker, with Mrs. Collier and Mrs. Decker, and John Maxwell, an African youth; all destined to Sierra Leone—the Rev. James Connor, proceeding to the Mediterranean—the Rev. Joseph Fenn, the Rev. Henry Baker, and the Rev. George Theophilus Barenbruck, with Mrs. Fenn and Mrs. Barenbruck, about to sail for Madras and Travancore—and the Rev. Samuel Lambrick, the Rev. Robert Mayor, the Rev. Benjamin Ward, and the Rev. Joseph Knight, with Mrs. Mayor and Mrs. Ward, whose stations are to be in Ceylon.

The head-quarters of the Mediterranean mission are the island of Malta. From this commanding station, Christians have easy access, in their efforts to revive and propagate the faith, to important portions of the three continents of the Old World, by a line of coast equal in extent to half the circumference of the globe. The chief objects of this mission have more than once come before our readers.

In passing through Paris, to embark at Marseilles, Mr. Connor availed himself of an introductory letter to Baron Silvestre de Sacy.

The Bible Society lately formed at Malta will doubtless greatly contribute to unite and increase the exertions of Christians in the diffusion of Scripture-light around the Mediterranean and Black Seas. There are, at present, three versions or editions of the Scriptures, to which the Church Missionary Society's representatives in the Mediterranean are lending their aid — the modern Greek, the Maltese, and the Ethiopic. The revision of the modern Greek version of the New Testament already in existence, and the translation of the Old Testament into modern Greek, which has never yet been executed, are measures of the greatest promise with reference to the Greek Church. The importance of the second undertaking will be felt, when it is considered that the crowded population of Malta and Gozo never yet possessed the Scriptures in their own tongue; and that such a version will not be limited in its usefulness to those islands, the Maltese language being a daughter of the Arabic, and opening the way to other languages.

We have already mentioned the discovery of a valuable Ethiopic manuscript copy of the first eight books of the Old Testament (Christ. Observ. 1818, p. 63.) and the hopes entertained of giving a complete edition of the Scriptures in that language. It is well known that most of the Eastern Churches have, like the Roman, both an ecclesiastical and

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a vulgar tongue. In that of Abyssinia, the Ethiopic is the ecclesiastical, and the Amharic the vulgar. In the Syrian Churches of Mesopotamia and of Malabar, or wherever else there may be Syrian Churches, the Syriac is the ecclesiastical tongue; while, in Mesopotamia, the vulgar is the Arabic; and, in Malabar, it is the Malayalim; and, elsewhere, it is the vernacular language of the country. Among the Copts in Egypt, the Coptic is the church language, but the Arabic that of the people. In the Greek Church, the ancient Greek is still used in the offices; and the Old Testament read in the version of the Septuagint, and the New in the original text: while Romaïc, or modern Greek, Arabic, or Turkish, is spoken by the people. In the Armenian Church the Scriptures are read in a language but ill understood by the people: and this is the case in the Russian Church. For the benefit of this last, an edition of the Scriptures has been printed, by order of the Emperor, preserving both the ancient Slavonic text and the modern Russian.

In publishing the Scriptures, therefore, in the Ethiopic, Syriac, and other church languages, the direct object in view is the enlightening and elevation of the priests of the respective communions by Scripture truth and charity; in order that, by their means, translations may be made for the use of the people whom they are appointed to instruct, and for the conversion of the heathen who surround them. This plan is now actually in progress among the Syrian priests in Malabar; who are engaged in translating the Scriptures from the Syriac, their ecclesiastical tongue, into the Malayalim, the language of the people.

Much important information has been transmitted by Mr. Jowett, respecting the state of Abyssinia, Egypt, Tripoli, Tunis, and Algiers, while Dr. Naudi also has been actively and usefully employed, particularly in the compilation of scriptural tracts. The establishment of this mission furnishes most interesting openings for several clergymen attached to classical and oriental pursuits, to promote its objects in the East.

The concerns of the Calcutta and North India Mission are acquiring, under the direction of its corresponding committee at Calcutta, both extent and solidity.

In the different schools of the mission there were, at the beginning of last year, about 500 children. The number has been since much augmented.

They have printed an edition of extracts from the Common Prayer Book in Hindoostanee, and the Epistle to the Romans in the same language, which have been found of great use at Agra, Chunar, and elsewhere; and a small catechism, adapted to the native schools and catechumens. They have it in contemplation to print also the Prayer-book in Bengalee and in the Nagree character with all practicable dispatch.

On Mr. Corrie's arrival at Calcutta, he communicated to the corresponding committee the wish of the Society, that its premises at Garden Reach should be occupied by a "Christian Institution;" for the supply of Christian teachers, the maintenance and extension of education, and the employment of the press. Measures were, in consequence, immediately taken to accomplish this object.

On Sunday, the 12th of October, Mr. Corrie preached a sermon for the Society at the Old Church at Calcutta. The collection was about 300*l.* After the service a Native, from Bareilly, was baptised, by the name of Fues Meseeh: he had been a year under instruction, and gave satisfactory evidence of his sincerity.

At Kidderpore, about a mile from the Mission House at Garden Reach, Mr. Greenwood had be-

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tween twenty and thirty boys learning to read and write English, and two new schools are to be added.

Three schools—in Burdwan, and at Lackoody and Ryawn—were some time since taken under the Society's care: additional schools have been since opened at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore. The average attendance at the first three schools was, by the last returns, about 350. The returns of the additional schools have not yet been received. The cost of the eight schools has been about 900 rupees, or 14*l.* each; and the monthly expense attending each school, consisting of from 100 to 150 boys, is calculated at twenty-three rupees, or about 35*l.* per annum.

At Chunar the state of the schools, at the end of last year, was as follows:—

1. An English free-school containing twenty four boys, chiefly of European extraction, or sons of native Christians: all read the Scriptures: many of them write; and a few learn arithmetic. 2. A Persian and Hindoostanee school had thirty-three scholars, twenty-six of whom were native Christians, and seven heathens: all the native Christians and three of the heathens read Martyn's translations. 3. A Persian school, in the town, had twenty-six Hindoo and Mussulman children; two only of whom read the Persian and Hindoostanee Gospels. 4. A Hindee school had thirty-five boys, learning writing and arithmetic; of these twenty had learnt, from a tract, the Ten Commandments in verse. Besides these, a Sunday school was opened for the native Christians, for the repetition of passages of Scripture and catechising.

At Agra, Abdool Messee was going on with great simplicity, activity, and piety; but his health was rapidly declining beneath his labours. Other native converts, also, have exemplified a consistent deportment.

In the Meerut and Delhi district, Permunund has been baptized by the name of Anund Messeeh (Joy of Christ). His visit to the strangers from Delhi, &c. has already been detailed in our pages (No. for Feb. p. 127). Mr. Fisher intended to remove Anund to Delhi, and to place him in a suitable house, where he might conduct a school. The first measures were to be, an arrangement for the due observance of the Sabbath, which the Saadhs were willing to adopt; and the establishment of schoolmasters in the most populous of the villages.

Mr. Schroeter has been removed from Titalya, to Burdwan. Titalya is, however, so favourable a spot for opening a communication with Bootan, Thibet, and even China, and for distributing the Scriptures in countries hitherto almost inaccessible, that the Committee have determined to take the most prompt steps in their power, to enable the corresponding committee to resume preparatory measures for a Thibet mission. In the mean while, it is satisfactory to know that several persons connected with the embassy in Nepaul, are intent on acquiring the language, and arranging a grammar and a dictionary, which will facilitate the resumption of the attempt, whenever that may be practicable.

An outline of the state of the Calcutta and North-India mission has now been given, except mentioning the employment, in the neighbourhood of Vizagapatam, of Anandera-aya, a converted Brahmin, as a reader among his countrymen, and an assistant in the Telinga schools.

Mr. Corrie having been appointed to the chaplaincy of Benares, left Calcutta toward the end of November, accompanied by Mr. Adlington, the native youth, who had been under Mr. Greenwood and Mr. Robertson, and the recently baptized Fuez Messeeh His appointment promises ver

great advantages to missionary efforts in that quarter.

With regard to the Madras and South-India Mission, the communications from the corresponding committee have been very extensive and important. They detail various openings for exertion, presented in the peninsula of India; and many useful labours which are now carried on there. The Madras Committee have begun to publish annual Reports, the first of which is re-printed in the Report before us. They have largely augmented their means of usefulness, by associating with themselves such of the chaplains as were willing, in their different stations, to co-operate with them. They have undertaken to furnish, as they might be able, and to support, if required, a catechist, a reader, and a schoolmaster, at every station where their services could be employed, and should be desired; and to place such persons under the entire superintendence of the resident chaplain: and they have further engaged to furnish supplies of books, tracts, missionary publications, and copies of the Scriptures and of the Liturgy of the Church, in the Native and European languages, as might be required, and so far as their means would admit. The several chaplains engage to report quarterly on the state and progress of the missionary concerns under their superintendence, and on general subjects connected therewith; with occasional communications, for supplies, for information, or any other special subjects: and the Committee undertake to frame periodical reports of the substance of the collective intelligence obtained statedly from all the missionary stations connected with them, for circulation to the different stations, and for communication to the other auxiliaries of the Society in India, and to the parent Society at home.

The regulations of the associations appear to be framed with much wisdom, and furnish the ground-work of extensive and efficient co-operation.

At Madras, Mr. Rhenius has continued his usual course of labour, and has added to his employments a revision of the Tamul Old Testament, so as to adapt the version to more general use.

A regular Christian church has been formed, which assembles in the Mission House. Mr. Rhenius has been properly cautious in admitting to baptism. It would be easy to multiply nominal Christians. He has also exercised the discipline of the church, where he has judged it necessary; to the benefit, it may be hoped, of offenders; and to the due warning of a Christian people, while mingled among the heathen.

For a variety of important details, the Committee refer to Mr. Rhenius's journal. It is full of information respecting the natives. Mr. Rhenius has taken various journies to some distance from Madras, which have been attended with very satisfactory results, in the establishment of schools, and in diffusing the knowledge of Christianity.

A Native Tamul Bible Association was formed at the Mission House, on the 5th of November. About 100 persons were present, Christian and heathen. Two Brahmins spoke on the occasion, and bore testimony to the value of the Scriptures.

It having become necessary that a church should be built in Black Town, for the accommodation of the native Christians, the corresponding committee circulated a paper, in the month of June of last year, inviting subscriptions. The proposal met with acceptance among the European residents, but difficulties were likely to arise from the natives.

At Tranquebar, Mr. Schnarrè, under whose particular superintendence the school establishments of the late Dr. John are placed, visited all the stations in order to

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obtain full information of their actual condition. His report of them was, in general, promising. Some of the more distant country schools had fallen into negligence; but the prospect of their improvement, under Mr. Schnarrè's direction and controul, was satisfactory. The whole number admitted up to Christmas 1816, had been 2410; of whom 875 were then reported as under education. Of the whole number of children, about one third are Christians, and the remainder chiefly heathen.

Two new Tamul schools have been added, at Nagoor and at Sheally; and Mr. Schnarrè was about to connect with the seminary for the training of teachers, another for the preparation of some of the Parriar Caste.

We have before given the leading facts relative to Travancore (No. for February, p. 126, &c.)

The communications of Colonel Munro develop the real condition of the inhabitants, and suggest the most promising means of their advancement in the knowledge of true religion. He acts as the true friend of both the natives and the Society, while he endeavours to strengthen the hands of the missionaries by making them the channels of benefits which he procures for the inhabitants from their native governors. Colonel Munro sees such opportunities for exertion, that he presses for many more missionaries. Mr. Norton, on his arrival, was received in the most friendly manner by the bishop (Joseph) of the Syrian Christians. Some apprehensions, however, existed in the mind of the bishop, and in those of the clergy and people, arising from the conduct of the Roman Catholics toward their Church, that the English meant to innovate, and to bring them under English ecclesiastical authority. These apprehensions were removed; and the proffered assistance of the Society to restore their church to its primitive truth, purity, and vigour, was most gratefully accepted. Bishop Joseph did not long survive. He died on the 24th of November, 1816. Philoxenus, a retired bishop, of excellent character, was appointed his successor as metran, or metropolitan, of the Syrian Church. He accepted the office on condition that the resident and the missionaries would render him assistance as they had done to the late metran.

The elevation of an humble and devout man to the primacy of the Syrian Church seemed an omen for good. But his weak state of health, and his too abstemious mode of living, having incapacitated him for discharging, with comfort to himself, the duties of his office, he retired again into privacy, having appointed George, his archdeacon, to the office of bishop and metran. Several important measures had, however, been effected before the retirement of Philoxenus.

The translation of the Scriptures into Malayalim has been prosecuted under the more particular superintendence of the missionary, Mr. Bailey.

At Allepie, a good house and garden have been granted to the mission by the Rannee of Travancore, at the request of the Resident; and the erection of a church is in progress. It is also a convenient station, in connexion with Cotym, for the reception of new missionaries, and their initiation in the Malayalim and Syriac languages.

The general state of the mission to the south of India seems highly prosperous.

The Ceylon mission, to which four clergymen, as before mentioned, have been dispatched, is yet in its infancy. It has met with the most cordial sanction of government.

The Australasia mission is gradually advancing.

A seminary has been established at Parramatta, under the superintendence of Mr. Marsden, for the instruction of New-Zealanders.

those arts which are most likely to be beneficial to their country. In January, of the preceding year, this seminary contained eleven young men, all chiefs or sons of chiefs; whose conduct was exemplary, and their improvement encouraging. The Committee wish to extend its benefits to the natives of New Holland, having observed, with pleasure, that measures are taking in the colony for the education of the children of those natives. They have, therefore, requested Mr. Marsden and the Society's other friends, to extend, to the utmost, the benefits of such an institution to promising young natives, both of New Holland and New-Zealand; and they will themselves endeavour to furnish the means of putting the seminary on the most efficient footing for that purpose.

Experience, indeed, sufficiently proves, that it is in their own climates that the young natives of Asia and Africa must be instructed, as they rarely enjoy their health in this country. The two young chiefs, Tooi and Teeterree, who arrived in this country for the purpose of improvement, have been obliged to be sent back on this account, though not without having made considerable advancement in useful, and it is trusted truly Christian, knowledge.

The attention of many persons has been turned toward New-Zealand; and various offers of service in this mission have in consequence been made to the Committee. The immediate result of these, our readers will have seen in the additions already made to the mission, as mentioned in our Number for December, p. 624.

The memorial on the atrocities committed by British seamen on the inhabitants of the South Seas, mentioned in the last Report as in preparation, was presented and read by a deputation to Earl Bathurst. His lordship stated, that an act had been lately passed, with particular reference to the South Seas, making the crimes of murder and manslaughter amenable to the colonial courts. The Committee hope that still further measures will be adopted to protect the property, as well as the persons, of the natives of the South Seas from lawless violence.

While, however, these atrocities continue to provoke sanguinary scenes of revenge, the settlers live in perfect security, when under the protection of the chiefs who have received them. Shunghee is strongly attached to the interests of the settlers, and all the surrounding chiefs are their friends. The number of scholars, by the last return, was fifty-one. To secure regular attendance, and to give the requisite advantages to the scholars, it will be necessary to clothe and feed them; which may be done, however, at a comparatively small expense. The liturgy and a suitable sermon are read by the settlers, alternately, every Sunday, in the school-room. Natives frequently attend.

Mr. Hall finds the natives not yet prepared to make a rapid improvement as mechanics. Their natural fondness for rambling and active life must be brought by degrees to yield to more steady occupation. They are, at present, more easily induced to assist in agriculture. Parties, willing to work for a time, will make rough fences, cultivate land, or do any work which requires but little time to learn. Their fondness for iron has led them to cut a wheelbarrow to pieces, to pull a house down, and to break up a boat, for the sake of getting at the nails, rather than avail themselves of the proper use of these things. Mr. King was instructing some of the native boys in twine-spinning; and found them active and quick in learning. His greatest difficulty was, to repress their wild habits, and to fix them steadily to labour.

A Mr. William Carlisle, resident

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in the colony, has offered his services as a schoolmaster for New-Zealand. He, in consequence, visited the Society's settlement; and, after living several months with Mr. Kendall, returned to the colony for his wife and child, much delighted with the country and the people, and above all with the work in which he had engaged. Mr. Kendall speaks in the most cordial terms of Mr. Carlisle; and expects in him a zealous fellow-labourer, in teaching children and administering medicine and counsel to the sick.

A respectable young man, Mr. Charles Gordon, brother-in law of Mr. Carlisle, has been engaged, for three years, as superintendent of agriculture. It is hoped, that, by his exertions, the settlement will soon be rendered independent of New-South Wales for supplies of grain.

Mr. Marsden, profiting by the experience of the colony of New-South Wales, has very prudently sent cattle to New-Zealand, with a view to the future benefit of settlers; and he will continue to do this from time to time. From many years after the establishment of the colony in New South Wales, in consequence of an adequate stock not being sent at first, a cow sold for from 80*l.* to 100*l.*, and a horse for 100*l.* to 150*l.* The islands will probably be soon stocked with horses.

The details relative to the West-African mission are by no means unmixed with painful circumstances. In the last Report, it was anticipated that the Society might be obliged, after all its efforts, to withdraw its mission from the Rio Pongas. The Committee grieve to state, that the fury with which the Slave Trade has been revived has rendered that measure unavoidable. In the last Report, the names of 323 children, to be supported by benefactors, had been sent to the Committee. This number has been since increased to 393.

The Committee had, last year, to report the death of Mowhee, a pious young New-Zealander, in whose departure the hopes of the Society respecting his usefulness among his countrymen were disappointed. They have again to lament a similar circumstance, with respect to West Africa, in the person of Simeon Wilhelm, a Susoo youth, who accompanied, at his own request and that of his father, the assistant secretary on his return from Africa. His conduct in this country appears to have been highly exemplary; and his anxiety very great to return to Africa well qualified to benefit his countrymen. He was taken ill in July, and departed to his eternal rest, in holy triumph, on the 29th of August. A very pleasing and satisfactory narrative of him has since been widely circulated.

At Sierra Leone, the Committee, feeling it of great importance to strengthen the hands of the Rev. W. Garnon, the chaplain of the colony, proposed to government, as mentioned in the last Report, the establishment of a second chaplain. The proposal was acceded to; and government, with consent of the Society, appointed to this office the Rev. John Collier, who had been several years preparing as a missionary under the Society.

The Rev. William Garnon, first chaplain, has rendered, together with Mrs. Garnon, the most assiduous and effective aid to the Society's plans.

Earl Bathurst having directed copies of certain official documents, respecting the liberated Negroes and schools at Sierra Leone, to be forwarded to the Society, the Committee learned from them, that, in the colonial schools for settlers' children, in Freetown, there were, (March 30, 1817), 575 children, instructed on the British system; and, in the country schools, 789 children taught on the National System, by persons sent out by this Society. The Committee, feeling

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the importance of carrying on the education of the colony on a uniform system, and of the application of a greater degree of discipline to the colonial schools, proposed to government to take all the schools of the colony, both colonial and country, under their care; to which proposal government acceded.

Beside the parish of St. George, embracing Freetown and its immediate vicinity, the colony had, at that time, seven other parishes already formed. There were then 5130 liberated Negroes, chiefly assembled in these parishes, which number has been since greatly augmented. Superintendents were appointed over these Negroes. It appearing to the Committee most important that every negro town should be adequately provided with religious instruction, they respectfully submitted to government the expediency and advantage of placing the superintendence of each parish under an English or Lutheran clergymen, to which government was pleased to accede; and agreed, on the request of the Committee, to give directions for assigning to each clergyman a certain portion of land for glebe, and to contribute, so far as the colonial funds would admit, to the erection of parsonage and school houses.

The Rev. Leopold Butscher, who had occupied an important post in the Society's service for several years, and was one of the earliest missionaries from the Society, expired on the 17th of July. Great respect was paid to his memory. The governor expressed much concern at his loss.

Mr. Butscher had, by his exertions, laid the foundation of the "Christian Institution" at Leicester Mountain. A large church, capable of containing all the children, as well as the people of Leicester Town, had been nearly finished under his direction. The neighbouring land was beginning to be cultivated, and many of the children had learnt useful trades. Mr. and Mrs. Horton, being left alone by the death of Mr. Butscher, received every assistance from Mr. Garnon and the missionaries in conducting the Institution.—George Lancaster, the native youth, left as usher by the assistant secretary, and one of the elder school girls, have departed this life, as there is every reason to believe, in the faith and fear of Christ.

Of the Institution itself, and of an examination of the children, which took place there before the governor, on the 6th of January, the Sierra Leone Gazette thus speaks:—

"The Christian Institution—the only one of the kind in Africa—will ever remain an undeniable evidence of the anxiety of the Society to promote, to the utmost of its power, the civilization of Africa. It must and ever will command the gratitude of every well-wisher to the African race. The boys (two hundred) and girls (fifty) went through their different exercises in a manner creditable to themselves and their teachers. The examination took place in the church erected by the Society on Leicester Mountain, commanding a most extensive view of the town, harbour, and sea. It will stand as a landmark of Christianity. The sailor, on seeing its spire from afar, will return praise to his God, and bless his country for having thus afforded an asylum to the oppressed African."

At Regent's Town, Mr. Johnson, having been ordained, by the Lutheran clergymen connected with the mission according to the rites of that church, is now in the regular discharge of the ministerial office among the numerous Negroes assembled at that place. By an official return of April 1st, last year, they amounted to 1283; but the number has been since augmented.

In October, 1816, the first baptism took place, when twenty-one

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adults, after full examination, were received into the Christian Church, and afterwards partook of the Lord's Supper with the missionaries. These have been since increased to about sixty.

The church, which was calculated for 500 persons, being crowded every Sunday, a gallery was added by the governor for 200 more. This was immediately filled, and a further enlargment is undertaken.

At an examination of the schools by the governor, the following return was presented:—boys, 122; girls, 104; women's evening-school, 31; men's and boys', 152: total, 409.

Wilberforce Town, which contains 357 Negroes, has been formed by the union of two assemblages of Negroes in neighbouring places, named Congo and Cosso Towns. Mr. Cates, who reached the colony on the 27th of January of last year, had been appointed to assist the Rev. G. R. Nyländer, at Yongroo Pomoh; but a superintendent being wanted for this place, and Mr. Nyländer finding the native usher, Stephen Caulker, of much service in his school, Mr. Cates was fixed here.

At Gloucester Town, at the beginning of April, of last year, Mr. Düring had 263 Negroes under his care. With these he pursues a diligent course of Christian instruction. The whole of the Sunday is occupied in public worship and catechising.

At Kissey Town, by an official return, of April 1, 1817, it appears that the Rev. C. F. Wenzel had the charge of 404 Negroes, of whom seventy-four males and seventy-seven females attended the schools.

The Susoo mission has suffered much from the revived Slave Trade. At Canoffee, the missionaries have been compelled to abandon their work, at the very time when they seemed to be on the point of attaining the object of their long-cherished wishes. The Rev. J. S. Klein at Gambier, is very much out of the influence of the revived Slave Trade. The neighbourhood is populous. Many persons of influence visit the chief under whose protection Mr. Klein lives, and enter freely into conversation on Christianity, and often with much seriousness. There seems, indeed, to be a preparation among the Mahomedans, in particular, on this part of the coast, for the reception of the Gospel. Mr. Klein had made several excursions in the country, for the purpose of making known the glad tidings of salvation, and had been every where well received.

The Rev. G. R. Nyländer has continued to labour at Yongroo Pomah, amidst great discouragements from the superstition of the natives. They have, however, always behaved toward him with attention and kindness.

In closing this review of the West Africa mission, a number of pleasing anecdotes is added, as encouraging proofs that its labours have not been in vain. We cannot detail these; but the following may serve as a specimen.

A Sunday spent at Regent's Town, in the midst of 1300 or 1400 Negroes liberated, within a short period, from the holds of slave vessels, could scarcely be expected to supply the following description.

"Sunday, Nov. 23, 1817:—About nine o'clock, all the front seats in the church were occupied. Divine service began at half-past ten.

"Captain Welsh, of the brig Pyrenees, came to visit us; having been an old acquaintance in London. The church was so full when the bell rang the first time, that we could not get in at the two side-doors. Some were sitting outside on boards. With difficulty we entered through the tower. I married two couple, having scarcely any room to stand. Captain Welsh was much delighted. He said, after service, 'I have seen to day

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what I never saw before. Oh,' he continued, 'what would not our friends in London give for such a sight!' Turning to me, he said, 'God has blessed your labours beyond description. I had heard of your success, but I could not have believed that it was so great.'"

We deeply regret to add, that since this Report was read, Western Africa has lost by death some of its most valuable missionaries and settlers.

The progress of education throughout the West Indies and the shores of the neighbouring continents, cannot but awaken hopes of much ultimate good.

At Antigua, Mr. Charles Thwaites has been appointed superintendent of schools and assistant catechist. There are three stations. The greater part of the funds has been supplied by this Society: the remainder has been contributed by benevolent persons, in the island and in this country. Mr. Dawes has applied the bounty of various friends, in the most effectual manner, to the relief of distressed females; and has directed the school-plans of the Society.

Lieutenant Robert Lugger, of the royal artillery, proceeding to Barbadoes, having offered his services to promote the objects of the Society, a quantity of the National Society's school books was, in consequence, placed at his disposal, and he was requested to act as the correspondent of the Society.

The Committee notice with pleasure the transmission, from Mrs. Wilhelmina Worrell, of Barbadoes, of a box of various West-India seeds and plants, to be sent to Africa, with the hope of benefiting that mission. They have been accordingly forwarded.

We mentioned some time since the appointment of the Rev. Mr. Morton to a post of considerable influence and usefulness at Hayti; and indeed many other circumstances interwoven with this Report have already appeared before our readers in other shapes.

A correspondence has been opened on the subject of a mission to the Mosquito Indians near Honduras, both with the commandant, Lieut.-Colonel Arthur, and with the chaplain, the Rev. John Armstrong; both of whom are anxious to promote the good of the settlement itself, and the extension of Christianity among the native tribes.

In reference to missionaries and students, the offers of service have been very considerable, while the demand for labourers is every year increasing.

In the Mediterranean mission, there are openings for exertion in the Barbary States, in Egypt, in Abyssinia, in Palestine, in Syria, on the shores of the Black Sea, and in other quarters. In the North of India, in the South, in Ceylon, in Australasia, in West Africa, and in the West Indies—in all the missions of the Society—opportunities for doing good are far greater than the Society's means of embracing them; while at the Cape of Good Hope, at Madagascar, and in other places, the Society have been invited and urged to establish new missions.

Under circumstances like these, we are glad to perceive that the Society are adhering to the most cautious measures in their selection of missionaries. Some young Lutherans of piety and talents have been placed at the institution in Basle; but the Society look with increasing hope and desire to our own universities for their missionaries.

We have already alluded to some of the Society's Biblical plans; in addition to these, Mr. Lee has caried through the press, the compendium of the Liturgy in Hindoostanee prepared by Mr. Corrie. It has been printed by the Prayer-book and Homily Society. This edition will be very acceptable in India. The Committee have caused a set of stereotype plates to be cast, as this edition passed through the

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press, which will be forwarded to Calcutta.

An abridgment of the Church Litany in Bengalee is much required. The Society will be able, it is hoped, before long, in conjunction with the Prayer-book and Homily Society, to answer this demand.

Dr. Macbride, Lord Almoner's Professor of Arabic at Oxford, has presented the Society with several MS. Arabic tracts; one of which has been stereotyped, and is in the course of circulation as opportunities offer. It is a familiar explanation, particularly to Mahomedans, of the national system of education, written by the Professor, and revised by Michael Sabbagh, one of the Arab Christians who returned with the French army from Egypt. A second tract is an Arabic translation of the Heidelberg Catechism, copied from a MS. in the Bodleian library. A third is a MS. Catechism, which seems to be the translation into Arabic of a Protestant Formulary, and avoids controversial matter. Professor Macbride has also presented to the Society a copy of the translation into Arabic of the Trent Catechism, printed by the Society de Propagandâ Fide; and in which there appear to be many valuable chapters, which may be printed and circulated with advantage. Of the Arabic tract on education, above mentioned, a large number have been sent to Malta for circulation among Mahomedans. Mr. Ritchie also, appointed British consul at Fezzan, was furnished with copies, for distribution in Tripoli and elsewhere.

Of an Italian tract, compiled by Dr. Naudi from the Fathers, enforcing the duty of reading the Scriptures, 1000 copies have been printed, and sent to the Mediterranean.

"The Way of Truth and Life," translated by Mr. Lee into Persian —a tract mentioned in former Reports—has been stereotyped: 2000 copies have been printed, 500 of which have been forwarded to Astrachan, for circulation by the missionaries of the Edinburgh Missionary Society. The Committee having learned, that those active labourers had found much benefit from the copies of Grotius and Ostervald in Arabic, which the Society had sent to them, a further quantity of each has been forwarded to Astrachan.

The Report, after reciting a few miscellaneous facts, concludes with some remarks relative to the late opposition to the Society, which we have already printed in our No. for June, p. 409.

The Appendix to the Report is very copious, and contains a number of interesting documents; particularly a History of the Church of Abyssinia compiled by the Rev. Mr. Lee.

To these, as well as to the excellent Sermon of Professor Farish prefixed to this Report, we refer our readers, as it would be impracticable for us to give even an outline of their contents.

OBITUARY.

REV. H. ROBERT WHYTEHEAD.

Henry Robert Whytehead, second son of the Rev. William Whytehead, many years vicar of Atwick, was born at Hornsea, in the East Riding of Yorkshire, on the 13th of July, 1773. Both his parents being persons of piety, their most earnest wish was to bring up their children in the fear of God; and in the end they were permitted to see that their labour had not been in vain in the Lord.

Mrs. Whytehead died many years before her husband; who, as a reward for his parental care, was permitted to taste the sweets of those ripened virtues which he had early endeavoured to implant in his children, and which God had mercifully watered and matured; especially, he had the satisfaction t

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witness his son Henry's zeal and activity in the ministry. Full of years, and venerable for genuine simplicity of manners and holiness of life, he died, after a few days' illness, at the house of his eldest daughter, Miss Whytehead, at Easingwold; where he had many years before removed, and where he had eminently shared with his two daughters the "luxury of doing good" in that town and neighbourhood. In the exercise of real benevolence, this happy family heartily promoted, by their influence and fortune, every thing that had for its end the glory of God, and the spiritual and temporal welfare of man. This aged minister was greatly delighted at the success of the various religious institutions which brightened his latter days.

Under the religious care of this good man, the subject of our memoir received the rudiments of knowledge. At the usual age he was sent to Beverly school, then superintended by Mr. Jackson, who was esteemed for classical abilities and success in his profession. No great indications of piety distinguished him there, though he was free from the vicious habits that are sometimes difficult to be controuled or eradicated at school. Thence he was removed to the university, and was admitted a student of Jesus college, Cambridge, and in 1795 took his degree of A. B. It does not appear that he felt any ardent desire for the ministry, or had those views of a clergyman's responsibility, which he afterwards obtained. But feeling no disinclination to the wishes of his friends, and rather biassed by veneration for the sacred office, he prepared to take holy orders, and was ordained deacon, and the year following priest, by Dr. Markham, Archbishop of York, being licensed at the same time to the curacy of Hornsea.

He entered upon the duties of his new profession with spirit and ardour, though, perhaps, relying too much on himself, and reposing too little upon Him, without whose special blessing our strength and exertions are but perfect weakness. His exemplary conduct and attention to his parochial duties drew the respect and esteem of all about him, and he was consequently nominated to the perpetual curacy of Nun Keeling, by Robert Dixon, Esq., in 1797. After continuing his ministry for seven years at Hornsea, he quitted it for the curacy of North Cave, which he shortly relinquished upon his marriage, in 1803, with Hannah Diana Bowman, daughter of the Rev. Thomas Bowman, rector of Craike in the county of Durham, and a prebendary of Lincoln. Shortly after, he resigned his church engagements at Cave, and undertook the curacy of Thormanby, near Easingwold and Craike, wishing to be in the neighbourhood of his own and his wife's relatives. It was in this place he was eventually to close his labours in the ministry, and to depart to render an account of his stewardship. His earnest and serious exhortations aroused the attention and gained the hearts of his parishioners, who soon filled his little church. In 1805, the Archbishop of York nominated him to the perpetual curacy of Bridforth, near Thormanby. Three years after, he was presented to the rectory of Goxhill, in the East Riding of Yorkshire, by Marmaduke Constable, Esq., of Wassand. This gift was without any application on his part, and indeed without much personal acquaintance. Mr. Constable selected him on account of his upright conduct as a man, and his conscientious diligence as a minister, while resident in his neighbourhood; a circumstance highly honourable to both parties. During fifteen years, he continued his ministrations at Thormanby and Bridforth, and displayed the example of a consistent churchman and faithful pastor. In the last years of his valuable life, it pleased his Divine Master severely to discipline both himself and his family by domestic afflictions. These, however, prepared him for his last trial, and produced in him, by Divine grace, an increasing spirituality of mind. The decease of his father, which took place about a year before his own, and other family bereavements about the same period, deeply affected him. In the mean time, his affectionate wife was at the point of death, in her confinement with her ninth child; he himself was twice severely afflicted by sickness; and his eldest son, a youth of fourteen, was for some time in great danger, beside other domestic afflictions. These successive visitations, added to the care of his churches, weighed heavily upon a constitution not naturally robust. Other cares and business also crowded upon him about the same period, and the fatigue he endured during the sultry weather of last June, rendered him less able to sustain the fatal attack of a typhus fever. After lingering under it for some weeks, he departed in peaceful resignation, on the 21st August, 1818, leaving his wife, four or five children, and several servants, dangerously ill of the same disorder. Thus was a beloved pastor, the father of nine children, the friend of the poor and destitute, a zealous and active supporter of religious institutions, alone taken away in the prime of life, while the others were left.

He was a man of lively temper and cheerful disposition, frank and open in his address, frequently animated, and

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always pleasant in company; though a declared enemy to frivolity and coarseness, and every thing inconsistent with the decorum of the Christian character. Austere and morose manners found no place in his view of religion. His habits were social, though he judged it expedient not to associate intimately with irreligious persons. He was a domestic man; many of his pleasantest hours were composed of the short seasons employed by him for prayer and expounding the Scriptures to his assembled family, morning and evening—a salutary custom which he had learned from his father. His abilities were respectable, though not eminent; and he excelled in good sense, clear perception, and sound judgment. In his public teaching, both in the pulpit and in catechising, he was serious and earnest; and the morality of his parishes bore witness that his discourses were weighty and scriptural. In works of benevolence he was a shining example. He greatly benefited his little flock by his knowledge of medicine. He was a steady friend to the Society for promoting Christian Knowledge, the Bible Society, and still more especially the Church Missionary Society.

When it pleased God to arrest the course of his ministry by the disease above-mentioned, he thought it would be fatal, and began seriously to set his house in order, as one about to die. He did not fear death, nor were his affections rooted to this world; but he felt that it was an awful thing to appear before the heart-searching Judge of all the earth: and this consideration, together with the debilitating effects of the fever, caused in him a temporary depression of spirits. But in a few days, these clouds dispersed, and his communications with the Father of spirits became fervent, peaceful, and reviving. "I have been bowed down," he observed to the writer of this memoir: "God has made me possess the sins of my youth—like a weighty burden, they were too heavy for me: but I have at length found *peace* through faith in my Saviour. It has been a hard struggle. Thank God, I can now give up every thing, even my nine children, which are a tender tie." Shortly after, his eldest son came into the room: "Henry, my dear boy," said he, in a feeble voice, "fear God, and pray that you may be kept from temptation. Love not the world, but love your Saviour." To his disconsolate wife, who entered the room, he added, "Cast your burden upon the Lord: He will be your support through this affliction. He will never leave you, nor forsake you, if you trust in Him." At another interview some time after, the same friend observed, that he was too weak to bear much reading or prayer: "not much," he just articulated, "but a little refreshes me. But, thank God, my inward consolations are so abundant, I cannot express them. O how gracious the Lord is to me now!" Being too feeble for conversation, the few remaining days of his life were spent in internal prayer, or, as he could bear it, in hearing a few verses from the Scriptures; till at length, being quite worn down, unable to struggle any longer with the disease, he departed in the same happy and tranquil state, and seemed literally to sleep in Jesus. G. W.

REV. T. B. SIMPSON.

Died at Brislington, near Bristol, on Wednesday the 4th of November last, the Rev. Thomas Brown Simpson, A. M., Vicar of Keynsham and of Congresbury cum Wicke in the county of Somerset, and chaplain to lord Colville. He departed this life after a few days' illness, in the vigour of his age, and in the midst of his ministerial usefulness; being in his forty-first year, and engaged in the duty of two large parishes, where his labours both in preaching and in other pastoral concerns were exemplary and incessant. His complaint was a quinsey, which though it interrupted his articulation, and deprived his friends of that consolation and instruction which at such an interesting period, a pious mind, richly fraught with right sentiments, so often supplies, yet the few sentences he was able to utter, together with the whole of his demeanour, manifested a lively faith, a well-founded hope, and a patient submission to the Divine will.

From some memoirs of his early life, it appears, that he had devoted himself to God in his youth, and that, as he grew up, the great desire of his heart was to be a clergyman. When a school-boy, he was remarked for his attention at church; and he voluntarily and regularly made an abstract, frequently a copious one, of the sermons which he heard. This habit, which was unintermitted till he went to college, doubtless contributed to that great accuracy of memory which appeared in his conversation and public speaking, and which, combined with still higher qualities, and especially a remarkably sound understanding, rendered him, through life, a most ready and instructive adviser in any case of doubt or difficulty. To a strict attention to his studies, and a regularity in his devotions unusual at his age, he joined a liveliness and good humour which characterized his whole life, and made him entertaining and amiable as a companion, while he was particularly instructive as a serious Christian. At the usual age, he

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entered at St. Edmund Hall, Oxford, where he proceeded Master of Arts. While at the University, the course of his reading, and the religious acquaintances he formed, led him to a thorough investigation of his own heart; and some of his letters written at that time shew an extraordinary tenderness of conscience, and contain such comprehensive views of the justice and mercy of God and of the responsibility of man, as nothing but an intimate acquaintance with Scripture, and a diligent reading of our best divines could have supplied. The writings of Hooker especially were so wrought into his mind, that in after life, on every suitable occasion, he would almost instinctively appeal to his authority, quoting his very words with remarkable accuracy.

At a proper age, Mr. Simpson was ordained by Dr. Huntingford, then Bishop of Gloucester, whose solemn and affectionate address to him, on that occasion, he frequently acknowledged, with pious gratitude, to have produced considerable influence on his ministerial conduct, in the curacy of Newland in the Forest of Dean, to which he was ordained, and where he diligently laboured till he was preferred to the vicarage of Keynsham. He has often remarked, that the attention of the simple cottagers in that poor district, and the strong attachment which they shewed towards him, were very instrumental in deepening his impressions of the importance of ministerial exertion in visiting the poor, and conversing with them in a kind and familiar manner respecting their spiritual concerns. He added, that he looked upon the years spent among them, as the most delightful and useful of his life. When he removed to the vicarage house of Keynsham, his parents were still living in the neighbourhood; and that filial obedience which had distinguished him as a youth adorned him as a man, for he never passed a day when at home without seeing them or writing to them.

Upon his marriage, he removed to the adjoining parish of Brislington, of which he was curate and lecturer, and officiated there and in his parish of Keynsham till his death, with the exception of one year, which he spent in his parish of Congresbury.

The success with which he laboured, has appeared in the general and affecting expressions of sorrow which his death has occasioned, particularly in his own neighbourhood and county, and the tribute of respect which was paid to his memory, on the Sunday after his decease, from almost all the pulpits of Bristol. Indeed, his loss is a very serious one; for he united those excellencies of head and heart which made him not only highly useful as a minister, but greatly beloved as a neighbour, and respected as a magistrate—an office which those who knew him can testify he undertook from the best and purest of motives.

Indeed, Mr. Simpson had formed very enlarged views of the duties of the clergy, and their opportunities of conferring benefits upon the world; and he in consequence shunned no labour which might tend, however remotely or incidentally, to bring glory to God or good to man. It was his delight to compose the differences which arose in his neighbourhood; for which important office his modest deportment and serene temper qualified him scarcely less than his minute acquaintance with the human heart, his happy fertility in expedients, his extensive knowledge, and his truly scriptural piety. He had studied the poor both in the most affectionate and the most enlightened manner; with the discrimination of a political œconomist, and the ever wakeful charity of a Christian pastor. His influence, however, was not confined to the poor; for, in every rank of life, his society and advice were valued in proportion as he became known, and this even by many who knew little how to appreciate his religious principles. The integrity of his character and his skill in business entailed upon him numerous offices of trust and kindness, which he discharged with a diligence and patience equal to his other qualities. The extent of the benefits which he thus conferred upon society cannot easily be measured; especially when it is added, that his influence, even when more immediately operating upon concerns of a temporal nature, was silently, but not inefficaciously, employed to win over those with whom he had intercourse, to that Gospel which his own life so conspicuously adorned.

Mr. Simpson's moderation on those points in theology respecting which good men sometimes differ, was particularly useful among his clerical acquaintances, as his singular unobtrusiveness of manner, indicating the absence of all consciousness of superiority, was very conciliating, and their love for him as a man, and respect for him as a scholar, gave a weight to his opinions which few persons, at his age, have attained. He was, indeed, a truly scriptural divine; preaching the sovereignty of God, and the responsibility of man, in such a way as to enforce both humility and exertion, a peaceful and implicit reliance on Divine grace and mercy, with a diligent exercise of every faculty which God has conferred. Fearful of appearing "wise above what is written," he did not attempt to reconcile those truths which respect the infinite nature of God

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and the first principles of action in man, but proposed Scripture to be implicitly received in its plain and obvious sense, and to be applied to the conscience, as the only and the effectual remedy for the wants and infirmities of our fallen nature.

It was this simplicity of faith and manner, united with great humility of heart and an extensive knowledge of mankind, as well as of books, that made him so acceptable and useful a preacher of the Gospel; in which work he seemed unwearied, for he would often, for months together, take the duty of a sick friend, in addition to his own, and would willingly sacrifice labour and time in manifesting the strength and constancy of his friendship, and his love for the work in which he was engaged.

It falls to the lot of few to be able to render the truths of the Gospel so acceptable to miscellaneous society, as Mr. Simpson did; but he is an instance of what may be done by kindness and gentleness of manner, accompanied by great industry in storing the mind with useful knowledge, when the whole is regulated by a spirit of genuine piety. Without any particular recommendation from fortune or family connexions, Mr. Simpson rose by an exemplary discharge of his ministerial duty, united with peculiar kindness of heart and suavity of manners, to respectability and distinction in his neighbourhood; and by his useful conversation in his friendly circle, his impressive preaching in public, and the uniform consistency of his conduct, he adorned the station which he filled.

With respect to those religious societies which have been somewhat unjustly considered as designating particular parties in the church, the subject of this brief memoir openly and actively manifested his attachment to them all, in proportion to their intrinsic value. In speaking of the Society for promoting Christian Knowledge, and the Bible and Church Missionary Societies, he always maintained their perfect compatibility and the consistency of those ministers of the Church of England who support them in common, even where, upon the whole, a preference may subsist for one or more in particular. His usual expression on this subject was—"I love the whole army of the church militant, but I like my own regiment the best."

In reference to an important question now before the public, the propriety of supplying those who are suffering under mental derangement with opportunities of attending religious duties, Mr. Simpson was, from his own experience, a decided advocate for its usefulness. Indeed, he himself attended a highly respectable establishment for the insane in his parish, at the request of the eminent professional gentleman who conducts it, and who has a regular service on Sundays for his patients. The propriety of their conduct, and their apparent attention to the service, was so very remarkable, that Mr. Simpson himself frequently quoted it as a pattern to one of his parochial congregations, and the grateful attachment of one patient in particular, who was restored to his reason, and attributed his recovery, in a great measure, to the seasonable and prudent application of religious truth to his mind, was, to Mr. Simpson, more than a compensation for all his labour.

Much has been said of the morality of the rising generation being endangered by our late eagerness for foreign travel. Had, however, all who visit Paris, made the same use of it with our deceased friend, the danger would be much lessened. Mr. Simpson often declared, that the benefit he derived from visiting the catacombs at Paris far outweighed all the evil that the levity and frivolity of that dissipated capital might be supposed to have produced upon his mind. The scene impressed upon him a solemn conviction of the vanity of all earthly things, which left a permanent influence on his conduct; and whenever any worldly care or vexation oppressed him, he would say to his beloved partner, "Remember the catacombs: we shall soon be in the condition of these skulls: nothing temporal ought to distress our immortal spirits." Indeed, his frequent recurrence in private conversation to the shortness and uncertainty of life, and our liability to sudden death, evidenced that he constantly lived in the spirit of one who expected a premature dissolution; and this feeling, though far removed from gloom or superstition, threw a chastized and holy thoughtfulness over that habitual cheerfulness of temper which was one of his most prominent characteristics. Were the writer of this sketch to speak all he thinks on the present occasion, it would, probably be attributed to the partiality of private feeling; but he cannot refrain from applying to his deceased friend the grateful reflection made by the venerable and judicious Hooker, whose words he loved to quote, that he was one of those "who have by his grace loved God in their youth, and feared him in their age, and laboured to keep a conscience void of offence to him, and to all men."

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INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES, &c. &c.

Page

ABYSSINIA 63, 868
Address on the Slave Trade 714
Ætherioscope 606
Æthiopic MS. 63
African Expedition 553
Aleim 138
Alkali, New 607
Ambition in Education, Effects of 517
Anniversaries 442, 645
Answers to Correspondents .. 68, 132, 204, 272, 344, 416, 488, 560, 624, 696, 768, 836
Antinomianism 81, 86, 296, 382
Arrangement in Sermons 531
Artists' Devices 757
Asiatic Musical Journal 474

Bank of England 269, 344
Baptism 76, 136, 187
Bavaria 412
Benefit Societies 86, 485
Bernard, Monks of St. 762
Bishops, Duties of 251

Calabria, Earthquake in 375
Calvinism and Calvinistic Controversy 8, 13, 86, 211, 725
Cambridge 196, 606
———— Discipline of .. 435, 507, 582, 648, 720, 794
Catholic Establishments 91
Ceylon 765, 823
Chartered Schools, Irish 165, 589
Charity 236
———, Abuses in (*see Education*)
Christianity, its Extension 73, 277
————, its Liberality 176
Christian Obedience 140
Churches, Building new . 67, 198, 203, 266, 336, 344, 413, 844
———, Singing in (*see Psalmody, Music*, &c.)
Clergy, Evangelical 12
———, Cowper's Strictures on 377
———, their Duties 30
Christ, a fit Object of Prayer 491
———, an Example, &c. 215
——— crucified 777
———, Messiahship of 133
———, Miraculous Birth of 633, 697
———, Titles given to 293
———, Two-fold Nature of 5, 564, 627
Cod Fishery 758
Congress of Aix-la-Chapelle 481, 695, 714, 751, 766
Convictions 684
Copyright Act 606

Page

Cowperiana 300, 374, 585, 790
Crown Pieces 758
Cursory Remarks on Unitarianism (*see Unitarianism*)

Deaf and Dumb 468, 514, 787
Death 547
Deceptions in Religion 299, 576, 635
Declensions in 569
Delphin Classics 335
Dissenters, on introducing 227

Education .. 26, 165, 344, 413, 517, 589, 798, 821
Egypt 197, 474, 822
Emigration 268
England, its Character 376, 474
Engraved Sermons 377
Eternal Punishments 72

Faith 318, 637
Family Sermons .. 13, 75, 144, 215, 290, 356, 426, 501, 569, 639, 706, 784
Finance 131, 269, 696
Forgery 344, 835
France .. 131, 161, 197, 339, 345, 481, 606, 615, 621, 695, 715, 766, 835
Friends' Yearly Epistle 610

Game Laws 622
God, the Term applied to Christ 206
Good Works 297
Grand Junction Association 556
Gunpowder, Invention of 473

Heathen Philosopher 180
Heaven 360
Hills, Altitude of 62
Hindoos 95
Hindoostanee Lectures 606
Holy Spirit 290, 355, 366, 564
House of Commons, List of 849
Hymns in Churches (*see Psalmody*)

Imagination, Works of 115
Indemnity, Bill of 201
India 267, 413, 621, 695
Influence, Use of 295
Ireland, Education in 26, 165, 589

Jehovah, the Term applied to Christ .. 205
Jesuits 92
Justification 499, 657

Kaleidoscope 336

Digitized by Google

Page
Kaleidoscope, the World a 437

Liberality, its Import 177
Libraries, Parsonage 159
Light, Degrees of 404
Literary and Philosophical Intelligence. 61, 124, 196, 263, 335, 403, 472, 551, 605, 683, 755, 821
Λογος (see THE WORD)
London, Character of 380
Luther's Bible 423

Madras System 26
Malta 620
Mammoth 552
Memnon, Statue of 474, 552
Marriages, Causes of unhappy ones .. 367
Methodists, their Popularity 370
Metropolis, Houses in 62
Millennium 744
Missions, Prejudices against 108
Missionary Controversy 98, 160
Moral Law 140
—— Suasion 355, 434, 580, 643
Moravians 164
Music, Church 152, 646

Naaman, the Syrian 19, 219
Natural Theology 534
Netherlands Prize Essays 552
New South Wales 552
New Version, the 156
North-American Indians 381
Northern Expedition 62, 822
Obituary 270, 415, 482, 623, 877, 879
Old Version, the 155
Otaheite 128, 616
Oxford 337

Parents, Duties of Religious 223
Parliament, Proceedings in .. 66, 131, 201, 267, 344, 413, 482
Persian Toleration 552, 618
Philosophical Lamp 335
Poetry—Psalm CXXX. 381
—— Evening Soliloquy 445
Poor and Poor Laws .. 30, 132, 162, 203, 236, 764, 798
Poor Rates 473
Popularity of Authors 301
Posthumous Fragments 294, 367
Prayer 226, 431
Prayers for the Dead 56, 195
—— State 268, 445, 517
Preaching .. 251, 371, 378, 497, 678, 741
Prejudice 87
Principles, first, in Christianity. 6, 10, 69, 71
Prisons 387, 446, 684, 832
Prophecy 350, 634
Psalmody 152, 510, 646
Psalms, versified 512
Public Affairs .. 66, 113, 201, 267, 343, 411, 481, 559, 621, 695, 765, 833
Publications, List of New .. 62, 125, 197, 264, 337, 404, 474, 553, 607, 685, 759, 823
Punctuality 296
Pyramid of Cephrenes 822

Page
Quakers (see Friends)

Reason, its Use in Religion 1, 83
Reformed Churches 615, 826, 827
Religion (see Declension, Deception, &c.)
——, its Profitableness 707
Religious Society 298
—— Intelligence 63, 126, 198, 265, 338, 405, 476, 554, 608, 686, 760, 824, 853
Repentance 466
Righteousness 314
Russia 124, 263, 621

Sabbath 320
Sacrament to the Dying 713
Salvation, the Way of 368
Savings Banks 36, 758, 792
Scotland 33, 196
Sea, its Temperature, &c. 474
Scriptures, Duty of searching 784
——, Efficacy of 290
——, Issues of 162, 338, 340
——, Translations of .. 229, 281, 423, 858, 867
Settlement, Laws of 39
Shadrach, &c. 148
Sierra Leone Gazette 607
Silence 439
Sisters, Duties of 818
Slaves, Slave Trade, &c. . 67, 124, 201, 411, 414, 624, 714, 762, 766, 875
Society, American United Missionary . 619
——, Aux^y Bible, Blackheath 688
——, Cambridge 688
——, Liverpool 830
——, Merchant Seamen's 406
——, Oxford 557
——, Bible, American 406, 693
——, Bombay 406
——, British and Foreign .. 65, 161, 262, 338, 405, 600, 686, 830
——, Columbo 405
——, Danish 339
——, Malta 339, 620
——, Naval and Military 340, 760
——, Netherlands 338, 686
——, Norway 340, 831
——, Prussian 338
——, Russian 65, 162, 340, 687, 832
——, Sierra Leone 406
——, Swedish 65, 339
——, Switzerland 338
——, Bristol Church Tract .. 200, 262, 609, 624
——, Christian Knowledge 113, 160, 259, 262, 689, 853
——, Church Missionary 63, 98, 126, 160, 262, 409, 692, 824, 865
——, Colonisation 684
——, Deaf and Dumb 68, 132
—— for building Churches .. 198, 204
—— for Conversion of Jews .. 476, 837
—— for Conversion of Slaves 761
—— for Encouragement of Industry 764
—— for Female Servants 476
—— for Parsonage Libraries 554
—— for Poor Pious Clergy 199

Digitized by Google

Page

Society for Propagating the Gospel 113, 262, 265, 342, 864
——— for Suppression of Vice..... 827
———, Hibernian (London) 171
———, Missionary (London) .. 128, 616
———, National 262, 478
———, New York Tract 611
———, Peace 22, 231, 233, 753
———, Prayer-book and Homily 262, 608
———, United States African School 762
———, United States Mission School 266
———, Widows' Friend 611
Societies, German Bible 338
Socinianism (*see Unitarianism*)
Spain 343, 559, 621, 695, 834
Spies 202
Stonyhurst College 92
Storm 201
Stuart Papers 756
Sunday Savings Banks 792
Sweden 131

Tea Trade, Deceptions in 473
Trinity (*see Unitarianism*)
Turnpike Roads 683

Unitarianism .. 1, 69, 133, 205, 273, 345, 417, 489, 561, 625 697, 769, 837
United States 66, 266, 289, 343, 481, 559, 621, 696 757, 833

Vaccination 124, 263, 822
Vegetable Species 263
Vestry Bill 758
Visitations 176

War 22, 231
Weather 124, 559, 755
Word, The 207, 275
Workhouses 39
World, Definition of 313
———, how far to be avoided 145
———, its transient Nature 574

Youth, Sermon to 501

INDEX TO THE REVIEWS.

Page

APPENDIX to Brougham's Letter.. 798

Beresford's Visitation Sermon 723
Birch's Visitation Sermon..... 175, 471
Bogue's Discourses on the Millennium 744
Brief Defence of the Archdeacon of Bath 98
Brougham's Letter to Romilly 798
Buxton on Prisons 387, 446

Chalmers's Sermon on Princess-Charlotte 44
Chartered Schools, Inquiry into 165
Chester, Bishop of,'s Sermon on Princess Charlotte 44, 193
Church Missionary Controversy, Pamphlets on 97
Clayton, G.,'s Sermon on Princess Charlotte 45
Cœlebs, ou le Choix d'une Epouse 595
Considerations on the Poor Laws 236
Copleston's Sermon 738
Courtenay on Poor Laws 236
Crowther's Sermon on the Princess Charlotte 45
Cunningham's Sermon on Princess Charlotte 44
Cursory Hints on Public Subscriptions 236

Davison on the Poor Laws..... 236
Defence of the Protest of Archdeacon Thomas 98
Defence of Church Missionary Society, Wilson's 97

Essays in Rhyme, Jane Taylor's 115
First Homily, with Defence of Bible Society 600
Free Thoughts on Bath Missionary Society 98

Page

Gallandet's Discourses 456
Gisborne's Natural Theology 533
Gloucester, Bishop of,'s Sermons 251
Gorham's Sermon on Princess Charlotte 44

Hall's Sermon on Princess Charlotte .. 44
Hoare's Sermon on Princess Charlotte . ib.
Horner's Reply to Steven 589
Huber's Translation of Cœlebs 595

Inquiry into Abuses of Irish char. Schools 165

Jebb's Sermons 305
Jerram on Poor Laws 236

Letter, Brougham's to Romilly 798
———, Miss Sinclair's, on Christian Faith 817
——— to Archdeacon Thomas 97
——— to Sir William Scott 798
——— on Antinomian Errors, Simons's 382

Marriott's Sermons 522
Marshall, Mrs.,'s Sketch of my Friend's Family 188

Poor Laws, Report on 39
Prisons, Buxton on 387, 446
Pryme's Counter-Protest of a Layman. 97

Ready Reply to an Irish Inquiry 723
Reply to Stevens's Inquiry into Irish Chartered Schools 589
Reply to an Irish Inquiry 723
Report on Irish Chartered Schools .. 589
——— on the Poor Laws 39

Scott's Sermons on Princess Charlotte 44
Second Protest against Church M. Society 97
Sermon, Beresford's Visitation 723

Digitized by Google

Page

Sermon, Birch's Visitation 175, 471
———, Chalmers's 44
———, Chester's, Bishop of .. 44, 193
———, Clayton's 45
———, Copleston's 738
———, Crowther's 45
———, Cunningham's 44
———, Gorham's ..... ib.
———, Hall's ..... ib.
———, Hoare's ..... ib.
———, Scott's ..... ib.
———, Woodd's 258
Sermons, Bogue's, on the Millennium 744
———, Gallaudet's 456
———, Gloucester's, Bishop of 251
———, Jebb's 305
———, Marriott's 655
Sermons, Venn's, Vol. III. 522
———, Wilson's 667
Simons's Letter on Antinomian Errors 382
Sinclair's, Miss, Letter on Christian Faith 817
Sketch of my Friend's Family 188

Taylor's, Jane, Essays in Rhyme 115
Thackeray's Report of Chartered Schools 589
Thomas's Address and Protest 97

Venn's Sermons. Vol. III. 655

Wilson's Sermons 667
——— Defence of Church Missionary Society 97
Woodd's Sermon 258

INDEX TO THE PRINCIPAL NAMES.

Page

ABDOOL Messeeh .. 869
Alexander, Emperor .. 26, 340
Anund Messeeh .. 127, 869
Augustine 153

Babington 223
Bacon 90
Barrow 85, 221
Bayle 93, 535
Bellamy 228, 281, 423, 424, 722
Bell 27
Belsoni, Signor .. 552, 822
Beresford 723
Bess 81, 140
Birch 175, 471
Blackstone 391, 392
Blackwell 282
Bogue 744
Bonaparte 765
Bowdler 297, 696
Braidwood 515
Bray 160, 554
Bramhall 94
Brewster 336
Brougham 798
Broughton 81
Buchanan 95
Buckerham 162
Bull 199, 200
Burdett 415
Burnett, Bishop .. 155, 195
Burney 403
Burke 389
Butler, Bishop 86, 537
Buxton 387, 446
Byfield 497

Cadogan 81
Calcutta, Bishop of .. 887
Calvin .. 11, 13, 440, 724
Cambridge, Duke of 131, 414
Canterbury, Abp. of 265, 341
Carlisle, Dean of 423
Cecil 81
Chalmers 44
Charles XIII. 131
Charlotte, Princess .. 44, 66, 194
Charlotte, Queen .. 344, 559, 621, 696, 767, 835
Chester, Bishop of . 44, 194
———, Dean of .. 83, 221, 365
Chillingworth 93
Chrysostom, St. 157
Clayton 45
Clarence, Duke of .. 267
Clark 538
Clarkson 235, 753
Clemens, Alex. .. 309, 319
Clonfert, Bishop 609
Cloyne, Bishop 407
Cockburn 376
Coke, Lord 391
Copleston 738
Corrie 126, 868
Cooper 8, 86, 211, 610
Courtenay 236
Cowper 300, 374, 585, 790
Cranmer 153
Crisp 140
Crowther 45
Cyrus 353, 634, 793
Cunningham . 44, 341, 866
Curran 375

Davison 236
Diodati 80
Durell 282

Edgeworth 589
Edwards 415
Elizabeth, Princess 131, 267
Erasmus 24, 153
Eusebius 551

Faber 352, 634, 725
Fawcett 19
Ferreira 80
Fletcher 93
Franklin, Dr. 289
Frere 353
Fry, Mrs. 174, 446

Gallaudet 456
Gallitzin, Prince 26
Gambier 841
Gandolphy 94
Gardiner 157
Garrow, Mr. Baron .. 480
Gisborne 533
Gloucester, Bp. 98, 103, 251
Gorham 44
Grant 341
Gregoire 162

Hall 44, 791
Hamilton 376
Hammond 495
Harrowby .. 341, 408, 835
Hayley 302, 376
Henderson 341
Hennen 65
Henry, Mathew 278
Hesse, Princess of 113, 414
Heylin 156
Hoare 44
Homberg 131, 267
Hooker .. 84, 157, 220, 258, 290, 365, 398, 880
Hopkins, Bishop 140
Horne, Bishop 2
Horner 589
Horsley, Bishop 156

Digitized by Google

Page

Howard 168, 400, 590
Huber 595
Hurdis 792
Hussey 559
Hutchinson..... 482

Illyricus 93

Jebb 305, 425
Jerome, St. 153
Jerram 236
Jewell, Bishop 155
Johnson, Dr. 52, 313
Jowett 63, 609, 620

Kent, Duke of 344, 414, 482
Kett 354

Lancaster 27
Llandaff, Bishop .. 93, 499
Lavater 439
Law 12
Lee 63
Leo 80
Leven, Countess of .. 270
Locke 37
London, Bishop of 341
Lowndes 65
Lowth, Bishop 511
Lyttleton, Lord 188
Ludolf 63
Luther 80, 423, 722

Macgill 387
Mallet 791
Malthy 93
Malthus 38, 551
Marsh 557
Marshall, Mrs. 188
Marsham 826
Martin, David 80
Martini 339
Marriott 522
Mason 156
Matthew 259
Maurus, Rabanus 153

Page

Mendelsohn 477
Milton 376
More, Mrs. H. .. 188, 595
Morrison 66
Morton 619
Munro 871

Newton, Bishop 353

O'Callaghan 162
Omai 394
Owen 451
Owen, Archdeacon .. 95

Pakenham 341
Paley 4, 534
Parkhurst 710
Paul, Father 32
Pinkerton 832
Polybius 80
Pomare 129, 617
Poole 434
Porteus 46, 251
Pott 689
Prideaux, Dean 634
Prince Regent 66
Pryme 97

Quinctilian 211

Ridley, Bishop 251
Rollin 353
Romilly, Sir S. -- 414, 768, 815, 836

Sabat 130
Sanger 623
Saumarez 341
Scott 44, 211, 643
Seward 301
Sherlock 85
Simons 382
Simpson 879
Sinclair, Miss 817
Smith, Miss..... 710

Page

South 236
Southey 791
Spersobneider.... 689, 856
Stael, Madame de 597
Stern 724
Steven 165, 589
Sternhold 155
Stewart 515
Stillingfleet 95
Symonds, Prof. 282

Tate and Brady 156
Taylor, Bp... 179, 433, 791
Taylor, Jane 115
Thackery 589
Thomas, Archdeacon .. 97
Thompson 226
Thruston 351
Tomlin, Bishop 93
Twiselton 823

Van Ess 339, 687, 830, 862
Van Mildert 93
Vansittart 341
Venn 655

Wakeman, Miss 270
Warburton, Bishop .. 250
Warton 154
Watson 152, 757
Way 478, 860
Wellington 151, 201
Whitaker 353
Whytehead 877
Wilberforce 341, 408
Wilson, D. 97, 667
Wix 160
Woodd 258
Worcester 26
Wright .. 1, 70, 134, 205, 273, 345, 417, 489, 565, 625, 697, 769, 837

Yates 304
York, Duke of 341

INDEX TO THE TEXTS

ILLUSTRATED OR REFERRED TO.

Page

Genesis i. 1 450
i. 26 137
ii. 7 137
iii. 22 284
iv. 9 430
vi. 3 284
vi. 4 285
vi. 6 .... 285, 230
vi. 14 .... 285, 230
xvii. 7 206
xxxvi. 3 230

Page

Gen. xxxvii. 3 286
Exodus iv. 16 630
vii. 1 ....138, 209
xxxii. 4 ....138, 139
Numbers vi. 24—26 ..168
xxi. 14 231
Deuteronomy iv. 7. 206
xiii. 6 710
xvii. 2—7 710
Judges xvi. 23 .. 138, 139
1 Samuel ii. 25..... 288

Page

1 Sam. xvi. 23.... 231, 287
xix. 24 287
xxi. 10, 13, 710, 711
2 Samuel i. 13..... 769
v. 15—19..... 19
v. 18 226
2 Chronicles xii. 14 . 430
Esther iii. 2 489
Job i. 5 .... 710, 711, 712
i. 11 .....710, 712
ii. 5.....710, 712

Digitized by Google

Page

PSALMS x. 4 356
xix. 7—10 .. 678
xxx. 6..... 210
xiv. 6 349
xlix 7 .... 775, 842
lxxviii. 5..... 140
lxxxi. 5..... 140
lxxxii. 6, 7 209
lxxxix. 19 704
xciv. 7—10 207
cxiii. 5, 6 348
cxvi. 1—8..... 210
cxvi. 2, 5, 11.... 210
PROVERBS iv. 14, 15.. 144
xv. 8 308
xvi. 4 287
ECCLESIASTES vii. 20 . 776
xii. 1 501
CANTICLES i. 5..... 348
ISAIAH i. 13 424
ii. 6..... 424
iv. 1 495
vi. 3 138
vi. 10 287
viii 22 424
ix 1, 2 424
ix. 6 210
ix. 18 424
xii. 11 74
xiv. 17 74
xvii. 9 424
xix. 23 425
xxiv. 4 74
xxiv. 6 425
xxvi. 9 57
xxxii. 8..... 177
xxxv. 5, 6..... 468
xli. 4..... 418
xliv. 6..... 418
xliv. 8..... 206
xlviii. 11 .. 206, 420
xlviii. 12 418
lii. 14 771
liii. 2, 3..... 771
liii. 7..... 441
liii. 10 141
liii. 11 671
lviii. 13, 14..... 320
JEREMIAH iv. 10 288
xx. 7 288
xxii. 6 209
xxiii. 5, 6 205
xxxi. 15..... 771
EZEKIEL xi. 19 142
xviii. 31 142
xxviii. 9 210
DANIEL ii. 6..... 489
iii. 16—18.... 148
iv. 30 138
viii. 14 634
HOSEA ii. 1..... 771
xi. 9 206
AMOS iii. 6 287
MICAH v. 2 273
vii. 18 206
ZEPHANIAH ii. 11 .. 211
ZECHARIAH viii. 23 .. 211
xii. 10 .. 669

Page

ZECHARIAH xiii. 7 .. 273
xiv. 9 .. 135
MALACHI iii. 1 205
MATTHEW i. 1 771
i. 23 210
ii. 23 771
iii. 16 207
v. 21—28 .. 140
vi. 10 460
vii. 21 75
viii. 4 139
xi. 21..355, 434, 580, 643
xi. 28—30.. 13, 458
xiii. 55 706
xv. 22, 25, 28.. 493
xvi. 13, 16, 17.. 208
xvi. 20..... 74
xviii. 20 .. 418, 568
xix. 17 ....206, 418
xxiv. 14 .... 73, 277
xxvi. 63—65.. 208
xxvii. 9, 10 .. 772
MARK i. 44 139
iv. 11 5
xiii. 32 .... 567, 568
LUKE i. 2 ..... 274, 699
i. 68..... 348
ii. 1 74
ii. 14..... 723
ii. 26, 27, 29.... 562
ii. 48..... 706
iv. 22..... 706
v. 14..... 139
xi. 33..... 434, 644
xii. 20..... 140
xvi. 9..... 140
xvi. 28, 29, 32 .. 580
JOHN i. 1....210, 417, 563
i. 3....349, 566, 568
i. 4 417
i. 16 141
i. 45 706
ii. 25 419
iii. 3 580
iii. 5 355
iii. 13 ..... 208, 419
v. 16 345
v. 21 208
v. 23 419
v. 39 784
vi 42 706
vi. 44 .. 212, 355, 580
vii. 28 769
vii. 38 771
viii. 11 332
viii. 17, 18 564
viii. 28 419
viii. 56—58 345
x. 35 210
xii. 19 74
xii. 32, 33 777
xiv. 1 463
xiv. 11 346
xv. 6 140
xv. 27 274
xvi. 12, 13 ....492, 632
xvi. 23 491
xvi. 30 568

Page

JOHN xvii. 3 .... 347, 417
xvii. 5 ..... 273, 420
xvii. 21, 22 .. 346, 626
xviii. 20 74
xx. 28 ..... 210, 347
xx. 30, 31 633
ACTS i. 24, 25 493
ii. 21..... 495
ii. 37..... 678
iii. 20, 21 568
iv. 12..... 213
v. 9..... 562
viii. 30, 31 259
ix. 10..... 494
xi. 1—18 89
xi. 28..... 74
xiii. 2..... 562
xiii. 23..... 769
xxii. 16..... 495
xxiv. 5..... 73
ROM. i. 3 ..... 628, 631
i. 1—7..... 294
i. 8 ..... 74, 278
i. 20—32 72
iii. 4..... 206
iii. 24, 25 426
viii. 16 85
viii. 3, 4 315
viii. 21, 23 274
viii. 26 .. 207, 562, 675
ix. 3 769
ix. 5 .. 210, 348, 566
x. 10—14 495
x. 18 73
xi. 33 213
xii. 18 26
xiii. 4 25
xv 17 313
1 COR. i. 2..... 495
i. 11, 12, 13 .. 631
ii. 13 839
ii. 14 580
iii. 11 72
iii. 21, 23..... 666
vi. 17 626
vii. 31 574
viii. 5, 6 348
ix. 27 214
xi. 27 459
xii 13 626
xv. 28 774
xv. 47 649
xvi. 2 792
2 COR. i. 3..... 348
iv. 14 776
v. 11 838
v. 17 422
v. 21 141
xi. 31 348
xii. 7, 8, 9..... 495
xiii. 14 493
GAL. i. 8, 9 384
iii. 8 697
i 10 ..... 777, 842
i. 19 629
. 4 ..... 628, 698
7 569
. 1 524

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	Page
Ephesians i. 3	348
i. 5.. 209,	213
i. 13	422
ii. 6	419
iii. 19	421
iv. 13	421
iv. 30.. 207,	290
Philippians i. 2	493
ii. 6..210, 420,	565, 630, 698
ii. 11.	205
ii. 12, 13	212
iv. 12, 13.. 419,	420
Colossians i. 6—19..	278
i. 17	346
i. 21, 23 .. 74,	278
ii. 9	490
iii. 23	463
1 Thess. v. 7, 8	307
ii. 10	73
1 Tim. i. 15	658
ii. 4, 6 .. 213,	342
iv. 8	706
iv. 16	334
1 Tim. i. 6, 9.....	274
ii. 8 629,	769
ii. 19	493
iii. 16	838
Titus i. 2	274
ii. 14 144,	841
iii. 5, 6.....	839
Hebrews i. 6	420
ii. 7	770
ii. 17	629
iii. 5	140
iv. 3—10..	386
v. 7.....	565
vi. 1, 2	72
xi. 1	663
xi. 8—10 ..	317
xi. 13	639
xii. 2	467
xiii. 7, 8	79
James iii. 17.....	236
iv. 5	772
1 Peter i. 3	348
i. 10, 11....	704
i. 11	630
1 Peter v. 7	523
ii. 21	215
2 Peter i. 3	626
i. 4	421
1 John i. 1	275
i. 3	457
ii. 7, 13, 24 ..	274
ii. 20.....	419
iii. 11.....	274
iv. 3.....	630
v. 20.....	417
2 John v. 11.....	384
Revel. i. 5, 8, 9, 11, 17	418
ii. 8	418
v. 6	418
v. 13.....	490
ix. 15....	350, 634
x. 10.....	490
xx 4, 5, 6	745
xxi. 6	417
xxii. 8, 9	490
xxii. 11, 13..	417, 418
xxii. 16, 17	417

INDEX TO THE SIGNATURES

USED BY THE WRITERS IN THE SEVENTEENTH VOLUME OF THE CHRIST. OBSERVER.

	Page
A.	52
A. B. C.	6
.....	28
A Devonshire Squire ..	64
A Constant Reader ..	51
A Northcountryman ..	85
An Undergraduate ...	22
Aserious and humble Inquirer after Divine Truth	87
A Westmoreland Yeoman	57
B.	14
B. C.	712
Birch, Walter.....	471
Burlopator	139
C.	434
Cantabrigiensis	798
C. C.... 140, 220, 281,	445, 513, 514
C. E. S.	354, 634
Clericus Cestriensis ..	194
—— Eboracensis ..	510
C W.....	290, 439
Dubitans	646
Editor	472, 487
Eutulus	582, 783, 794
F. G.	581
G. F. B. M.	497
G. H.	723
H. B.	21
H. G..... 140, 159,	231
H. K.	713
I.	272
Ingenuus.....	12
J. C.	234
J. H.	793
Johannensis	290
J. P.	365
J. S——. H.	211
Justitia 85,	367
Juverna	29
J. W.	501
KHPTE	624
Kimchi	713
L. M.	227
M.	295
Mackinnon	279
Memento	95
Monitor	81
N. Σ.	222
O. G.	431
Parens	427
Paulinus	161
Philo	81
—— Critica Sacra....	425
R—— D.	488
R. R. S.	582
S. 165,	714
Scipio Æmilianus.. 569,	792
S. E.	152
S. E. K.	75
S. O.	648
T. D.	434
T. K.	288
T. S.	424
Verax 356,	645
Veritas	569
W. 442, 445, 446,	576
Walter Birch	471
W. A. C.	160
W. H	214
W. M.	426
W. S.	782
X. Y. Z.	96

END OF THE SEVENTEENTH VOLUME.

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	Page
Ephesians i. 3	348
i. 5.. 209,	218
i. 13	422
ii. 6	419
iii. 19	421
iv. 13	421
iv. 30..207,	290
Philippians i. 2	493
ii. 6..210, 490, 565, 630,	698
ii. 11	205
ii. 12, 13	212
iv. 12, 13.. 419,	420
Colossians i. 6—19..	278
i. 17	346
i. 21, 23 .. 74,	278
ii. 9	490
iii. 23	463
1 Thess. v. 7, 8	307
ii. 10	73
1 Tim. i. 15	658
ii. 4, 6 .. 213,	342
iv. 8	706
iv. 16	334
1 Tim. i. 8, 9	274
ii. 8 629,	769
ii. 19	493
iii. 16	838
Titus i. 2	274
ii. 14 144,	841
iii. 5, 6	839
Hebrews i. 6	420
ii. 7	770
ii. 17	629
iii. 5	140
iv. 3—10..	386
v. 7	565
vi. 1, 2	72
xi. 1	663
xi. 8—10 ..	317
xi. 13	659
xii. 2	467
xiii. 7, 8	79
James iii. 17	236
iv. 5	772
1 Peter i. 3	348
i. 10, 11....	704
i. 11	630
1 Peter v. 7	523
ii. 21	215
2 Peter i. 3	626
i. 4	421
1 John i. 1	275
j. 3	457
ii. 7, 13, 24 ..	274
ii. 20	419
iii. 1)	274
iv. 3	630
v. 20	417
2 John v. 11	384
Revel. i. 5, 8, 9, 11, 17	418
ii. 8	418
v. 6	418
v. 13	490
ix. 15 350,	634
x. 10	490
xx 4, 5, 6	745
xxi. 6	417
xxii. 8, 9	490
xxii. 11, 13..417,	418
xxii. 16, 17	417

INDEX TO THE SIGNATURES

USED BY THE WRITERS IN THE SEVENTEENTH VOLUME OF THE CHRIST. OBSERVER.

	Page
A.	52
A. B. C.	6
	93
A Devonshire Squire ..	64
A Constant Reader ..	51
A Northcountryman ..	85
An Undergraduate ...	22
Aberious and humble Inquirer after Divine Truth	87
A Westmoreland Yeoman	57
B.	14
B. C.	712
Birch, Walter	71
Burlopator	39
C.	134
Cantabrigiensis	798
C. C.. 140, 220, 281, 445, 513,	514
C. E. S.	354, 634
Clericus Cestriensis ..	194
—— Eboracensis ..	510
C. W.	290, 439
Dubitans	646
Editor	472, 487
Eubulus 582, 783,	794
F. G.	581
G. F. B. M.	497
G. H.	723
H. B.	21
H. G. 140, 159,	231
H. K.	715
I.	272
Ingenuus	12
J. C.	234
J. H.	793
Johannensis	290
J. P.	365
J. S—— H.	211
Justitia 85,	367
Juverna	29
J. W.	501
KHPTE	624
Kinchi	713
L. M.	227
M.	295
Mackinnon	279
Memento	95
Monitor	81
N. Σ.	222
O. G.	431
Parens	227
Paulinus	161
Philo	81
—— Critica Sacra	425
R.—— D.	488
R. R. S.	582
S. 165,	714
Scipio Æmilianus.. 569,	792
S. E.	132
S. E. K.	75
S. O.	648
T. D.	434
T. K.	288
T. S.	424
Verax 356,	645
Veritas	569
W. 442, 445, 446,	576
Walter Birch	471
W. A. C.	160
W. H.	214
W. M.	426
W. S.	782
X. Y. Z.	26

END OF THE SEVENTEENTH VOLUME.

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